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George Ross.
August 1st
1828.

THE

Morning Exercise

METHODIZED;

Or certain chief

HEADS and *POINTS*

OF THE

CHRISTIAN RELIGION

Opened and Improved in divers

SERMONS,

BY SEVERAL

Ministers

OF THE

CITY of LONDON,

In the Monthly Course of the *MORNING EXERCISE* at *GILES* in the Fields.

MAY 1659.

Eccles. 12. 11. *The words of the wise are as goads, and as nails fastened by the Masters of Assemblies, which are given from one shepheard.*

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To the Right Honourable,

CHARLES, Earle of *WARWICK*;

NICHOLAS, Earle of *SCARSDALE*; *PHILIP*, Lord *WHARTON*; *JOHN GLYN*, (late) Lord Chief Justice of *ENGLAND*; Sir *JOHN BROWNLOW* Baronet: And to the Right Worshipful *JOHN CREW* Esq; *GILES HUNGERFORD* Esq; *JOHN PIT* Esq; *THOMAS ROBINSON* Esq; And to the rest of the Nobility, Gentry, and others the Inhabitants of *Giles* in the Fields: *Grace, Mercy and Peace, from God the Father, and our Lord Jesus Christ.*

Right Honourable and Beloved,

IT *is no small advantage to the holy life, to* begin *the day* with God. *The Saints are wont to leave their hearts with him* over night, *that they may* find them *with him in the* Morning; when I awake I am still with thee, *saith holy* David, *Psal.* 139. 18. *Before* earthly things *break in upon us, and we receive impressions from abroad, 'tis good to season the heart with* thoughts of God, *and to consecrate the* Early *and* Virgin operations of the mind, *before they are*

prostituted to baser objects. *When the* world *gets the start of* Religion *in the Morning, it can hardly overtake it all the day; and so the heart is* habituated *to* vanity all the day long; *but when we* begin with God, *we take him along with us to all the* businesses *and* comforts *of the day; which being seasoned with his* love *and* fear, *are the more sweet and savory to us.*

If there were no other benefit of the Morning Exercise, *than to be an help to us in this* setting the mind on work *upon* holy things, *before it receive taint from the* world, *and the distraction of our* ordinary affairs, *it should upon that account be a very* welcome guest *to our* dwellings.

But there are other benefits, *not a few that do attend it wherever it goes; namely, that it hath become an happy occasion through Gods blessing of manifesting the* Unity *and* Brotherly accord *of the* Ministers *of this* City; *whilest by their mutual labours they* strengthen *one anothers* hands in the Lords work; *and by* a joynt testimony confirm *those* truths *which each one* apart, *dispenceth to his own* Auditory; *for* in the mouth of two or three
Cor. 13. 1. Witnesses shall every word be established, *Besides, that by the* course *which this* Exercise *hath hitherto held, each Auditory cometh to have* a taste *of the* several gifts *which one and the*

same

same Spirit *dispenseth for the* use of edifying; *and this not without some conformity to the* antient pattern, *where the* several Congregations *of the same* City, *were not* plures Ecclesiæ Collaterales, *divers* Sister-Churches, *but* one *and the* same Church, *meeting* by parts *in several places, fed and supplied by* Officers in common, *who by turns in each place dispenced the word to them, having their* Government in common.

Other fruits and advantages of the Morning Exercise, see in the *Introduction*, Serm. 1. towards the end.

Now this Morning Exercise *hath the Lord* once *and* again *sent amongst you*; *there is a* Providence *that goeth along with* Ordinances; *the* journeys *of the Apostles were directed by the* Spirit, *as well as their* doctrines, *Acts* 16. 7. *The* course *of this* Exercise, *though it hath been* ordered *by* mans choice, *yet not without* Gods direction.

To you is this word of Salvation sent, (*saith holy* Paul, *Acts* 13. 26.) *not* come *or* brought, *but* SENT; *and that as a message from our* heavenly Father, *without whose providnece a Sparrow falleth not to the ground. Now it concerneth you to see* what use *you will make of it*: *Sermons* dye *not with the* breath *in* which *they were uttered*; *If the dust of the* Preachers feet *bear* witnesse *against the despisers of the Gospel, their* Sermons *much more*; Matth. 10. 14, 15. *Wherever the Word is preached,* 'tis εἰς μαρτύριον; *for a* testimony; *how for a testimony? either*

either to them, *Matth.* 24. 14. *or* againſt *them.* Mark 13.9. *God keepeth exact account or reckoning what* means *and* advantages *each* place *or* people *have enjoyed*: Three years have I come ſeeking fruit, *Luke* 13. 7. *alluding to the* three years *of his* own Miniſtry, *which then were fully elapſed.* This SECOND Miracle *did Jeſus in* Canaan *of* Galilee, *John* 4. 54. *He taketh notice of a* firſt *and a* ſecond; *ſo* 2 Pet. 3. 1. *This* SECOND Epiſtle write I unto you; *and* Jer. 25. 3. Theſe THREE AND TWENTY years have I ſpoken the Word of the Lord, riſing early, &c. *You ſee God keeps a* Memorial how many years *the Goſpel hath been amongſt a people; yea,* every day *is upon* account; *for ſo it is added,* even unto this day. *What* preſſing Exhortations *you have had*; how many, *and* how long *you have enjoyed them, all is upon the* File; *therefore it concerneth you to ſee that all this be not without* fruit, *and ſome notable* good effect; *that your account may be with* joy, *and not with* grief and ſhame.

The rather I urge this, becauſe the Exerciſes of this Month have not been ordinary Morning Exerciſes, *but all the* Arguments *were* picked *and* choſen, (*as* the Preacher ſought to finde out acceptable words, *even* words of truth, *Eccl.* 12. 10) *and diſpoſed into a certain* order *for the greater bene-*

fit.

fit. It is observed that the Psalms of David *that are* alphabetically disposed, *are* most exact *in the composure; so I hope I may say without offence, these Sermons digested into a* method, *are the more accurate; with what perspicuity and strength they are managed, as to the* Doctrinal part, *and with what* warmth *and* vigour *as to the* Application, *I cannot speak, being strictly enjoyned silence by my Brethrens severe modesty; but the* World will judge, *and you I hope will* evidence *by your own* growth in grace, and the knowledge of our Lord Jesus Christ.

These Sermons which with so greedy attention you formerly heard with the hearing of the ear, *are now written* for a memorial; *and that they may be subjected to your* view *and more* deliberate consideration: *I say they are written not only for the* Churches use, *but yours in* special; *and oh that they may be written upon your hearts, engraven there with a durable Character, such as shall never be defaced!*

Honourable and Beloved, I hope I need not presse any of you to get these books into your houses; I can easily presume it of the abler sort *amongst you; and would earnestly presse it upon the* meanest, *even the* servants *in your Families, that they would abate not only of* superfluous expences, *but deny themselves somewhat, even of their* ordinary conveniences, *to purchase these* Sermons; *which, if the* Ministry *should* fail, *(a*

judgemen-

judgement which England *was never in ſuch danger of ſince the* Goſpel *was* reſtored) *and all other* helps *both in* publick *and* private *ſhould be* cut *off*, *which* God forbid ; *yet this* one Book, next to your Bible, *would be a* ſtock of Divinity *which might furniſh you with the knowledge of the* Eſſentials *of Religion, and be like* Manna *to you in the* Wilderneſſe, *till you come to* Canaan.

To that end therefore, that which I would with greateſt ſeriouſneſſe *urge upon you, is to get the* ſubſtance *and* power *of the truths contained in them into your hearts, and ſo to inculcate them, eſpecially the general heads of them upon your* children *and* ſervants, *that they may be trained up in the knowledge of theſe* vital principles, *which are of ſuch uſe for the begetting and increaſing of the* life *and* power of godlineſſe. *It will be ſad, if what was chiefly intended for your uſe, ſhould finde* leaſt fruit *amongſt you* ; *and that which is a* common good, *ſhould be not a* Monument *only*, *but the* aggravation *of your* unfruitfulneſſe.

But I hope better things of you my dearly Beloved, and things which accompany ſalvation, though I thus ſpeak. The good Lord who hath put this price *into your* hand, *give you an* heart *to* prize *it*, *and to* improve *it* ; *that you may not* receive *this* grace of God in vain. *In this hope* I commend you to God, and to the Word of his grace, which is able to build you up, and to give you an inheritance among all them which are ſanctified. *I am*

Yours in the ſervice of the Goſpel,

THOMAS CASE.

The Preface to the Reader.

NOt to increaſe the number of Books already grown into a burden, and more apt to diſtract minds with their *variety*, than to *edifie* them with their Contents; but for a *publick teſtimony* to the *truth* of the *Goſpel*, and to inform the ignorant, doth this *Piece* crowd into the World. Had many of the *Brethren* adhered to their own private inclination, and firſt aimed in this work, theſe *Sermons* had only been publiſhed by *word of mouth* to the *Auditory* that then attended on them. To write to the World, is apprehended by them as a thing very diſtinct from *preaching* to a company of a few *broken-hearted Chriſtians*, (who were willing to take this help along with them in their way to heaven) and to need more exactneſſe of *care* and *preparation*.

But upon the ſtrong importunity of the Auditors, (ſome of them perſons of great worth and honour) carrying with it the face of a *Call from God*, as valid as that which firſt invited them to the work, they were contented againſt their *own private inclination* to yield to this way of publication for the *profit of others*; but with theſe *CAUTIONS*.

Firſt, That it be ſignified, that it was not intended to make up *a Map* or *Compleat Body* of Divine Truths, but only to handle ſome more *neceſſary points*, till Providence ſhall give opportunity to conſider the reſt.

Secondly, That it was not deſigned to diſcuſſe theſe points in *a Polemical*, but *poſitive* way; and ſutable to *a popular Auditory*.

Thirdly, That it be underſtood that the *Brethren* that preached, were not acquainted with *one anothers ſtudies*; but did every one expreſſe his *own ſenſe* in the *point* recommended to him.

Fourthly, That this be not interpreted to be the work of the

whole Body of the *London-Miniſters*, but of *ſome* of them, which they repreſent with the *more tenderneſs*.

Partly, that the other very *Reverend Brethren*, who were not employed in this *Turn* and *Courſe* of the *Morning Exerciſe*, may not be charged with their weakneſſes.

Partly, becauſe they have not without ſome *regret* obſerved that the larger *Engliſh Annotations*, in which but ſome few only of the *late Aſſembly*, together with ſome others, had an hand, are generally aſcribed to the *whole Aſſembly*, and uſually carry the name of the *Aſſemblies Annotations*, as if done by the *joynt advice* of that *grave* and *learned convention*.

Fifthly, That ſince the preaching of theſe Sermons, there hath been no *general review*, but every one took care of tranſcribing *his own Diſcourſe*, and ſending me the *Copy*, accordingly I ſent it to the *Preſſe*.

Sixthly, That if any of theſe points ſeem not to be diſcuſſed according to the full *latitude* and *worthineſs* of the *ſubject*, it be remembred that each Exerciſe was to be punctually confined within the ſtraits of *an houre*; in which time there was no room for *larger excurſions*.

Under the ſeverity of theſe terms, my Brethren have conſented that I ſhould (if I ſaw fit) expoſe their labours to *publick view*, which I do with all chearfulneſſe; *Partly*, that the world may be conſcious to our *Unity*, *ſoundneſſe in the faith*, and *ſobriety of judgement*: And *partly* expecting from thence (I will ſay it, notwithſtanding the reſtraints their modeſty hath laid upon me) *no ſmall increaſe and return of fruit*. The Lord by his good Spirit guide you into all truth.

Yours in our Lord Jeſus,

THOMAS CASE.

The particular heads in Divinity discussed in these several Sermons, are these.

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THE

The INTRODUCTION.

2 Tim. 1. 13.

Hold fast the forme of ſound words which thou haſt heard of me in faith and love, which is in Chriſt Jeſus.

IT was the Character which *our Lord* gave of **John the Baptiſt**, *He was a burning and a ſhining light:* Such ſhould every Miniſter of the Goſpel be; ſhining with *light*, and burning with *zeal*; he ſhould have an *head* full of *truth*, that he may diſſeminate and ſcatter *beams* of *Goſpel*-knowledge into the *dark* world; and an *heart* full of *love*, to *that truth* which he holds forth to others; that what he *publiſheth* with his *lips*, he may be ready to *witneſſe* with his *life*, and to *ſeale* up the *teſtimony* of Jeſus with his deareſt *blood*. Joh. 5. 35.

Both theſe, our Apoſtle in this Chapter, (after a paſſionate ſalutation in the five firſt verſes) commendeth to *Timothy*, *ſcil.*

1. To look to *his light*; *by ſtirring up the* **gift** *of God that was in him.*

Timothy muſt not ſuffer his gifts to lie *ſleeping under the aſhes*; but muſt *blow them up*, (as the * word ſignifieth) into *a fire*, by *ſtudy*, *prayer* and *exercise*. * ἀναζωπυρεῖν, *ignem ſopitum ſuſcitare.*

2. He calls upon *Timothy* to look to his *zeal*, that *that* may not be *extinguished*; but that his *heat* may be equal with his *light*: And this he doth two ways.

1. *Negatively.*
2. *Affirmatively.*

Ver. 8. 1. *Negatively*; *Be not ashamed of the testimony of the Lord, nor of me his Prisoner.*

Ministers of the Gospel must neither be *a shame to* the Gospel, nor *ashamed* of the Gospel; no, although attended with *disgrace* and *persecution* from the reprobate world. And what herein he commends to *Timothy*, he first practised in his own person, *ver.* 11. Though he was a *prisoner* for the Gospel, yet he *was not ashamed of the Gospel: I suffer*, &c. *nevertheless I am not ashamed.*

Rom. 1. 16.

Ver. 8. 2. *Affirmatively*; The Apostle exhorteth *Timothy* to *prepare* for persecution; *Be thou partaker of the afflictions of the Gospel.*

The Ministers of the Gospel should be so farre from being scandalized at the sufferings of their *leaders*, that they should be always *disciplining* themselves for the *same* warfare; to *preach the Cross* of Christ, and to be ready also to *bear* the Crosse, makes a compleat Minister of the Gospel.

This the Apostle urgeth upon a three-fold account.

1. A good *Cause.*
2. Good *Company.*
3. A good *Captain.*

Timothy and other Evangelists, they have no reason to be afraid or asham'd of their sufferings; for,

1. They have a *good Cause*, ver. 12. *For the which cause I suffer*; what Cause is that? why, the *Gospel*, ver. 10. And this he presents under *a twofold commendation.*

1. The *glory* of the Gospel.
2. The *manifestation* of that glory.

Ephes. 3. 8. 1. The *glory* of the Gospel: As having wrapt up in it the unsearchable riches of Jesus Christ; *grace* and *glory*, *holiness* and *happiness*: *He hath saved us, and called us with an holy calling.* Believers have begun their everlasting salvation on this side heaven.

2. The *manifestation* of that glory: It was *given* from *eternity*; but it is *revealed* by the *appearance* of our *Lord and Saviour* in the flesh; it lay *hid* in Gods *purpose*; but it is *brought to light* in the Gospel, *ver.* 9. 10. Such a *glorious gift*, and so *gloriously unveiled* is worth, not only our *sweat*, but our *blood*; not *pains* only, but *persecution*; yea, to suffer in such a cause, is not more our *duty*, than it is our *dignity*.

2. They have *good company*: Saint *Paul* himself is in the *Van* of them; who though an *Apostle*, by extraordinary *mission* and *commission*, ver. 11. yet was not only a *Preacher* of the Gospel, but a *Sufferer* for the Gospel, *ver.* 12. *For which cause I suffer these things*: what things? *scil.* Imprisonment and affliction, *ver.* 8. *A sufferer*, and yet *not ashamed* of his sufferings: *Nevertheless I am not ashamed.* They may be *ashamed of their sufferings*, that suffer for *sinne*; but sufferings for *Christ* and his *Gospel*, are matter of *triumph* and *rejoycing*, 1 Pet. 4. 13, 16. Here is encouragement for Gospel-sufferers. *Causa facit Martyrem, non pœna.* 1 Pet. 4. 15.

And Thirdly, They have *a good Captain*: **Jesus Christ** *the Captain of our salvation. Who*, that he might intender his own heart towards his suffering-followers by his own *experience*; *was made perfect through sufferings*; and accordingly he is very *tender of*, and *faithful to all that endure persecution for his sake*; this was a ground of the Apostle his confidence, I am *not ashamed*; *for I know whom I have believed*: I know him by *report*, and I know him by *experience*: I know his *faithfulnesse*, and I know his *All-sufficiency*: I have deposited my *liberty*, my *life*, my *body*, my *soul*, my *all* in his custody; and I am perswaded as he is *able*, so he is *willing* to keep *all* safe, to his glorious appearance: I may be a loser *for Christ*, I shall be no loser *by him*; whatever I *lay down* now, I shall *take up* again one day, with the advantage of *immortality*; he will keep the *trust I have committed to him*; it is but *equity* that I should keep the *trust which he hath committed to me*; *even the glorious Gospel of the blessed God committed to my trust*; committed to me upon those very termes, that I should not only *publish* it with my *lips*, but *attest* it with my *blood*. Heb. 2. 10. τὴν παραθήκην μου. v. 12. τὴν καλὴν παραθήκην. Ver. 14. 1 Tim. 1. 11.

Thus in his own person the Apostle sets *Timothy* and his Successors a *Copy*, and an *Encouragement*; which he winderh

up in the words of my Text; the **sum of the Preachers duty.**

Hold fast the forme of sound words, &c. q. d. "*The premises considered; let neither pleasures nor persecution; the love* "*of life, nor the fear of death, take thee off from a faithful and* "*vigorous discharge of thy Ministerial office; but whatsoever* "*it may cost thee,*

Hold fast the form of sound doctrine, &c.

Briefly for the *opening* of the words.

The form] ὑποτύπωσιν in the Greek, it signifies a *Module* or *Platforme*, a *Frame* of words or things, *methodically disposed*; as Printers *set* and *compose* their *Characters* or *Letters* in a Table. Type.

Words] By *words*, we are to understand *doctrine*, evangelical *truths*, the *principles* of Christian Religion.

Sound] And they are called *Sound* words, either from the *intrinsecal nature*, when they are *purely* taught and delivered; Evangelical truths *without mixture*; the principles of Religion in their native *purity* and *simplicity*; *Truth and nothing else but truth.* Or else *sound words*, from their *effect* and *operation*, because they be of an *healing vertue* and *influence*, like the waters in *Ezekiels vision*, that issued out from under the * threshold of the Sanctuary; *which* * *healed wherever they came.* ὑγιαινόντων λόγων.

* Ezek. 47. 1. * Ver. 9.

Which thou hast heard of me] It may be understood of the *whole Platforme of Gospel-doctrine* in general. Or,

Else (very probably) of a *Collection* of some *principal points* of Religion, which the Apostle had *methodically digested*, and either *preached* in *Timothy* his *hearing*, or drawn up in *writing*, and committed to *Timothy* as a *trust* and *treasure*, not only for his own help and direction in preaching, but to transmit over to others, for the use and benefit of *succeeding generations* in the Church of Christ, so called in the next *verse*, *That good thing which was committed to thee*; and so expounded, *chap.* 2. 2. *The things which thou hast heard of me amongst many witnesses, the same commit thou to faithful men who shall be able to teach others also.* τὴν καλὴν παραθήκην. & 1 Tim. 6. 20.

Hold fast] Greek, ἔχε; the word hath a double signification; *scil.* to *have*, and to *hold*; and both of these the Apostle commends to *Timothy*; namely,

1. *To*

1. To *have* such a *form* or *collection* of Gospel-doctrines, as a Type or Exemplar to which he should conforme in his Ministry.

2. To *hold* it; *i. e.* to *hold it fast*, Not to *swerve from it in the course* of his *Ministry*, but *pertinaciously to adhere to it*; not to *suffer* it to be *corrupted* by men of erroneous principles, nor to *part with it* upon any termes in the world; but to *stand by it*, and *own* it against all opposition and persecution whatsoever.

This I conceive to be the sense of the words; which thus opened, may afford us some such

Doctrinal Observations, as these;

1. Doct. *Evangelical words are sound words*; Or: *All Gospel-truth is of an healing nature.* Doct. 1.

2. Doct. *It is of great use and advantage both for Ministers and private Christians to have the main fundamental truths of the Gospel, collected and digested into certain* **Modules or Platforms**; Or: *Methodical systems of fundamental Articles of Religion, are very profitable both for Ministers and people.* Doct. 2.

3. Doct. *Such Forms and Modules are very carefully and faithfully to be kept.* Doct. 3.

4. Doct. **Faith and Love** *are as it were the two hands, whereby we may* **hold fast** *Gospel-truth.* Doct. 4.

Other doctrines besides these might be raised from the words; but these are the main, and lie visibly in the face of the Text: And I intend to speak only to the second and third doctrine; *the one* (now) at our *entrance* upon this *Morning Exercise*; the other, at the *Close*, if God permit.

The first and last of these doctrines may be of use in the handling of these two: In which doth lie the main designe, as of the *Apostle* here, so of the work which falls to my share in this monthly service. I begin with the first of them, *scil.*

Doct. 1. *Methodical systems of the main and special points of the Christian Religion, are very useful and profitable both for Ministers and people.* 1. Doct.

In the managing of the doctrinal part of this Observation, I shall only give you two *demonstrations.*

1. *Scripture-pattern.*

2. *The usefulnesse of such Modules.*

1. *Scripture-pattern.* 1. Dem.

The Word of God is full of such *Maps* and *Modules* of divine truths *necessary to salvation.*

The whole Scripture is a large Module of saving truth. Joh. 18. 37.

The whole *Gospel* (in general) is nothing but the great *Platform* or *Standard* of *saving doctrine.* It was the great *end* and *errand* of *Christ* his coming into the world, to reveal unto us the *truth of God*; so himself testifieth, *John* 18. 37. *To this end was I born, and for this cause I came into the world, that I should bear witnesse unto the truth.* It took *up one whole entire office*, whereunto he was anointed of his Father; his **Prophetical Office**; so he was named many hundred years before his *Incarnation* by *Moses*: *A* **Prophet** *shall the Lord your God raise up unto you, like unto me, him shall you hear.* The *office of a Prophet* was not only to *foretell* things to come; but to *reveal the mind of God*, according to the import of the Hebrew word *Nabi*, which signifieth han *Interpreter.*

As Exod. 7. 1. *Aaron* is call'd.

Thus Jesus Christ came to be an *Interpreter* of his Fathers *mind* unto the world. *No man hath seen God at any time; the onely begotten Sonne which is in the bosome of the Father, he hath declared him*; ἐξηγήσατο, he hath *expounded him*; The whole Gospel which Christ preached was nothing else as it were but a *publick testimony* of the *secret transactions* between the *Father* and the *Sonne* concerning mans salvation; a transcript of that truth which was in the *divine understanding* from all eternity, John 8. 38. & 15. 15.

Joh. 1. 18.

And accordingly it is observable that the Sermons which Christ preached in the *days of his flesh*, have more of *doctrine in them*, than of *perswasion*; more of the *Teacher*, than of the *Pastor*; as more futable to his *Ministry*, wherein he was to lay down a Module of *Gospel-truth*; and to leave it to the world, to be received and believed unto salvation.

The credit of our Religion is founded upon this important truth, that Christ was sent from God to reveal unto us the *mind* and *will* of his *Father*, and to be believed in all he delivered unto us; all other Apostles and Ministers of the Gospel are but *Deputy Witnesses* to make report of Christs *affidavit* to the doctrine of salvation.

* *Novum Testamentum in vetere velatum, vetus in novo revelatum.*

And it is yet further remarkable, that this doctrine which Jesus Christ left us in the Gospel, is nothing else as it were, but * a *Comment* or Paraphrase of what was preached by *Moses* and the

Prophets

Prophets in the Old Teſtament; as he came * not *to deſtroy* the Law and the Prophets, but *to fulfill them*; ſo he came to *expound* and *reconcile* them with the doctrine which he *himſelf taught*; thus it is recorded by the Evangeliſt, that * *beginning at Moſes, he* **expounded** *unto his Diſciples in all the Scriptures the things concerning himſelf.* So that the reſult of all this in *general*, is this, that the holy *Scriptures of the Old and New Teſtament* are nothing elſe but a *full and perfect platform* or *Module* of divine truth; given to the Church at firſt by Chriſt himſelf the *great Prophet*, and tranſmitted by the Miniſtry of thoſe who were ſucceſſively the *Amanuenſes* or *Secretaries* of the *Holy Ghoſt*; from which no man is to recede upon pain of damnation.

* Matth. 5. 18.

* Luke 24. 27.

2 Pet. 1. 21.

But now more *particularly*, we may obſerve, that beſides this great univerſal *Map* or *Synopſis* of divine truth; there are to be found in Scripture more *compendious* and *ſummary abſtracts*, and *abridgements* containing certain of the main *heads* and *points* of *ſaving doctrine*, methodized into leſſer *bodies* and *tables* for the help of our faith and knowledge.

And we find them accommodated by the *Penmen* of the Holy Ghoſt, to two ſpecial ends and purpoſes.

Two ends of ſuch Modules.

1. *To inſtruct the Church and people of God in the more neceſſary and fundamental points and principles of Religion.*

2. *To antidote beleevers againſt the infection and contagion of unſound doctrine which have crept into the Church in the ſeveral ages and ſucceſſions thereof.*

Of the *firſt ſort*,

In the Old Teſtament, (though in a larger volume) is the book of *Deuteronomy*, which being interpreted, is the *repetition of the Law*. And becauſe that (being ſo *large*) might ſeem too great a burden to the memory; *Behold, God himſelf* hath *contracted* it into a very *brief*, but *full* ὑπότυπωσις, or *Module* in the **ten Commandments**; which are called **ten words**, Deut. 4. 13. becauſe they are the briefeſt Epitome of the Law.

To informe the Church in the principles of Religion.

עֲשֶׂרֶת הַדְּבָרִים

The ten Commandments, a brief abſtract of the whole Law.

And thus our Saviour as he laid down the great and larger *draught* of *Goſpel-doctrine*; ſo alſo in his Sermons he hath left ſome ſhorter *forms* or *types* of neceſſary points and principles of Religion; *exempli gratiâ*; in his *firſt Sermon* after he entred upon his publick Miniſtry, he hath drawn up three very *conciſe and moſt excellent Modules*.

Three Modules delivered by Chriſt in his firſt Sermon.

The

. Of beatitudes, Mans *summum bonum.*

The *first Module* contains **the beatitudes.** *A list* of particulars, wherein mans *true* and *chiefest happinesse* doth consist, *Matth.* 5. from the third verse to the twelfth; wherein he doth totally crosse the judgment of the blinde world; writing *blessednesse* where the world writes *woe*; and *woe*, where the world writes *blessednesse.*

Credenda.

These we may call the **credenda**; *Articles of faith* to be believed by all those that would be accounted *Christs Disciples.*

The *second Module* contains a *list of duties*; things *to be done* by every one that would be saved. This our Saviour doth, by *asserting* and *expounding* the *Moral Law*; from the seventeenth verse to the end of the Chapter; confuting and reforming the *false glosses* which the Scribes and Pharisees had put upon the *ten Commandments*, thereby *making the Law of God of none effect.*

Facienda.

And these we may call the **facienda**, things to be done.

The *third Module* contains a *list of petitions*, which in the sixth Chapter, from the ninth verse to the sixteenth, he commends to his *Disciples*, and in them to all succeeding generations of the Church, as a *form* or *directory* of prayer: Not that Christians should (alwayes) *confine* themselves to the **words**, but *conform* to the **matter** in their *supplications* at the Throne of grace. *After this manner pray ye:*

Petenda. οὕτως οὖν προσεύχεσθε.

And these we may call the **petenda**, *things to be prayed for.*

The holy Apostels tread in our Saviours steps; you may observe in all their Epistles, that in the former part of them, they (generally) lay down a Module of *Gospel-principles*, and in the latter part a Module of *Gospel-duties.* The *Epistle* to the *Romans* is upon this account justly called by some of the Antients, **The Christians Catechisme:**——

The Apostles method in their Epistles. The Epistle to the *Romans*, the Christian Catechisme.

As containing an ὑποτύπωσις, or *list* of the chief *Articles* of the *Christian Religion*; for although the principal designe of the Apostle be to discusse that prime *Evangelical doctrine* of **justification**, in the *negative* and *affirmative* part of it. *Neg. not in works. Affir. in a free gratuitous imputation of the righteousnesse of Christ applied by faith*; together with the *grounds, evidences,* and

and *fruits* thereof, yet *occasionally according to the wisdome given unto him*, he doth with a most profound and admirable art interweave other deep and fundamental points of Religion; *scilicet*

A parallel between the (*a*) *two Adams.* a Chap. 5.
The doctrine of *Original sinne.*
The corruption and depravation of (*b*) *nature.* b Chap. 7.
The *doctrine of grace.* chap. 7.
The merit and efficacy of *Christs death* and *resurrection.* Chap. 6.
The doctrine of *AFFLICTION*, and the *use* of it to believers. Chap. 8.
The mysteries of *Election* and *Predestination.* Chap. 9.
The excœcation and rejection of the *Jews.* Chap. 10.
The vocation of the *Gentiles*, with the restituion of the *seed* of *Abraham*, &c. Chap. 11.

And when he hath finished the ὑποτύπωσις of *doctrinal principles*, he winds up the Epistle with a short, but *full delineation* of *Evangelical duties*; wherein he doth bring down those *principles* unto *practice*: The former part of the Epistle is the *DOCTRINE*, the latter part is the *USE*; *I beseech you therefore brethren by the mercies of God, &c.*

The whole Epistle to the *Hebrews* is nothing else as it were, but a delineation of the *THREE OFFICES OF JESUS CHRIST*; *King*, *Priest*, *Prophet.* Especially his *Priestly office* with a most profound, and yet dilucid *Exposition* of those *Levitical types* and *figures*, which did more obscurely * shadow forth *Christ* under the Law; so that in that Epistle, as in a Table, Christians may behold *the Law* to be nothing else but *Evangelium velatum*, *veiled Gospel*; and the *Gospel* to be no other thing than *Lex revelata*, *unveiled Ceremony*, or the *Law* with the *Curtain drawn.* The Epistle to the *Hebrews.* * Heb. 10. 1.

But there be divers short *Modules* or *Compendiums* of Christian doctrine occasionally delineated by the Apostles in their several Epistles.

In the Epistle to the *Galatians*, within the compasse of five verses, the Apostle gives two full *Catalogues or Lists*, chap. 5.
The one of *sinnes*, ver. 19. 20, 21.
The other of *graces*, ver. 22. 23.

In the Epistle to the *Ephesians*, chap. 5. & 6. you have an excellent and compleat Module of *Relational duties*; Of

Ver. 22. *Wives* towards their *husbands*.
Ver. 25. *Husbands* towards their *Wives*.
Chap. 6. 1. *Children* towards their *Parents*.
Ver. 4. *Parents* towards their *Children*.
Ver. 5. *Servants* towards their *Masters*.
Ver. 9. *Masters* towards their *servants*.

The Epistles to *Timothy* give us a *type* or *table* of Ministerial *offices* and *qualifications*; yet so, as most beautifully adorned with other most precious *Evangelical principles*; the *sum* whereof is *CHRIST*, 1 Tim. 1. 15. *This is a faithful saying*, &c. And the principal comprehensive parts, *FAITH*, *LOVE*; faith *apprehensive*, and love *active*. These two in my Text, many learned men conceive to be intended by Saint *Paul*, as the two great *comprehensive fundamentals* of this ὑποτύπωσις commended by him unto *Timothy* his care and fidelity: *Hold fast the form of sound words*; the two main branches whereof are *FAITH* and *LOVE*; but of this more hereafter.

In the Epistle to *Titus*, the Apostle will furnish you with two short, but very perfect *systems*; one in chap. 2. ver. 11. 12, 13, 14. Where you have

Ver. 11. 1. Gods grace made the original and fountain of all the good we *expect from God*, and *perform to God*.
Ver. 11. 2. And this grace *issuing it self* by Christ, for the *salvation* of the creature.
Ver. 11. 3. And *appearing* by the *Gospel*; (there you have *Scripture* intimated;) and
Ver. 12. 4. *Teaching us* as to the *Privative part* of obedience, to *deny ungodlinesse and worldly lusts*; terms capacious enough to comprise *all sinne*.

As to the *positive part*, *to live soberly*; implying all personal duties for the governing of our selves in our *singl capacity*; Ver. 12. *Righteously* implying all duties to our *neighbours*; *godly*, noting our whole Communion with *God* in the duties of his worship. More cannot be said as to the duty of man.

Now 5. *The encouragements* are either from looking { *forward.* / *backward.*

Vers. 13. If we look *forward*, there is the *blessed hope*, the full consummation whereof

whereof we receive at the *glorius appearing of the great God;* the coming of Christ to judgment, ver. 13. and there we have three grand Articles of faith asserted: 1. *Heaven.* 2. The *day of judgment.* 3. The *Godhead of Christ.* Ver. 13.

If we look *backward*, we are obliged to obedience, not only out of *hope*, but from *gratitude*, or the *great benefit of redemption by Christ*, ver. 14. and in that we have asserted,

1. Christs *willingnesse* to dye; for *he gave himself.* Ver. 14.
2. The *purpose* or *end* of his death; *to redeem us from all iniquity.*
3. The *foundation* of an holy life in our *regeneration*, *And hath purified us unto himself.*
4. The *nature of a Church*, to be a *peculiar people.*
5. The *necessity* of good works, in the last clause, *zealous of good works*, ver. 14.

So that in this short *Map* you have a compleat summary of all that fundamental doctrine which doth animate and quicken to *the life of holinesse.*

The next body of Divinity according to the exact method of the *Palatine Catechisme*, is in chap. 3. ver. 3. 4, 5, 6, 7, 8. where you have, Chap. 3.

1. *Mans misery* by nature, ver. 3.
2. His *Redemption* by Christ, ver. 4. set forth,
   1. By the *spring* or *first moving cause*, the *kindnesse and love of God*, ver. 4.
   2. The *false cause* removed, *not by works of righteousnesse which we have done*, ver. 5.
   3. By the *effects*; *justification*, justified by his grace, ver. 7.
   Sanctification, he hath washed us in the laver of regeneration, and renewing by the Holy Ghost; ver. 5. Ver. 5.
   The *consummation of all in glory*, heires according to the hope of eternal life. ver. 8. Ver. 7. Ver. 8.
3. *The thankful life* in a fruitful course of *holinesse* and *good works*, ver. 8. — *Affirme constantly that they which believe in God may be careful to maintain good works.*

Another systeme of practical divinity you have in the second Epistle of Saint *Peter*, *chap.* 1. *ver.* 5. 6, 7. *Adde to your faith vertue*, *&c.* By *vertue* is meant the *study of holinesse*, which there is set forth by its *furniture*, and *subjective parts* or *branches.* Ver. 5.

Ver. 5. Ver. 6. Ver. 6.

1. The *furniture of vertue*, it is rooted in *FAITH*, guided by *KNOWLEDGE*, armed on the *Right-hand* by *TEMPERANCE*, or an holy *moderation* in the pleasures and comforts of the world: On the *Left-hand* by *PATIENCE* against the *crosses* and *inconveniencies* thereof.

Ver. 7.

2. The *branches* or *subjective* parts of this vertue, are *GODLINESSE*, a grace that guideth us in our immediate commerce with God.

BROTHERLY KINDNESSE, a grace that directeth us in our duties to our *fellow-Saints*.

CHARITY, helping us in the duties we owe to *all men*.

In many other places do the Apostles lay the Doctrine of God in one intire view before our eyes, lest the minde should be distracted by various and dispersed explications; or by dwelling too much upon one part, we should neglect the other.

Second end of such Platforms to obviate errour.

A SECOND SORT OF MODULES: Or,

A second *end and design* of such Modules, is, to *obviate errors*, and to *Antidote* Christians against the poyson and infection of *rotten pernicious principles*; for no sooner had the *good Husbandman* sowed his field with *good seed*, but the *envious man* went out after him, and began to scatter *tares*.

2 Pet. 1. 1.

In opposition whereunto, the Apostles in their several Epistles were careful to furnish the Churches with such *Modules* and *Platforms* of *truth*, as might *discover* and confute those *damnable heresies*.

2 Pet. 1. 12. ἐν τῇ παρούσῃ ἀληθείᾳ.

Hence the Apostle Saint *Peter* calls them *PRESENT TRUTHS*; that is, *Principles* of the Christian Faith, *most seasonable* for those times wherein they were writ; as every *Church* and *age* had its *present errors* and *false doctrines*, whereby the *false Apostles* did labour to *undermine the truth*, and to *seduce* the *Professors* of it; so the Apostles in their *zeal* to the truth, and *compassion* to the souls of men, did bestir themselves to *Countermine* those *Seducers*, and to stablish the Churches in the faith of Jesus Christ, by collecting some *special heads and points* of Gospel Doctrine opposite to those errors, and sending them to the several Churches, where they had planted the Gospel.

These the Apostle calls the *Present truth*; Thus Saint *Paul* (among other places) in his first Epistle to *Timothy* chap. 4. from the first verse to the ninth verse.

The

The Apostle *Peter* in his second Epistle, chap. 2. throughout.
St. *Jude* spends his whole Epistle upon the same design.
But above all, the Apostle Saint *John* is very *large* and *distinct* upon this account. His first Epistle consists specially of a two-fold *Module* or *Platform*; i.e.

1. A form or table of Gospel *Principles*.
2. A form or table of *Gospel-Evidences*; both of them in opposition to the *false teachers* of those times, those *Antichrists*, of whose numerous increase he gives them that solemn notice, 1 Epistle 2. chap. 18. verse. *Little children, it is the last time, and as ye have heard that Antichrist shall come, even now are there* MANY ANTICHRISTS.

Admodum artificiosa est hujus epistolæ methodus; nam ad modum catenæ Christiana fidei mysteria & axiomata connectuntur. &c. Dicson.

To Antidote Christians against the plague of the false doctrines, which such *Sectarian Antichrists* had disseminated, doth the Apostle lay down,

1. An ὑποτυπωσις, or PATTERN of Gospel-principles, *Ex. gra.*

1. *That God is a God* of an *infinite universal perfection and holiness.* Chap. 1. ver. 5. *God is light, and in him is no darkness at all*; *This*, against them that most blasphemously asserted, (*a*) GOD TO BE THE AUTHOUR OF SIN, &c. against whom also Saint *James* contends, *Jam.* 1. ver. 13, 14, 15, 16, 17, 18,

(a) The *Carpocratians* taught that men must sin, and do the Divels will, or else they could not enter into heaven. *Epiphanius. Simon Magus*, and after him *Florinus Blastus, Apelles, Hermogenes, Valentiani, Marcionitæ*, &c. *Priscillianistæ Deum affirmant mendacem.* Aug. de hærres. c. 70.

2. *That conformity to God is an inseparable concomitant of communion with God.*

This against them that were not afraid to (*b*) affirm that justified persons being elected, let them live never so impurely, do remain in the favour of God, &c. (as some amongst us, and such as would be accounted Stars of the first Magnitude) that a man might have as much *communion with God* in *sinne*, as in the *duties of Religion*. *If any man say*, &c. It clearly implies there were that *did say so.*

(b) *Eo tempore fuerunt qui non divimi societatem cum Deo, propter peccata censebant.* The *Gnosticks, Ebionitæ*, &c. *ambulantes in tenebris jactitabant se Deo placere; falsitas doctrinæ & turpitudo morum tunc vigebat non solum in philosophorum scholis, sed & apud hæreticos.* Cypr.

3. A third principle he layes down, is the *doctrine of original corruption*, even in the regenerate themselves. (*c*) Against those

(c) *Pelagiani negant originale peccatum.* Aug. cont. Mendac.

thoſe that taught the **total abolition* of *original* ſin in and by Baptiſme; or that denied the *being*, or at leaſt the damnable nature of it; Verſe 8. *If we ſay we have no ſin*, &c.

* *Pelagiani. Aug. contr. Mend.*

4. The *neceſſity of confeſſion of ſin*, not only againſt them (*d*) that decried *repentance* for ſin, and *confeſſion* of ſin, but againſt them that denied pardon to them (*e*) that repent. *If we confeſſe our ſinnes, he is faithful and juſt to forgive us our ſins*, &c.

(d) *Epiphanius* calls the Novatians, τὸς φονεῖς τ μετανοίας, murderers of repentance *Baſil. de panit.*

(e) *Montaniſtæ, & Novatiani.* Jerom. Ep. ad Marcel. de erroribus Montani.

5. He aſſerts the *doctrine of actual ſinne in the regenerate*, againſt them that affirmed that (*f*) a *juſtified perſon* could not ſin; or (which is the ſame) that *God ſees no ſin in his children. If we ſay, that we have not ſinned, we make him a lyar*, &c. If we ſay *we have no ſin*, there's the denial of *original ſin*; if we ſay *we have not ſinned*, there's the denial of *actual ſin*; both make up the great hereſie of the (*g*) *Catharists*, who held *perfection* in this life.

(f) The *Simonians, Gnoſticks* and other hereticks of that age, taught that there was no ſin but unbelief; that to the juſtified, all things were clean, however they live. *vid. Aug. de perfectione juſti. c.* 21 *Clem. Alex. &c.* conceived the Apoſtles after the coming down of the Holy Ghoſt upon them, *nullis eſſe peccatis aut paſſionibus obnoxii Joviniani docebant, juſtum nec leviter peccare.* (g) *Catharists* in the third Centurie after Chriſt.

6. The Apoſtle vindicates the *preceptive obligation of the moral Law, even over juſtified perſons*. Againſt the Antinomian (h) hereſie, which preſumptuouſly breaketh even *that yoke* (alſo) from the neck of the *Diſciples*, Chap. 2. verſe 3, 4, 5. *Hereby we know that we love him, if we keep his Commandments.*

(h) The *Simonians, Carpocratians, Marcionites, Manichees* did not only deny the moral law, but curſe and blaſpheme it, as given not by God, but by ſome *unlucky nature.*

So early were theſe poyſonous weeds ſprung up in the Church of God. The other *Module* which the Apoſtle layeth down, is a *Catalogue of Goſpel-evidences*, certain marks and ſigns of an intereſt in Chriſt, and of a *right* and *title* to *life eternal*: ſuch as theſe.

A Catalogue of Scripture-evidences.

1. Obe-

1. Obedience to Gods Commandments, *ut sup.*
2. Contempt of the world, Ch. 2. 15.
3. Stedfastnesse in the doctrine of the Gospel, verse 18, 19, 20, —24.
4. Conformity to Jesus Christ in holinesse. ch. 3. ver. 3.
5. Mortification, 6, 7, 8, 10.
6. Love to the Saints, verse 14. and chapter 5. 2, 10, 11.
7. A believing confession * of Gods sending Jesus Christ into the world as the *promised Messias*; with *love* to him, and *thankfulnesse* for him, chap. 4.

* *Most blasphemously denied by the Simonians, Chrystolites, Proclites &c. Aug. de hæres.*

In the four first verses of the fifth chapter, we have no lesse than *seven evidences* each *lincking* in with the other, and *bearing witnesse* to the other. As,

1. You have *faith in Christ* bearing witnesse to *Regeneration*; *Whosoever believeth*, &c. is *born of God.*

2. *Love to God* bearing witnesse to *faith. He that loveth him that begat*, &c.

3. *Love to the Saints* bearing witnesse to our *love of God. He loveth him also that is begotten. Augustine* understands it of our love *to Christ*; but the Context expounds it of our love *to the Saints*, for so it followeth, ver. 2. where we have,

4. *Love to God* reciprocally witnessing our love to *the Saints. Hereby we know we love the children of* God when we love *God.*

5. *Obedience to Gods Commandments* bearing witnesse again to *our love*; — *And keep his Commandments.*

6. *Delight* testifying the truth of our *obedience. His Commandments are not grievous.*

7. And lastly, *Victory over the world* bearing witnesse to *Regeneration*; *For whosoever is born of God overcometh the world*, Verse 4.

It were easie out of this, and the other two subsequent Epistles, to compleat the ὑποτύπωσις *of Gospel EVIDENCES*; which are not thus expresly delineated, that by them only the Church might *describe* her *members*: (as some loose and vaine spirits fancy) but for *the members of the Church* to try and examine *themselves by*, whither they be *real* and *living members* yea or no. It were easie I say to adde to the Catalogue; but I have insisted too long upon the first demonstration; *sc. Scripture Pattern.*

I come now to the second demonstration: namely

The advantages of such Modules. 1. For the Ornament of the truth.

The *excellency and advantage of such Forms and Collections of Evangelical truths.* And,

In the first place *it addes much to the beauty and ornament of the truth*; whither it be delivered from the *Pulpit*, or from the *Press* in such *Systemes* and Platforms, the Hearer or Reader, may, as in a *Map* or *Table*, (sometimes of one sort, sometimes of another) behold *divine truths* standing one by another in their *Method* and *Connexion*; mutually casting *light* and *lustre* upon each other.

Every *truth single*, is very *precious*, and indeed of *infinite value*, as purchased *with*, and ratified *in the blood of Christ*; but to see the *truths* of the Gospel linked together in their proper union, facing one another like the *Cherubims*, *Exod.* 25. 20. is *very glorious*.

As the *stones of the Temple*, when they were squared and polished in the Forrest, were very *costly*, for both *matter* and *workmanship*; but when they were *layd* into the *building*, and formed up into *a Temple*, what a *beautiful* and *magnificent structure* did they make? The Disciples beholding it, *Luk.* 21. 5. were filled with delight and wonder!

The *Curtains* of the *Sanctuary*, each by themselves were very *rich*, both for their *materials* and curious *Embroyderies*; but had you seen them in their *Connecture*, each Curtain fastned to the other with *tenches of gold*, and so making up one entire *perfect Tabernacle*, sparkling and shining in all its native spendour, it would have been a ravishing sight.

The very representation of many *Countries* in one *Nation*; of many *Nations* in one of the *divisions* or quarters of the world; and of all the *quarters* described in one *Globe* or *Map*, it is very delightful to the eye of an intelligent beholder; at once discovering the *scite* and *cognation*, the *Longitude* and *Latitude*, the *distance* and *degree* of every Kingdome and County; such *globes* and *tables* are full of *delight* and *profit*.

It is in a most eminent manner observable in the *Creation* of the world; of *every single days work*, it is said, *God saw that it was good*; but when the whole Compages of *heaven* and *earth* was set together into one entire Fabrick and Creation, *God saw*

saw every thing that he had made, and behold it was VERY GOOD. Gen. 1. 31.

Such a rare piece are *Gospel-truths* in their *variety* and *uniformity*; not lesse *glorious* and *admirable*, than *heaven and earth*, *Sunne*, *Moon*, *Starres*, *Elements*, in all their *order* and ornament.

Secondly, Such *types* and *Exemplars* of divine truths are of great *help to the understanding*; As the Collection of many beams and luminaries makes the greater light, so it is in the *judgement*. *A constellation* of Gospel-principles shining together *into the understanding*, fills it with distinct and excellent knowledge; *It gives us the light of the knowledge of the glory of God in the face of Jesus Christ*. 2 Cor. 4. 6. One truth doth *irradiate* and *expound* another. The truths of the Gospel in their *method* and *series*, are *interpretative* one to the other; while the understanding by means hereof hath the advantage of dwelling upon them the object, and *comparing spiritual things with spiritual things*, as the Apostle speaks 1 *Cor.* 2. 13. 2. Help to knowledge.

The truth is, he knows but little of the truth, that knows it only *within it self*; he understands it aright that knows it in its *connexion* and *correspondence* with *other truths* of the Gospel.

That *Christ dyed to save sinners*, is a most precious truth, 1 *Tim.* 1. 15. but he knoweth *TOO LITTLE* of it that knows it *alone* (as most of ignorant Christians do who perish with their knowledge:) he knoweth this truth to purpose, that knows it in its *connexion* with a *lost estate*, that knows it in its references to the *fall*, the *wounds* and *bruises*, and *death* contracted by it; he knows *Redemption by Jesus Christ* aright, that knoweth it in order to the *GUILT* and *POWER* of *sin*, and *mans total impotency to save himself from either*.

He knows *salvation* aright, that knows it in the *extent* and *vertue* of all Christs *OFFICES*, *King*, *Priest*, and *Prophet*, that understands *salvation* to be a saving of the poor creature, from the *REIGN* of *sin* by the *Kingly Office* of Jesus Christ, a saving of a man from *IGNORANCE*, *ERROR*, and those *false rotten principles* which are naturally radicated in the understanding by the *Prophetical Office* of Jesus Christ, as well as a saving him from *HELL* and *WRATH TO COME* by the *Priestly Office* of Jesus Christ.

He knows aright the *death and resurrection* of Jesus Christ, not that knows it singly and nakedly only in the *story* and *notion* of it, but that knoweth it in the effectual *application* of it by the Spirit for *mortification* and *vivification*, that knoweth it in its *connexion* with, and *influence* into *justification*, and *sanctification*, &c.

He that thus knoweth *Christ and him crucified*, knoweth him as the *truth is in Jesus*; His understanding is full of light.

Alas, the *ignorance* and *misery* of our times, is not that people are *totally destitute* of the principles of Christian Religion; but that they know them *singly* only, and *apart*; and so they know them but by *halfes*, yea, *not so much*; for I dare be bold to say, *the better half* of every truth, consists in its *method* and necessary *coherence* with other truths; without which therefore, the knowledge men have of them, must needs be but *dark* and *lifelesse*.

3. Advantage help to memory.

Thirdly, Such *Patterns* and *Platforms*, whether of *larger* or of *lesser* compasse, *are a great help to memory*. In all Arts and Sciences, *order and method* is of singular advantage unto *memory*. We do easily retain things in our mind, when we have once digested them into order; It is not so much *multitude* of objects, as their *variousneße* and *independency* which is burdensome to memory; when once the understanding apprehends them in their *natural* union and fellowship one upon another, the memory comprehends them with much more sweetneße and facility.

Hence it is that *NUMBER* and *PLACE* are of such rare use in the *art of memory*.

The reason why people (generally) remember no more of the *Sermons* they hear, is for want of *Catechizing*, whereby they might come to know the principles of Religion in their *order*, and *methodical contexture*. Usually in Sermons, truths are delivered single and apart; and the ignorant hearer knows not where the Minister is, nor what place the doctrine delivered obtains in the body of divinity, nor how they are knit together; and so the memory leaks them out as fast as they are dropt in; order is the very *glue* of memory. Method in a single Sermon, when the hearer is acquainted with it, gratifieth the *memory*, as well as the *understanding*; while it doth not only *lodge* things in their

their *own place*, but *locks* the *door* upon them, that they may not be loſt. When things are knit and linckt in one with another (as in a chaine) pull up one link, and that will pull up another, ſo that the whole chaine is preſerved. But we may have occaſion to ſpeak again of this point; And therefore,

Fourthly, ſuch *Modules* ſerve *to quicken affection*. *Sympathy* and *Harmony* have a notable influence upon the affections. The ſounding of a *ſingle ſtring* makes but little muſick; let a skilfull hand touch them in their muſical conſent and ſymphonie, and it affects the hearer to a kinde of raviſhment; So it is with *evangelical truths*: place them in their proper rooms, that a man may behold them in their mutual correſpondencies, and apt couplings together, and truly, the *Seraphims* themſelves anſwering one to another, and ecchoing to another, make not a ſweeter harmony in their *celeſtial Hallelujahs*. 4. Advantage to quicken affection.

Fifthly, It is a marvelous *Antidote againſt errour and ſeduction*. Goſpel truths in their *ſeries* and *dependance*, are a *chain of gold* to tie the *truth* and the *ſoul* cloſe together. People would not be ſo eaſily *trapand into hereſie*, if they were acquainted with the *concatenation* of Goſpel-doctrines within themſelves.

As for inſtance, men would not certainly be ſo eaſily complemented to worſhip that Idol of *free-will*, and the *power of nature*, were they well *principled* in the doctrine of the *fall*; The *deſign* of God in *permitting* of it, held out in Scripture in ſuch large and legible Characters, *that he which runs may read*, Pſal. 51. 4. 1 Cor. 1. 29, 30, 31, &c.

If they did with ſobriety of Spirit obſerve what the Scripture *proclaimes* concerning the *impotency* of the lapſt and ruined creature, mans *helpleſſe condition in himſelf*, Rom. 5. 6. Epheſ. 2. 1. Of the abſolute neceſſity of the *quickening*, *helping* and *ſtabliſhing* influence of the Spirit of Chriſt, &c.

When a chaine of pearls is broken, a ſingle jewel is eaſily loſt; divine truths are mutually preſervative in their ſocial embraces and coherence.

Sixthly, *Growth in grace* is one bleſſed fruit of ſuch ſyſtems and tables of divine truths. When *foundations* are well laid, the ſuperſtructures are proſperouſly carried on; want of diſtinct knowledge in the myſteries of Religion, is a great obſtruction to the growth of grace; The great cauſe of the believing Hebrews 6. Advantage, growth in grace.

non proficiency was their *defect* in the *foundation*; the στοιχεῖα, *the first principles of the Oracles of God*, *Heb.* 5. 12. *unskillfulnesse in the word of righteousnesse*, made them that they were but *babes in grace*, *ver.* 13.

Use.

Use. *Use* 1. In the first place, it serves to justifie the practice of the Churches of Jesus Christ, which have their *Publick Forms* and Tables of the *fundamental Articles of the Christian faith*, drawn up by the joynt labour and travel of their learned and godly Divines, after much and solemn seeking of God by fasting and prayer, in the solemn profession whereof they all consent and agree. Such were those *antient publick Creeds*.

The *Athanasian* Creed.

The *Nycene* Creed, and that which is commonly called the *Apostles Creed*, which justly merits that title; if not because compiled by the twelve *Apostles*, every one casting in their *Symbole* or *Article*, as tradition goes; yet because collected out of the Apostles writings, and is as it were, a brief *form* or *abridgement* of the Doctrine taught by Christ and his Apostles. *An Epitomy of the Christian faith.*

And such are the *Confessions* which most of the Reformed Churches have drawn up for their own use, comprehending the most necessary and fundamental Articles of the *Christian faith*, to be generally owned and asserted by all within their Associations and Jurisdictions, whither *Ministers* or *people*.

That Confession of faith which was compiled by the Reverend and Learned Divines of the late *Assembly at Westminster*, and presented to the *two Houses of Parliament*, as their *Advice* in matters of Religion, was of this nature, and obtains the *primacy* amongst all the *Confessions* of the Reformed Churches, in the judgement of many *Learned Orthodox Divines*.

Such *Formes* and *Modules* are of excellent use in the Churches.

Partly to be a bank or bulwark to keep error and heresie from breaking into the Church of God.

Partly to prevent *dissents* and *dissentions*, which are very apt to rise amongst the *Pastours* and *Teachers*, as well as amongst the private members of such *Congregations*, where every one is left at liberty, to *preach* and *practise*, to *hold*, and *hold forth* what is right in their own eyes.

Partly

Partly to preserve the truth in its *integrity* and *beauty*, and the *professors* of it in *unity* and *uniformity*, the *glory* of the Churches, and the *defence* upon that glory. Isa. 4. 5.

Use 2. It serves to shew us the benefit and advantage of *publick Catechismes*; whither *larger*, containing a more general collection of Gospel truths for the use of such as are of *larger understandings*, young or old; or *lesser*, containing only some few of the most necessary principles of Religion in the most facile and familiar way, for the help of *meaner capacities*; amongst which, although there be some hundred several *forms* extant in the Reformed Churches, yet) those two *forms* or *Modules* drawn up by the late Reverend Assembly, their *larger* and *shorter Catechism*, obtain the general *vote* both *abroad* and *at home* for their *excellency* and *usefulnesse*. And it is the wish of very learned and judicious men that there were yet *some shorter and more easie form* drawn up, that might be reduced to a few heads of the first and most necessary *points* of Christian faith for the *institution of babes*: The great advantage of such *forms* of Chatechistical doctrine is that thereby a Minister of the Gospel may acquaint his people with more of the necessary and saving truths of the Gospel in a few months, than he can well preach over in many years; and by the brief and frequent running over the principles of Religion, people of all sorts and ages, would be incomparably prepared for the Word preached, and profit more by *one* Sermon, than *unprincipled hearers* commonly do by *twenty*.

Use 3. Hence also I might commend to young Students in Divinity the reading of *systems* and compendious Abstracts and Abridgements, as an excellent *entrance* and *manuduction* unto their Theological studies, before they launch into the larger *tracts* and *treatises* in that vast and immense ocean of Divine knowledge; of which we may say almost to desperation,

Ars longa, vita brevis.

The Shipwright that is to build a large and stately Vessel, doth first shape his work in a very *small Module*. And he that is to travel into the *remote parts* of the world, shall render his labour much more *fruitful* by reading *Maps* and *Globes* at home; for by that means he shall know where he is when he comes abroad; his eye and his understanding will mutually interpret one to the other; thus your curious workwomen do first make their *borders* and *trails*, and then *fill* them.

Use 4. It

Use 4. It serves to commend *Methodical preaching*; that Minister that is wise and judicious to observe method *in his Sermon*, and method *between* Sermon and Sermon; *a Scriptural connexion* as (much as may be) between *subject* and *subject*, *doctrine* and *doctrine*; *omne tulit punctum*, he is a Preacher indeed; he shall not only *profit*, but *delight* his hearers; and make them not only *knowing* Christians, but *distinct* and *judicious*.

Use 5. It commends (not least) *constant and fixed hearing*; especially when people sit under a judicious and methodical Ministry; *loose hearing* may *please*, but the *fixed* will *profit*; *skipping* hearing for the most part makes but *sceptical Christians*; when people hear at randome, have a snatch here, and a snatch there; here a *truth* perhaps, and there an *errour*; here a *notion*, and there a *novelty*, &c. such *mixt hearing* makes up the garment of knowledge, but just like a *beggars Cloak* full of *patches*; they are never able to bring their knowledge into any form or method; *ever learning, but never able to come to the knowledge of the truth*; their knowledge is like an heap of *pebbles*, upon which a man can never raise a *superstructure*; whereas they that sit under a fixed Ministry, (one that is *Master* of his Art) they are acquainted with the *way* and *course*, and *project* of his preaching; as the Apostle tells *Timothy*, 2 *Epist.* 3. 10. But thou hast fully known my *doctrine*, *purpose*, *&c.* i. e. the designe and method of my Ministry.

Varia lectio delectat animum, certa prodest. Sen.

Such hearers (if judicious) can follow their Teacher through the *series* and *deduction* of his Ministery, from *Subject* to *Subject*, and from *Text* to *Text*, and from *Head* to *Head*, till at length they have, (before they take notice of it) an *hypotyposis*, or *collection* of Gospel-truths formed in their understanding: Such an hearer *begins* where he *left* the last time, and so from time to time is still going on, *shining and growing, and enlightning unto the prepared day*, from *faith to faith*, from *knowledge to knowledge*, and from *truth to truth, till he comes in the unity of the faith, and of the knowledge of the Sonne of God, unto a perfect man, unto the measure of the stature of the fulnesse of Christ.* Various hearing makes *variable Christians*; St. *James* his professors (for the most part) *double-minded men, unstable in all their ways*, they are still *beginning*, but never able to make any prosperous and successful progresse in the knowledge of Christ.

Prov. 4. 18.

Ephes. 4. 13.

James 1. 8.

Sixthly

Sixthly and lastly, from hence give me leave to commend to you the benefit and advantage of *THE MORNING EXERCISE*, which the good hand of Providence brings to your doors this ensuing month, and begins to morrow morning in this place.

Truly God hath been pleased to make this *morning Lecture* a great *mercy* to this City, ever since it was first erected, which was, *WHEN LEICESTER WAS BESIEGED*; it hath been like the Ark in the *house of OBED-EDOM*, a *blessing* where ever it hath come, *a morning cloud* which hath let fall sweet refreshing showres in every place. The fruits of the morning exercise in the City.

In special God hath made it instrumental

1. For the *strengthning of the weak hands*, and *confirming the feeble knees* of the people of God, who in this time of *Englands troubles* have been of a *fearful heart*, and of a *trembling spirit*; many poor Christians who in times of publick dangers and confusions have come to these morning Assemblies (like the *Maries* to the Sepulchre of our Lord) with their hearts full of *fears*, and their eyes full of *tears*, have been dismissed those Assemblies *with fear and great joy*; their *hearts* have been *revived*, and their *hands strengthned* in the Lord their God. Isa. 35. 3,4. Comfort against fear. Matth. 28. 8.

2. God hath made use of this exercise for the *preserving of thousands from errour and damnable doctrines* in these times of *sad Apostacy*. While many ignorant and unstable souls being *led away with the errour of the wicked*, *have fallen from their own stedfastnesse*, there want not multitudes (through grace) who are ready to acknowledge that they owe their *confirmation* and *stability* in the truth, (under God) in a very eminent manner to the labours of those godly Orthodox Divines, who have bestowed their pains in these *early Lectures* from time to time. A preservative against Apostacy. 2 Pet. 3. 17.

3. God hath commanded his blessing upon it *for the conversion of many souls to Jesus Christ*. Blessed be God, the morning exercise hath not been *childless* since it was set up; some there be (to my knowledge) who have calculated their *spiritual nativity* from the *time* that *this exercise was in the places of their habitation*, as in this place some can bring in their *testimony*, to the honour and praise of *free-grace*. Conversion.

4. It hath been a very choice instrument in the hand *of the Spirit*, for the *building up* of Christians in their *most holy faith*. Edification.

Many

Many of them that have *attended daily at the gates of wisdome, waiting at the posts of her doors* in this Ministerial course, have been observed to have made *eminent proficiency* in the School of Christ, *to grow in God, in grace, and in the knowledge of our Lord and Saviour Jesus Christ.*

Prov. 8 34,35.

2 Pet. 3. 18.

To all which blessed ends these morning Exercises have had some advantage above other Assemblies;

Partly, by reason of the *frequency* and *assiduity* of them; *Sabbath-day*-Sermons, and *Weekly*-lectures being distanc't with such long intervals of *worldly incumbrances*, are (for the most part) forgotten before the return of their weekly course; whereas these exercises treading so close upon the heels one of another, they that have constantly atte-ded them, have as it were, lived under a *constant vision*; the *Sunne of the Gospel* arising upon them as assiduously as the *Sunne in the Firmament*; whereby they have been carried on in a daily *progresse* of *Gospel-proficiency.*

And Partly, the Preachers by a kind of *secret instinct* of the *Spirit*, having been directed in their order to preach *seasonable things*; παρόσην ἀληθείαν, as the Apostle calls it, *present truth*; truth most proper to the present state of things, carefully obviating the errors of the times; and not only so, but *sometimes* as if there had been a *designe* laid by *mutual consent*, they have been guided to preach *methodical truths*; their Sermons have been knit together not without some natural *connexion*, into a kinde of ὑπότυπωσις, or Module of Evangelical doctrine; at least so farre as it hath not been difficult to finde out not only *consent*, but a kinde of *dependance* between their successive discourses, that might be of more than ordinary help to their Auditors; as in this (*a*) place about this time foure years; and since in a (*b*) neighbouring Congregation; by *some short notes* published for the help of weaker Christians, may appear. But now brethren behold I shew you *a more excellent way*: That which sometime hath fallen out *providentially*, and but in a very imperfect way, is now *de industria*, and by *præ-agreement* and *consent*, *intended* and *designed* among you in this course of the *morning Exercise*; *viz.* that which the Apostle here commends to *Timothy* his care and custody, an ὑποτύπωσις, or *FORM of sound words*: A *Series* or *Delineation* of some of the chief points and heads of Gospel doctrine *methodically*

a *The morning exercise* at *Giles* in the Fields, *May* 55. printed for *Richard Gibbs* in Chancery lane near Serjeants Inne.

b *The word of faith*, at *Martins* in the fields, *Febr.* 55. printed for *Fran. Tyton*, at the three Daggers in Fleet-street.

methodically collected and digested as far as the narrow circle of so few days will contain. *AND THIS WE WILL DO IF GOD PERMIT.* What remaineth Brethren, but that you stir up your selves in the strength of Christ, Heb. 6. 3.

Cautions.

1. To *prize such a precious season and opportunity*, as Providence puts into your hand. God is bringing a very precious *treasure* and *depositum* unto your doors; *He hath not dealt so with every Nation*, &c. See my Brethren that you put a due *value* and *estimate* upon it, lest God challenge your contempt with that angry question, *Wherefore is there a price in the hand of a fool to get wisdome, seeing he hath no heart to it?* 1. Prize these opportunities. Pfal. 147. 20. Prov. 17. 16.

2. To *frequent it*; Christians, be afraid of losing a *morning*; let not one such golden opportunity fall to the ground, you do not know what you lose. Borrow a little from your sleep, and from your worldly employments (if your Callings and Families shall not be too great sufferers by it) and bestow it upon your souls; will it not be fruit abounding to your account in the day of Christ? *While ye have the light, walk in the light:* Know ye not that the *Shadows of the Evening are stretched out! Redeem the time, the days are evil.* 2. Frequent them. Jer. 6. 4. Ephes. 5. 15.

3. Stir up your selves *to prepare your hearts* for a solemn attendance upon God in them: Remember what the Lord said to *Moses, I will be sanctified in them that come nigh me:* Oh profane not your accesses to such holy things; I may bespeak you in the language of *Moses* to the people, *Sanctifie your selves against to morrow, for the Lord will come down amongst you*; and remember if he be not sanctified *by you*, he will be sanctified *upon you*; if he be not sanctified by us *in holinesse*, he will be sanctified upon us *in judgment*; *before all the people I will be glorified.* 3. Prepare for them. Lev. 10. 3. Ibid.

Christians, *be much in prayer* for your *Ministers*, that *they may come unto you in the fulnes of the blessing of the Gospel of peace*; say with the Psalmist, *Blessed be he that cometh to us in the Name of the LORD.* Psal. 118.

Pray *for your selves*, that God would *open your hearts as he did the heart of Lydia, that you may attend unto the things which shall be spoken.* Acts 16. 14.

Pray that you may * *mix the Word with faith*, * *that you may receive the truth in the love of the truth*, that you may not be given up to believe lies. * Heb. 4. 2. * 2 Thess. 2. 10.

Pray for others that shall hear with you; pray as Christ prayed
John 17. 17. for his Disciples: *Sanctifie them through thy truth, thy Word is truth.*

Pray that some may be *convinced*, some *converted*, that others may be *edified* by the Sermons which shall be preach't amongst you.

4. Stir up grace. 4. Stir up your selves to come to these *Evangelical exercises* with *Evangelical dispositions*; those especially prophesied of in
Isa. 2. 3. relation to Gospel-times, *Isa.* 2. 3. *Many people shall go and say Come ye, and let us go up to the Mountain of the Lord, to the house of the God of Jacob, and he will teach us of his ways, and we will walk in his paths.* ——

In this *Gospel-promise* you have *three Gospel graces*, { Charity. Faith. Obediential Resolutions.

Charity. 1. *COME LET US GO*, &c.] there's their *CHARITY*, their *mutual care and love* to one anothers souls; they call upon one another, and consider one another, to provoke one another to a diligent attendance on the means of grace. *Come ye, and let us go*; gracious hearts would not go to *Church*, or to
Psal. 122. 1. *heaven alone*; *I was glad when they said unto me Let us go into the house of the Lord.*

Faith. 2. *HE WILL TEACH US OF HIS WAYS*] here you have their *FAITH*; they come to the Ordinance with *good thoughts* of *God*; the same wherewith holy *David* doth encourage his own soul: *Good and upright is the Lord, therefore*
Psal. 25. 8. *will he teach sinners in the way*; though I am *evil*, yet *God is good*; though I am a *sinner*, yet *God is upright*, therefore I shall be *taught of God*; it is good to come to the Ordinance with *great expectations upon God:*

You may easily *over-expect men*, and indeed for this God sends you home often with *disappointment*; you come to a Sermon, and you say (sometimes) Oh there is *a rare man* to preach this day; the man fails your expectation, and you return censuring and complaining of the *Preacher*, not considering the fault was in your selves; God withdrew possibly wonted auxiliaries of grace to pu-
Hos. 2. 22. nish your *carnal confidence*, to teach you to *cease from man*, &c.
Psal. 81. 10. I say you may easily over-expect the creature, but *you cannot over-expect God: Open thy mouth wide and I will fill it*; widen and dilate

dilate the desires and expectations of your souls, and God is able to fill every *chink* to the vastest capacity; this honours God when we greaten our expectation upon him; it is *a sanctifying of God in our hearts, he will teach us his ways.*

3. *WE WILL WALK IN HIS PATHS*] there you have their *obediential resolutions*, highly becoming the children of God; if God be so *gracious* to teach us, they resolve not to be so *ungracious* as to *refuse to be taught*; they come with a desire to *know Gods will*, and go home with a *resolution to obey it.* Obediential resolution.

This is the method of *Gospel proficiency*, *If any man will do my will, he shall know my doctrine.* Behold, here's the *pattern*, *GO YE AND DO LIKEWISE.* John 7. 17.

5. *Take heed of perfunctory and customary use of the Ordinance*; Rest not satisfied in a Popish *opus operatum*, the *work done.* As you should *prepare before you come*, so you should *reflect* when you go home, and not take up with *notions* in the head, without *motions* in the heart. *Expressions* in the *lips*, when separate from *impressions* upon the *conscience*, makes *empty* and *formal* professors, and gives occasion to standers by to suspect the *truth* of Religion. A careless Christian that often *heareth* of the glorious things of the Gospel, but *feeleth* nothing of them, doth put a *temptation* of Atheisme upon *himself*, and of *scandal* upon *others*; and while *himself* is not made *better* by his frequenting the means, *others* become *worse*, while he raiseth up an evil report upon the wayes of God. Surely we need much quickning that we may not receive *THIS GRACE of God in vain.* 5. Rest not in the work done.

6. And lastly, when you have this ὑποτύπωσις, *THIS FORM OF SOUND WORDS*, let it be your care to *keep it*; when ye *HAVE* it, then *HOLD* it, which is the second acceptation of the word ἔχε, and brings me upon the *SECOND DOCTRINE.*

Doct. 2. *SUCH FORMS AND MODULES ARE VERY CAREFULLY TO BE KEPT.*

But of this in the concluding Sermon if God permit.

THE

God is.

HEB. 11. 6.

But without Faith it is impossible to please God; for he that cometh to God, must believe that he is, and that he is a rewarder of them that diligently seek him.

IN this Chapter faith is represented as the principle of obedience, conveying vigour and strength to other graces, whereby they become operative unto several ends and objects; hence those acts which immediately spring from other graces as their proper stock, are attributed to faith, that being the principle of their heavenly working; in this respect, as the successe of an Army redounds to the Generals Honour, so the Victory which is effected by other Christian qualities, is here ascribed to faith, which animates them, and leads them forth as their chief Captain; this is intimated in the Text, in which we may observe,

1. A Propoſition, *But without Faith it is impoſſible to pleaſe God*; that grace being the *medium* of our communion with God, as it gives through Chriſt an admiſſion and approach to him; and in this reſpect is oppoſed to drawing back, *Hebr.* 10. 38.

This is the Heathens Creed τῶ πεῖ τὰς θεὰς ἐυσεβειας ἴδη ὅπ τὸ κυειῶτατον ἐκεῖνο ἐςιν. Ὀρθὰς ὑπολήψεις πεὶ ἑαυτῶν ἔχειν ὡς ὄντων, καὶ διοικέντων τὰ ὅλα καλῶς καὶ δικαίως. Epictetus.

2. The Argument to confirme it, *For he that comes to God muſt believe that he is, and that he is a rewarder of them that diligently ſeek him*: that is, our Addreſſes to God, are grounded upon a firme aſſent to Gods being and bounty.

Firſt, An aſſent to his being is abſolutely neceſſary, otherwiſe acts of worſhip are as a Ball ſtruck into the open air, which returns not to us; without the entire aſſurance of a determinate object, Religion will fail and vaniſh, this belief is general and ſpeculative.

Secondly, An aſſent to his bounty, that he will bleſſe thoſe *who diligently ſeek him*; this is particular and applicative, and it follows from the other; for the notion of a Benefactour is included in that of a God; take away his rewards, you ungod him: Now the ſtedfaſt acknowledgement of this, can only draw the ſoul to perform ingenuous and acceptable ſervice; for the naked contemplation of thoſe amiable excellencies which are in the Deity, can never conquer our natural feare, nor quench our enmity againſt him; the reflection upon his righteouſneſſe and our guilt, fills us with terrour, and cauſes a dreadful flight from him; but the hope of his remunerating goodneſſe, is a motive agreeable, and congruous to the breſt of a man, and ſweetly leads him to God; Religion is the ſubmiſſion of our ſelves to God, with an expectation of reward.

I ſhall Treat of the firſt Branch of the argument; *He that comes to God, muſt believe that he is.* The firm belief of Gods being, is the foundation of all Religious worſhip; in the diſcuſſing of which, my deſign is to evince that Supreme Truth, *that God is.* The evidence of this will appear to the light of reaſon, and faith, by an appeal to nature, and Scriptures: I ſhall produce three Arguments from nature, which may convince an Infidel there is a God. The firſt is drawn from the viſi-

visible world. The second from natural conscience. The third from the consent of Nations.

First, in the Creation; his essence and Attributes are clearly revealed, his absolute power, unerring wisdome, and infinite goodnesse, are discovered to every capacity; therefore the Apostle urges this as the most proper Argument to convince the Heathens, *Acts* 14. 15. *that they should turn from their vanities, to the living God which made heaven and earth, and sea, and all things that are therein*; to this they must naturally assent; as shadows represent the figure of those bodyes from whence they are derived; so in the world there are such traces of the Divine perfections, that it is easie to inferre there is a Soveraign being which is the cause of it; all the creatures and their various excellencies, are as so many beams which reflect upon this Sun, or lines which direct to this Centre; nay, the meanest being carries some impression of the first cause, as the image of a Prince is stampt upon a penny, as well as upon greater mony; the beasts will instruct, and the mute fishes teach the Atheist there is a God; and though he is not discerned by the outward sight, yet the understanding will as certainly discover him, as it doth an invisible spirit in a living body; and that,

1. From the being of the world, and its parts; it is apparent to sense, and acknowledged by all, that some things are of a late beginning, but those things could not proceed from themselves, for then they should work before they were, and the same things should exist, and not exist at the same instant, and in the same respect, but this implies a contradiction; it follows then they had their Original from without; we finde the experience of this in our selves; the number of our dayes declares there was a time in which we had no being, and therefore we could not produce our selves.

Now, if man which is the most perfect of visible creatures, presuppose a Maker, then may we sufficiently inferre a Creation, where we finde far lesse perfection; and this is true, not only of things which are visible, but of all other beings; till at last we arrive at the Supreme cause, whose being is necessary and independent.

Besides, if we consider that from nothing he hath produced their beings, and so united those two distant extreams of being, and not being, we may infer his power to be infinite; the greatest difference imaginable between two finite beings, admits of some proportion, and measure; but between that which is, and that which is not, the distance exceeds all apprehension; so that from the meer existence of things, it is evident that there is a first cause, which is independent and infinite, and this is God.

2. We may certainly argue the being of God from the consent of parts in the world, and their perpetual confederations to support the whole. Confusion is the effect of chance, but order is the product of Art and industry; when we consider in a Watch, how the different wheels by their unequal motions agree in distinguishing the houres, and with that exactnesse, as if they were inspired by the same intelligence, we presently conclude it to be the work of an Artificer; for certainly pieces of Brass could never have formed and united themselves in that method; proportionably when we view the Harmony of all things in the world, and how disagreeing natures conspire together for the advantage of the whole, we may collect there is a Divine Spirit, which hath thus disposed all things; we will not make a curious enquiry into this; an eminent degree of knowledge in several faculties, would but imperfectly discover the proportion and measures which the eternal minde hath observed in the frame of nature; it will suffice to glance at those which are exposed to the view of all.

The Sun which is the eye and soul of the world, in its situation and motion, is a sign to us there is wisdome and counsel in its Authour; it's fixt in the midst of the Planets, that it may dispense its light and heat for the advantage of the lower world; if it were plac't in a higher or lower Orb, the jarring Elements, (which by its influence, are kept in an equal poise

Quid potest esse tam apertum, tamque perspicuum, cum cœlum suspeximus, cœlestiaque contemplati sumus, quam aliquod esse numen præstantissimæ mentis quo hæc regantur. Tull. in secundo de natura deorum, & c. lib. 2. de divinatione; esse præstantem aliquam, æternamque naturam & eam suspiciendam adorandamque hominum generi pulchritudo mundi ordoque rerum cœlestium cogit confiteri.

and

and proportion) would break forth into disorders; and those invisible chaines and connexions which fasten the parts of nature, would presently be broken; the regularity and constancy of its motion discovers a Deity; by its course from East to West, it causes the agreeable vicissitude of day and night, and maintains the amiable war of light and darkness; this distinction of time is necessary for the pleasure and profit of the world; the Sun by its rising, chases away the shades of the night, to delight us with the beauties of the Creation; 'tis Gods Herald which calls us forth to the discharge of our work; this governes our labours, and conducts our industry; this animates nature, and conveys a pleasure even to these beings which are insensible; without the day, the world would be a fatal and disconsolate grave to all creatures; a Chaos without order, action, or beauty; thus by the Sun-beams we may clearly see a Divine providence. Besides, when it retires from us, and a Curtain of darkness is drawn over the world, that proves the wisdome and goodness of God; the Psalmist attributes the disposition of day and night to God, *the day is thine*; and with an Emphasis, *the night also is thine*; notwithstanding its sad appearance, yet it is very beneficial; its darkness enlightens us, its obscurity makes visible the Ornaments of heaven, the stars, their aspects, their dispositions, their motions which were hid in the day; it unbends the world, and gives a short and necessary truce to its labours, it recreates the wasted spirits; 'tis the Nurse of nature, which poures into its bosome those sweet and cooling dews which beget new life, and vigour: the divine providence is also eminent in the manner of this dispensation; for the Sun finishing its course about the world in the space of twenty four houres, causes that succession of day and night, which doth most fitly temper our labour and repose; whereas if the day and night should each of them continue six entire months, this division would be very inconvenient for us: We may farther observe a wise providence in the diversity it hath used to lengthen and shorten the dayes and nights for the advantage of several Countryes; for that part of the earth which is under the line, being scorcht with immoderate heat, wants a continual supply of moysture; therefore the longest and coolest nights are there; but it is otherwise in the

Psa. 104. 22, 23.

Psal. 64. 16.

I speak of that part of the world which is inhabited.

the Northern parts, for the beams of the Sun being very feeble there; providence hath so disposed, that the dayes are extream long, that so by the continuance of the heat, the fruits may come to maturity and perfection. And as the difference of day and night, so the diversity of seasons proceeds from the motion of the Sun, which is a work of providence, no lesse admirable than the former; as the motion of the Sun from East to West, makes the day and night, so from North to South, causes Summer and Winter; by these the world is preserved; Summer crownes the earth with flowers and fruits, and produces an abundant variety for the support of living creatures; the Winter which seems to be the death of nature, robbing the earth of its heat and life, contributes also to the Universal good; it prepares the earth by its cold and moysture for the returning Sun; in the succession of these seasons, the Divine Providence is very conspicuous; for since the world cannot passe from one extream to another, without a dangerous alteration; to prevent this inconvenience, the Sun makes its approaches gradually to us, the Spring is interposed between the Winter and Summer, that by its gentle and temperate heat, it may dispose our bodyes for the excesse of Summer, and in the same manner the Sun retires by degrees from us, that so in the Autumne we may be prepared for the asperities of the Winter: And to close this part of the Argument, the invariable succession of times and seasons is a token of the same providence; the Sun which runs ten or twelve millions of Leagues every day, never failes one minute of its appointed time, nor turns an inch out of its constant course, but inviolably observes the same order; so that there is nothing more regular, equal, and constant, than the succession of day and night; to ascribe this to hazzard, is the most absurd extravagance; for in the effects of chance there is neither order nor constancy; as we may see in the casting of a Dy, which hardly falls twice together upon the same square; it is necessary therefore to conclude that an intelligent principle, guides the revolutions of the Sun, thus uniformly for the advantage of the world. *Psalme* 19. 1, 2, 3. *The heavens declare the glory of God, the firmament shows his handy work. Day unto day utters speech, and night unto night addes knowledge; There is no speech nor lan-*

Psal. 74. 17. *Thou hast made the Summer and Winter.*

guage

guage where their voice is not heard; what is that language and voice, but a Universal Sermon to the world of Gods being and excellency?

Let us now consider that vast extent of aire, which fills the space between heaven and earth; this is of so pure a nature, that in a moment it transmits the influences of heaven to the lower world, this serves as an arsenal for thunders and lightenings, whereby God summons the world to dread and reverence; this is a treasury for the clouds, which dissolving in gentle showers, refresh the earth, and call forth its seeds into flourishing and fruitfulnesse; this fannes the earth with the wings of the winde, allaying those intemperate heats which would be injurious to its inhabitants; this is the Region for the Birds, wherein they passe as so many self-moving Engines praising the Creatour, this serves for the breath and life of man; from hence we may conclude the wisdome of a God, who so governes the severall Regions of the aire, as by them to convey blessings for the necessities of man, and to send judgements for the awakening the secure to seek after God.

Let us now descend to the Sea, and see how that informes us there is a God; 'tis a Truth evident to reason, that the proper place of the waters is next to the aire above the earth; for as it is of a middle nature between these two Elements, being purer and lighter than the earth, but more grosse and heavy than the aire, so it challenges a situation between them; that as the aire on all parts encompasses the Sea, in like manner the Sea should overspread the earth, and cover the whole surface of it; that its natural inclination is such, appears by its continual flowings; who then hath arrested its course, and stopt its violence? who hath confined it to such a place and compass, that it may not be destructive to the world? certainly no other, but the great God who first gave it being and motion; besides, that which renders the power of God more conspicuous, is that by so weak a bridle as the sand, its rage is bounded; when it threatens the shore with its insulting waves, you would fear lest it should swallow up all, but it no sooner touches the sand, but its fury is turned into froth; it retires, and by a kind of submission, respects those bounds which are fixt by the Creatour.

Now

Now, that the fiercest Element should be repress't by the feebleſt thing in the world, and that which breaks the Rocks, be limited by the sand, is a wonder of providence; therefore the Lord alledges this as an effect only proceeding from his power, and challenges an incommunicable glory upon this account. *Job* 38. 8, 9, 10, 11, *verses, Who shut up the Sea with doores, when it brake forth as if it had issued out of the womb? when I made the cloud the garment thereof, and thick darkneſſe a swadling band for it; and brake up for it my decreed place, and set barres and doores; and said, Hitherto shalt thou come, and no farther, and here shall thy proud waves be stayed.*

Besides, its extent is no leſſe worthy of admiration, it washes the four parts of the world, and so it is the bond of the Universe, by which the most distant Nations are united, the medium of commerce and Trade, which brings great delight and advantage to men, by it the commodities which are peculiar to several Countryes are made common to all; thus may we trace the evident prints of a Deity in the very waters; if we change the scene, and view the earth, we may perceive clear signes of a Divine providence: If we consider its position, it hangs in the midst of the ayre, that it may be a convenient habitation for us; or its stability, the ayre its self is not able to beare up a feather, yet the earth remains in it fixt and unshaken, notwithstanding the stormes and tempests which continually beat upon it; from hence we must conclude an invisible, but powerful hand supports it; 'tis reckoned amongst the *Magnalia Dei*, *Job* 38. 4, 6. *Where wast thou when I laid the foundations of the earth? whereupon are the foundations thereof fastened? or who hath laid the Corner-stone thereof?* Moreover the various disposition of its parts, the Mountaines, the Valleys, the Rivers which are as the veins which convey nourishment to this great body, all intimate there is a God.

I might instance in its productions; in plants, their roots whereby they draw their nourishment, the firmness of their stalk by which they are defended against the violence of winds, the expansion of their leaves by which they receive the dew of heaven; or in fruits, which are produc'd answerable to the difference of seasons, those which are cold and moyst to allay our heat in summer, and those which are of a firmer consistency in Autumn, that they may serve the delight and use of man in winter, from whence the notice of a Deity is afforded to us.

Thus

Thus if we behold the excellent order of the parts of the World, their mutual correspondence for their several ends, the heavens give light, the aire breath, the earth habitation, the sea commerce; we must break forth There is a God, and this is his work; but how few are there who read the Name of God which is indelibly printed on the frame of nature? who see the excellency of the cause in the effect? who contemplate all things in God, and God in all things? from our first infancy we are accustomed to these objects, and the edge of our apprehensions is rebated; the commonnesse of things takes away our esteem; we rather admire things new than great; the effects of Art, than the marvails of nature; as the continual view of a glittering object dazles the eye, that it cannot see; so by the daily presence of these wonders, our minds are blunted, we lose the quickness and freshness of our spirits.

The World is stile'd by Saint Basil, τῶν ψυχῶν λογικῶν διδασκαλεῖον, καὶ τῆς θεογνωσίας παιδευτήριον; the School of rational spirits, wherein they are instructed in the knowledge of God.

I shall finish this Argument by reflecting upon man, who is a short abridgement of the world; the composure of his body, the powers of his soul, convince us of a wise Providence; who but a God could unite such different substances, an immaterial spirit with an earthly body? who could distinguish so many parts, assigne to them their forme, scituation, temperature, with an absolute fitness for those uses to which they serve? we must joyne with the Apostle, *Acts* 17. 27, 28. *He is not farre from every one of us*; we may finde him in the activity of our hands, in the beauty of our eyes, in the vivacity of all our senses; *in him we live, move, and have our being.* And to look inward, who hath endued the soul with such distinct and admirable faculties? The understanding which exercises an Empire on all things, which compounds the most disagreeing, and divides the most intimate, which by the lowest effects ascends to the highest cause; the Will which with such vigor pursues that which we esteem amiable and good, and recoiles with aversation from that we judge pernicious and evil; the Memory which preserves fresh and lively the pictures of those things which are committed to

The meer consideration of the least part of mans body, opened the eyes of one of the most learned Atheists in the World. *Galen. l. 3. de usu partium*, describing the use of our parts, saith, τὸ δημιουργήσαντ' ἡμᾶς ὕμνον ἀληθῆ νῦν συντίθημι.

its charge. Certainly after this consideration, we must naturally assent there is a God who made us, and not we our selves.

3. We may argue there is a God from the operations of natural Agents for those ends which are not perceived by them. Although in men there is a rational principle which discovers the goodnesse of the end, and selects such means as are proper for the accomplishing of it, and so their actions are the product of their judgement; yet 'tis impossible to conceive that the inferiour rank of creatures, whose motions flow from meer instinct, can guide themselves by any Counsel of their own: Now all their operations are directed to their proper ends without any variation, & in that order as exceeds the invention of man. It is admirable to consider how brute creatures act for their preservation; they are no sooner in the world, but they presently flie from their enemies, and make use either of that force or craft which they have to defend themselves; they know that nourishment which is convenient to preserve them, and those remedies which may restore them. By what Counsel doth the Swallow observe the season of its passage? in the beginning of Autumn it takes its flight to a warmer Climate, and returns with the Sun again in the Spring. By what fore-sight doth the Ant prepare its store in Summer to prevent that ensuing want which otherwise it would suffer in Winter? Doth the Sun deliberate whether it shall rise, and by diffusing its beams, become the publick light of the World? or doth a Fountain advise whether it shall stream forth in a fluent and liberal manner? even the actions of men which are purely natural, are done without their direction: Nay, natural bodies will part with their own property, and crosse their own inclination for an universal good; the aire, a light and nimble body that does naturally ascend, yet for a general good, to prevent a breach in nature, it will descend: And those things which have a natural opposition, yet constantly accord and joyne together to preserve the whole; certainly then a Divine Spirit guides and directs them. If we see an Army composed of several Nations, (between whom there are great antipathies) yet march in rank and order, and with equal courage fight for the safety of a Kingdom, we

Si quid est quod efficiat ea quæ homo licet ratione sit præditus, facere non possit, id profecto est majus, & fortius, & sapientius homine. Chrysippus.

ὅπερ ἐν νηὶ κυβερνήτης, ἐν χορῷ δὲ κορυφαῖος, ἐν πόλει δὲ νόμος, ἐν στρατοπέδῳ δὲ ἡγεμών· τοῦτο θεὸς ἐν κόσμῳ. Aristotel. l. de mundo.

we presently conclude there is a wise General who thus united them: And is there not greater reason to believe that a Soveraign Spirit governs the Host of heaven and earth, and unites them to maintain the peace of the World? To assert that irrational creatures act for a general and unknown good, without the motion of a higher cause, is equally unreasonable, as to say a curious Picture is drawn by a Pensil without the hand of the Painter which guided it in every line according to the Idea of his minde. We must then of necessity infer that those particular causes which cannot conduct themselves, are directed by an universal cause which cannot erre; and thus we see the whole World is an entire and continual Argument of Gods Being and Attributes.

Secondly, The second Argument is drawn from natural conscience, which is a subordinate God, and acts all things with respect to a higher Tribunal; as Saint *Paul* speaking of those visible Testimonies which God hath exprest to men in the Creation, saith, *Acts* 14. 17. *that he left not himself without a witnesse, giving them rain, and fruitful seasons*; by the same proportion we may say God hath not left himself without an internal witnesse, having planted in every man a conscience whereby he is dignified above the lower order of beings, and made sensible of the supreme Judge, to whose Tribunal he is subject; now conscience in its double work, as it accuses or excuses by turns upon good or bad Actions, proves there is a God.

1. Natural conscience being clear and innocent, is the life-guard which secures from fears: vertuous persons who have not offered violence to the light of conscience, in times of danger, as in a fierce storme at Sea, or fearful Thunder at Land, when guilty spirits are surprized with horrour, they are not liable to those fears, being wrapt up in their own innocency; the reason of their security proceeds from a belief that those terrible works of nature are ordered by an intelligent and righteous providence which is God.

Partus Deorum cultor & infrequens, insanientis dum sapientiæ consultus erro nunc retrorsum vela dare atq; iterare cursus cogor relictos: Namq; Diespiter igni corusco nubila dividens, fretumq; per purum tonantes egit equos volucremq; currum. Horat. ad 34. l. 31.

2. It gives courage and support to an innocent person, when oppressed and injured by the unrighteous; the natural conscience so long as it is true to its self by adhering to honest principles, it is victorious against all attempts whatsoever; *si fractus illabatur orbis*; if the weight of all the miseries in the world should come rushing upon him at once, it would bear up under them all, and stand unbroken in the midst of those ruines; the spirit of a man is of strength enough to sustain all his infirmities; as a Ship lives in the rough Seas, and floats above them, the waters being without it; so a vertuous person rides out all storms, and is preserved from sinking, because the fury of worldly troubles cannot reach beyond his outward man; the conscience which is the mans strength remains firme and unshaken; yea, as those Roses are usually sweetest which grow near stinking weeds; so the peace, joy, and glory of a good conscience is then most sensible, when a man is otherwise in the most afflicted and oppressed state; now from whence proceeds this calmnesse and serenity, this vigor and constancy of spirit, but from the apprehension of a supreme Judge, who at the last will vindicate their cause?

2. We may clearly evidence there is a God, from the accusations of a guilty conscience; this is that never dying worme which if a sinner treads on, it will turn again; this is a temporal hell, a spiritual Tophet; what torments are here in the Regions of darknesse, which an accusing conscience doth not inflict on a sinner in this life! so intolerable are the stings of it, that many have took Sanctuary in a Grave, and run upon the first death to prevent the miseries of the second. Now the shame, horror, despair, and that black train of affections which lash an offender for his vicious acts, discovers there is a principle within which threatens vengeance from a righteous and angry God: This Argument will be more pressing, if we consider that conscience attaches a sinner

First, for secret crimes, which are above the cognizance of men; conscience is Gods spy in our bosomes, which mixes it self with all our thoughts and actions; let a man therefore take what course he will to hide his offence, let him sin in the closest retirement that humane

humane policy can contrive, where there is no possibility of legal conviction, yet his Accuser, his Judge, his Hel is in his own bosome; when the sin is most secret, conscience brings in the evidence, produces the Law, urges the penalty, passes the sentence, begins the punishment; so that the sinner is αὐτοκατάκριτος, self-condemned for those sins which are not punishable by man; yea, sometimes a discovery of concealed sins (though certainly bringing temporal death) hath been extorted by the horror and anguish of an accusing conscience; the reason of all is because in secret sins, conscience appeals to Gods Omniscicncy, who is greater than our consciences, *and knows all things*, 1 *John* 3. 20. And upon this account it is *præjudicium judicii*, a kinde of antedated day of judgement, a domestical doomsday, and brings upon a sinner the beginning of his sorrows.

2. It stings with remorse for those sins which are above the power of man to revenge; those who command Armies, and by their greatnesse are secured from the penalties of the Law, yet conscience sets their sins in order before their eyes; and these as so many armed men charge them thorow, and overwhelme them; many instances there are; *Belshazzar* in the midst of his cups and bravery, how was he invaded by fear and horrour, when *he saw the hand-writing on the Wall*! the whole Army of the Persians could not discourage his spirit; but when conscience revived his guilt, and the apprehensions of Gods justice, he sunk under the burden; the hand-writing from without was terrible, because conscience opened a hand-writing within. *Tiberius* the Emperour who was doubly dyed in unnatural lusts and cruelties, could neither evade nor dissemble the horrors of his mind; *Nero* after the barbarous murdering of his mother, was always pursued by imaginary Divels, his distracted fancy representing to him furies and flames ready to torment him. How many Tyrants have trembled on the Throne, when the condemned innocents have rejoyced in their sufferings! from hence we may infallibly conclude the conscience of the most powerful sinner is under the feeling of a Deity; for if there were no punishments to be feared but those the Magistrate inflicts in his own Dominions, why are Soveraign Magistrates themselves under terrors for their vitious actions! and those

those who are not subject to any humane Tribunal, why do they with such fury reflect upon themselves for their crimes? certainly it proceeds from hence, that natural conscience dreads the supreme Judge, seeing nothing is able to shelter them from his Tribunal, nor restrain his power when he will take vengeance on them.

In vain doth the Atheist reply that these fears are the product of a common false opinion, which is conveyed by education, to wit that there is a God who is provoked by sin; and that ignorance increases these terrors, as little children fear bug-bears in the dark; for 'tis certain,

First, That no Art or endeavour can totally free a sinner from these terrors, whereas groundlesse fears are presently scattered by reason; and this argues there is an inviolable principle in nature which respects a God. We know there is nothing more disturbs the spirit than fear, and every person is an enemy to what torments him; hence the sinner labours to conquer conscience, that he may freely indulge himself in sin; but this is impossible; for conscience is so essential, that a soul cannot be a soul without it, and so inseparable, that death it self cannot divorce a man from it; *perire nec sine te nec tecum potest*; it can neither dye with the sinner, nor without him; 'tis true the workings of it are unequal; as the pulse doth not always beat alike, but sometimes more violent, and sometimes more remisse; so this spiritual pulse is not always in equal motion; sometimes it beats, sometimes it intermits, but returns again; those scorners who run a course of sin without controule, and seem to despise hell, as a meer notion, yet they are not free from inward gripes; conscience arrests them in the Name of that God whom they deny; although they are without faith, they are not without fear; desperate sinners ruffle it for a time, and drench themselves in sensual pleasures, to quench that *scintilla animæ*, that vital spark which shines and scorches at once; but all in vain; for it happens to them as to Malefactors, who for a time drown the apprehension of their danger in a Sea of drink; but when the fumes are evaporated, and they seriously ponder their offences, they tremble in the fearful expectation of the Axe or Gallows. A sinner may conceal his fears from others, and appear jolly and brave, when conscience stings him with secret remorse; as a Clock seems to be calme and still to the eye;

but

but 'tis full of ſecret motions within; under a merry countenance there may be a bleeding heart: To conclude, ſo far is a ſinner from being able to quench theſe terrors, that many times the more they are oppoſed, the more powerful they grow; thus many who for a time breathed nothing but defiances to conſcience, and committed ſin with greedineſſe, yet conſcience hath with ſuch fury returned upon them, that they have run from profaneſſe to ſuperſtition, as fugitive ſlaves are forc't back to their Maſters, and ſerve in the vileſt Drudgery, fearing ſevere puniſhments.

2. The beſt men who enjoy a ſweet calmneſs, and are not diſquieted with the terrors of conſcience, they abhor that Doctrine which diſcards the fear of a Deity; ſo that thoſe who are moſt freed from theſe terrors, believe them to be radicated in nature, and grounded upon truth; and thoſe who eſteem them vain, are moſt furiouſly tormented with them; in which reſpect the Divine goodneſſe ſhines forth in the greateſt luſtre towards thoſe who love and fear him, and his juſtice againſt thoſe who contemn it; thus *Caligula* who was the boldeſt Atheiſt in the world, yet when it thundred, ran with trembling under his bed, as if God from heaven had ſummoned him to judgement; whereas *Socrates*, who was the Heathens Martyr, died with the ſame tranquility of ſpirit wherein he lived.

3. 'Tis worthy of our ſerious thoughts that theſe terrors of conſcience are moſt dreadful when the ſinner approaches death; the ſenſe of guilt which before was ſmothered, is then revived; conſcience like a ſleeping Lyon awakes and deſtroys at once; experience tells us many ſinners who have lived in a ſenceleſſe, dye in a deſperate manner; and from whence doth this proceed but from the preſages of a future judgement! conſcience anticipates the vengeance of God; then the Alarums are encreaſt, and the ſtorme is more violent; for the ſoul being ſenſible of its immortal nature, extends its fears to Eternity, and trembles at him who lives for ever, and can puniſh for ever.

Arg. 3.

Argument 3. The consent of Nations agrees in the belief of a God; although the *Gentiles* did grossely mistake the life and essence of the infinite Deity, imagining him to be of some humane forme and weakness, and in this respect were without God in the world; yet they conspired in the acknowledgement of a Divinity; the multiplicity of their false gods strengthens the Argument; it being clear they would rather have any God then none; and this belief cannot be an imposture, because 'tis

First, Universal; What Nation so barbarous as not to worship a God? certainly that which is common to all men, hath a foundation in nature.

Secondly, 'tis perpetual; falshoods are not long lived; but the Character and Impression of God is indelibly sealed upon the spirits of men. Thus we see the Universal Reason of the World to Determine there is a God.

2. The Scripture proves there is a God to faith; *Psal.* 19. *David* speaking of the double manifestation of God by his Works and his Word, appropriates a converting power to the Word; this exceeds the discovery of God in the Creation, in respect of its clearness and efficacy: *Psalme* 138. 2. *Thou hast magnified thy Word above all thy Name.* There are more apparent Characters of Gods Attributes and Perfections in the Scripture, than in the Book of Nature; in the Creation there is *Vestigium*, the foot-print of God; but in the Word there is *Imago*, his Image and lively Representation: As the Angels when they assumed visible bodies, and appeared unto men; yet by the brightness and Majesty of their appearance, discovered themselves to be above an humane Original; so the Scriptures although conveyed to us in ordinary language and words, yet by their authority and sanctity evidence their Divine descent; and that there is a holy and righteous God from whom they proceed.

There

There is a vehement Objection urged by Atheists in all Ages against a Divine Providence, and consequently against Gods Being: The afflicted state of innocency and goodnesse, and the prosperous state of oppression and wickednesse. Honest men suffer, whilest the unrighteous and profane swim in the Streames of Prosperity; hence they concluded *fortuna certa, aut inerta natura*, had the charge of these sublunary things; even the holy Prophet himself was liable to this temptation, *Psal.* 73.9,10,11,12,13,14. he saw that as the clean Creatures were sacrificed every day, the Turtle and the Lamb, the Emblems of innocency and charity, whilest the Swine, and other unclean Creatures were spared; So good men were harrast with troubles, when the wicked were exempted, and this shook his faith; but by *entring into the Sanctuary of God*, where he understood their end, he comes off with victory; now for the removing this Objection, Consider

We may hear the Tragedian thus resenting it:
Sed cur idem,
Qui tanta regis sub quo iacsti
Pondera mundi librata suos
Ducunt orbes, hominum nimium
Securus ades? non sollicitus
Prodesse bonis, nocuisse malis.
Senec. *Hippol.*

Plutarch and *Seneca*, and *Cicero*, have rendred satisfaction concerning this method of the Divine Providence.

First, we are not competent Judges of Gods actions; we see but one half of *Ezekiels* Vision; the Wheels, but not the eye in the Wheels; nothing but the Wheels on which the world seems disorderly to run, not the eye of Providence which governs them in their most vertiginous changes: The actions of God do not want clearnesse, but clearing: What we cannot acquit, is not to be charged on God as unjust; the stick which is streight, being in the water seems crooked, by the refraction of the beams through a double *medium*; we see through flesh and spirit, and cannot distinctly judge the ways of God; but when we are not able to comprehend the particular reasons of his dispensations, yet we must conclude his judgements to be right, as will appear by observing

Secondly, The sufferings of the righteous do not blemish Gods justice.

1. God always ſtrikes an offender, every man being guilty in reſpect of his Law. Now though love cannot hate, yet it may be angry; and upon this account, where *the judgements of God are a great deep*, unfathomable by any finite underſtanding, *yet his righteouſneſſe ſtandeth like the high Mountains*, (as it is in *Pſalme* 36.) viſible to every eye; if the moſt righteous perſon ſhall look inward, and weigh his own carriage and deſert, he muſt neceſſarily glorifie the juſtice and holineſſe of God in all his proceedings.

2. The afflictions of good men are ſo far from ſtaining Gods juſtice, that they manifeſt his mercy; for the leaſt ſin being a greater evil than the greateſt affliction; God uſes temporal croſſes to prevent or deſtroy ſin; he imbitters their lives to wean their affections from the World, and to create in them ſtrong deſires after heaven; as long as the waters of tribulation are on the earth, ſo long they dwell in the Ark; but when the Land is dry, even the Dove it ſelf will be wandring, and defile its ſelf: When they are afflicted in their outward man, it is that the inward man may be revived; as birds are brought to perfection by the ruines of the ſhell: that is not a real evil which God uſes as an inſtrument to ſave us. Who will eſteem that Phyſitian unjuſt, who prevents the death of his Patient by giving a bitter potion?

3. If the Righteous be thus afflicted upon earth, we may conclude there is a reward in the next World; if they are thus ſharply treated in the way, their Countrey is above, where God is their portion and happineſſe.

Thirdly, The temporary proſperity of the wicked reflects no diſhonour upon Gods juſtice or holineſſe; for God meaſures all things by the Standard of eternity; a thouſand years to him are as one day. Now we do not charge a Judge with unrighteouſneſſe, if he defer the execution of a Malefactor for the day; the longeſt life of a ſinner bears not that proportion to eternity; beſides, their reprieve increaſes and ſecures their ruine; they are as Grapes which hang in the Sun till they are ripe, and fit

fit for the Wine-presse. God spares them now, but will punish them for ever; he condemns them to prosperity in this world, and judges them not worth his anger, intending to poure forth the vials of his wrath on them in the next.

Fourthly, The more sober Heathens have concluded from hence there is a judgement to come; because otherwise the best would be most miserable, and the ungodly prosperous; from hence they have inferred, that because all things are dispenc't in a promiscuous manner to the just and unjust in this world, therefore there must be an after-reckoning.

Fifthly, There are many visible examples of the goodnesse and justice of God in this World; either in rewarding afflicted innocency, or punishing prosperous iniquities. He that shall read the story of *Joseph*, and consider that wonderful chain of causes managed by the Divine Providence; how God made use of the treachery of his brethren, not as a sale, but a conveyance; how by the Prison he came to the principality, must conclude there is a watchful eye which orders all things: And how many instances are there of Gods severe, and impartial justice? there is no State or History but presents some examples; wherein an exact proportion in the time, measure and kind between the sin and punishment, is most conspicuous; the unnatural sin of *Sodom* was punish't with a supernatural showre of fire and brimstone: *Pharaoh* had made the River guilty of the blood of the Hebrew Infants; his first plague is the turning of the River into blood; *Adonibezec* is just so served as he did by the seventy Kings; *Judas* who wanted bowels for his Lord, wanted bowels for himself in life and death; for he hanged himself, and his bowels gushed out; and thus the punishment as a hand, points at the sin, and convinces the World of a Deity.

Use 1. This is just matter of terror to Atheists, which are *Use* 1.

of three sorts; { 1. *Vita.* 2. *Voto.* 3. *Judicio.*

First, To those who are practical Atheists *vita*, in life, who live down this truth, denying God in their lives; sad and certain it is, that many who pretend they know God, yet so live they, as if there were no Deity to whom they must give an account: Such are the secure, that sleep in sin, notwithstanding all Gods thunder; and if ever sleep were the true image of death, this is the sleep. The sensual who are so lost in carnal pleasures, they scarce remember whether they have a soul; if at any time conscience begins to murmure, they relieve their melancholy thoughts with their company and cups, like *Saul*, sending for the Musick when the evil spirit was upon him. The incorrigible, who notwithstanding the designes of Gods mercy to reduce them; although Providences, Ordinances conspire to bring them off from their evil ways; yet they persist in their disobedience: Let such consider it is not a loose and ineffective assent to the being and perfections of God which will save them; God is not glorified by an unactive faith; nay, this will put the most dreadful accent, and the most killing aggravations on their sins; that believing there is a God, they dare presumptuously offend him, and provoke the Almighty to jealousie, as if they were able either to evade, or to sustain his wrath; 'tis the greatest prodigy in the World to believe there is a God, and yet to disobey him; this renders them inexcusable at the last.

Secondly, To those who are Atheists *voto*, in desire, *Psal.* 14. *The fool hath said in his heart there is no God*; the heart is the Fountain of desires, he wishes there were no God; this Atisheim springs from the former; men live as if there were no God, and then wish there were none; guilt always begets fear, and fear hatred; and that strikes at the being of the object that is hated; as Malefactors desire there were no Law nor Judge, that they might escape deserved punishment. Well their desires are as visible to God as their actions are to men, and in the day of Revelation there will be a proportion of Wrath answerable to the Wickedness of their hearts.

Thirdly, To those who are Atheists *judicio*, in opinion; these

low

low running dregs of time afford us many of these Monsters; for many to reconcile their principles with their practices, that they may undisturbedly enjoy their lusts, take this as an Opiate potion, that there is no God; but this is the most irrational and impious blasphemy.

1. Irrational; for the Name of God is written in so fair a Character upon this universal frame, that even whil'st men run they may read it; and therefore God never wrought a miracle to convince Atheisme, because his ordinary works convince it: Moreover, the notion of a *Deity* is so deeply impresst on the Tables of all mens hearts, that to deny God, is to kill the soul in the eye, to quench the very principles of common nature, to leave never a vital spark or seed of humanity behinde; 'tis as if an ungracious soul should deny he ever had a Father. He that does ungod God, does unman himself.

2. 'Tis the most impious; 'tis formally *Deicidium*, a killing of God as much as in them lies; but there are no Atheists in hell, the Divels believe and tremble; he that willingly quenches that light which is planted in his breast, he is passing from that voluntary darknesse to a worse; like an offender on the Scaffold, he doth but blinde his eyes to have his head cut off; he goes from inward darknesse to utter darknesse.

Use 2. Let us stablish our hearts in the belief of Gods Being; in the latter times the World is wholly disposed to Atheisme; as the Scripture attributes the ruine of the Old World to their Atheisme and Profanesse, so it foretells the universal disease of the last Age will be Atheisme and Infidelity. *Luke* 18. 8. *Nevertheless when the Son of man cometh, shall he finde faith on the earth?* it were impossible there should be such a palpable contradiction between the lives of men and this fundamental of Religion, did they with assurance and certainty believe it. *Psal.* 14. 1. *The fool hath said in his heart there is no God; they are corrupt, they have done abominable works, there is none that doth good.* *Use* 2.

Atheisme

Atheiſme is the root of Profaneſſe; moreover, the ſpiritual myſteries of Religion, which exceed the flight of reaſon, are oppoſed by many upon the account of their Atheiſme; they queſtion the truth of Gods Being, and therefore disbelieve ſupernatural Revelations; let us then treaſure up this truth:

Firſt, As the foundation of faith; for all the truths of Religion ſpring from this as their common principle; the watering of the root will cauſe the branches to flouriſh; ſo the confirming of this will render our aſſent to the doctrine of the Goſpel more clear and ſtrong.

Secondly, As the fountain of obedience; the true and ſound belief of every holy truth always includes a correſpondency in the believer to the thing believed; and this muſt deſcend from the underſtanding to the affections, and the converſation: Now the fundamental duties which we are to pay to God, are, love, fear, dependance and ſubmiſſion to the will of his Law, and of his Providence.

1. Love: He is the ſupreme object of love for his excellencies and benefits. *Pſal.* 5. 11. *Let them alſo that love thy Name rejoyce in thee*; the Name of God imports thoſe glorious Attributes whereby he hath expreſt himſelf to us; all the excellencies of the creature meet eminently in him, and all their imperfections are removed; in him there is nothing unlovely; in worldly things how refined ſoever they be, there is an allay of dregs; the all that is in them is mixed with corruption; but in God the all that he is, is perfection; in the moſt glorious creature as a creature, there is *aliquid nihili*, ſome imperfection, it is not exactly fitted for the ſoul; but God is the Adequate and compleat object of our love. There is ſuch an infinite eminency in God, that we are obliged to a proportionable affection; the firſt and great Commandment is, *Matth.* 22. 36. *Thou ſhalt love the Lord thy God with all thy heart, and with all thy ſtrength*; all the kinds and degrees of our love are due to him; we muſt put no bounds nor limits to it; in him it muſt begin, in him it muſt end;

a remisser love is a degree of hatred; we disparage his excellencies by the coldnesse of our affections. O had we but eyes to see his beauty, how would all the excellencies of the creatures become a very Glow-worme that only glitters in the night!

Moreover, God planted this affection in the nature of man, that it might be terminated upon himself as its centre and treasure, as our natural faculties are fitted for their several objects; the eye for colours, the ear for sounds, the palate for tasts; so love is fitted for God, that being as the Soveraign which sways all our powers. Love is called *pondus animæ*, that sets all the wheels in the clock of the soul a going; this sets the understanding a work in the serious contemplation of the Divine excellencies; it diverts the thoughts from other things, and fixes them on God; it excites strong desires, and earnest aspirings after him; it stirs up zeal, which is *flamma amoris*, love in a flame to remove all obstacles which hinder the most intimate union with him; it produces joy, when the soul reposes its self in God, and with infinite sweetnes possesses him; it causes the greatest diligence, alacrity, and resolution in all our ways to please him: for love is ever the spring and rule of all our actions; such as it is, such likewise will they be: thus we may see that God (as there is in him a union of all excellencies) challenges the most intense and vehement degree of our love, he being only fitted for it; and that our love being a superlative affection, is only proper to God; and therefore to love any creature without God, or in an equal manner to him, is to Deify the creature, to place it in the room of God, and so it renders us guilty of Idolatry in a spiritual sense. But such is the ignorance of mens minds, and the depravednesse of their wills, that few there be who love God; 'tis true, there may be something like love in natural men to God, grounded upon the perswasion of his glorious being, and the goodnesse of his nature, which is not terrible to them; but when they consider his mercy is a holy mercy, and that it is never dispenc't to the prejudice of his justice, though they cannot hate God for his goodnesse directly, yet they hate him with it; for although he is the perfection of beauty and goodnesse it self, yet they being evil, there is no congruity or conveniency between God and them; they love sin, and hate punishment:

ment: Now God as *Author legis*, by the most strict Laws forbids sin, and as *ultor peccati*, inflicts severe punishments; from hence it proceeds, the most lovely and sweet Attributes of God cannot endear him to them; no more than the natural or moral excellencies of a Judge, the comelinesse of his person, or his wisdome and knowledge can draw forth the love of a Malefactor when he is condemned by him.

Moreover, since the general nature of sin is an eternal contrariety to the nature and will of God; the love of it must needs argue the hatred of God; for as the Lord Jesus requires an universal, chearful and constant obedience, as the most clear evidence of love to him; *if you love me, keep my Commandments*; So the Argument will be as strong to conclude backward, If you keep not Gods Commandments, you hate him; to live in the practice of known sinnes, is a vertual and interpretative hatred of God.

2. The benefits which God bestows upon us deserve our love. How great an endearment did he passe upon us in our Creation? we might have been admitted into the lowest form of Creatures, and have only enjoyed the life of flies or worms; but *he made us little lower than the Angels, and Crowned us with glory and honour, and gave us dominion over all the works of his hands*, Psal. 8. 5. Whereas the rest of the Creatures were the acts of his power; the Creation of man was an act of power and wisdome; in all the rest there was nothing, but *he spake the word, and they were made*, Psal. 148. 5. But in the making of man there was a consultation about it, *Gen.* 1. *Let us make man*; he framed our bodies, so that all the parts conspire for the ornament and service of the whole: *Psal.* 139. 15. *Thine eye did see my substance being yet imperfect, and in thy book were all my members written*; and therefore *Lactantius* said truly, *hominem non patrem esse sed generandi Ministrum*; man is only the instrument which the Lord doth use for the effecting of his purpose to raise the beautiful Fabrick of mans body: Now if we are obliged to expresse the dearest love to our Parents, with how much greater reason should we love God, who is the fountain of all our beings.

Moreover,

He hath breathed into man a ſpiritual, immortal, rational ſoul, which is more worth than the whole World; this is in ſome ſort a ſpark and ray of Divine brightneſſe; 'tis capable of Gods Image, 'tis a fit Companion for Angels, to joyne with them in the praiſes of God, and enjoy a bleſſed eternity with them. 'Tis capable of communion with God himſelf, who is the fountain of life and happineſſe. The ſoul is endowed with thoſe faculties which being terminated upon God, it enjoys an infinite and everlaſting bleſſedneſſe. The underſtanding by knowledge reſts in God as the firſt and higheſt *in genere veri*; the will by love embraces him as the laſt and greateſt *in genere boni*; and ſo receives perfection and ſatisfaction, which is the incommunicable priviledge of the rational ſoul. Beaſts can only converſe with droſſy and material objects, they are confined to earthly things; but the ſoul of man may enjoy the poſſeſſion and fruition of God, who is the Supreme and Soveraign good. Now this ſhould inflame our love to God; he formed our bodies, he inſpired our ſouls. Moreover, if we conſider our lives, we ſhall finde a chain of mercy which reaches from one end to the other of them.

How many Miracles of Providence do we enjoy in our preſervation? how many unſeen dangers do we eſcape? how great are our daily ſupplies? The proviſions we receive, do ſerve not only for neceſſity, but for delight; every day we have the proviſions of meat and drink not only to cure hunger, and all our thirſt, but to refreſh the heart, and to make us chearful in our work; every houre is filled up with the bounties of God: Now what ſhall we render to the Lord for all his benefits? he deſires our love; this is the moſt proper return we can make; for love is of an opening and expanſive quality calling forth the heart; our love within ſhould break forth to cloſe with Gods love without; the love of obedience in us, with the love of favour and bounty in him. 'Tis a principle of nature deeply implanted in the hearts of men, to return love for love; nay, the very Beaſts are not deficient in this; *Eſay* 1. 3. *The Oxe knows his Owner, and the Aſſe his Maſters Crib*:

Thoſe Creatures which are of all the moſt ſtupid and heavy, reſpect their Feeders, and expreſſe dumb ſigns of love unto them. How much more ſhould we love God, who ſpreads our Table, fills our Cup, and cauſes his Sun to ſhine, and his Rain to fall on us? 'Tis an Argument of Secret Atheiſme in the heart, that in the confluence of mercies we enjoy, we do not look up to the Author of them, as if common mercies were the effects of Chance, and not of Providence; if a man conſtantly relieves our wants, we judge it the moſt barbarous diſingenuity not to repay love to him; but God loads us with his benefits every day; his wiſdome is always buſied to ſerve his mercy, and his mercy to ſerve our neceſſities, but we are inſenſible and unaffected; and yet the meaneſt mercy as it comes from God hath an excellency ſtamp't upon it. We ſhould upbraid our ſouls for our coldneſſe to God; everywhere we encounter ſenſible demonſtrations of his love to us; in every moment of our lives we have ſome pledges of his goodneſſe. Let us light our Torch at this Mountain of fire; let the renewed act of his bounty conſtrain us to love him; we ſhould love him for his excellency, though we had no benefit by him; nay, though he hated us, we are bound to love him as he is truly amiable in himſelf; how much more when he draws us with the cords of a man, with bands of love? whoſoever requites the love of God with hatred, (as every impenitent ſinner doth) puts off the nature of man, and degenerates into a Divel.

2. *Fear*; this is that eternal reſpect which is due to our Creator; an humble reverence we owe to him, as he is infinitely above us; the holy Angels cover their faces when they have the cleareſt views of his glory: *Eſay 6. 1, 2, 3. The Lord is repreſented as ſitting on a Throne, and the Seraphims ſtood about, each having ſix wings; with twain he covered his face, and with twain his feet, and with twain did he flee; and one cryed to another, Holy, holy, holy Lord of Hoſts, the whole earth is full of his glory:* The Angels are pure and innocent Creatures; they *fear* not his angry juſtice, but they adore his excellencies and perfections; his is a dread, when a moſt Serene Majeſty. Penal

fear

fear is inconsistent with the joys of heaven, but the fear of admiration is perfected there; and in this sense the *fear of God continues for ever*, Psal. 19. 9. In all our addresses to him we should compose our spirits, by the awful apprehension of that infinite distance which is between God and us. *Eccles.* 5. 2. *Let not thine heart be hasty to utter any thing before God; for God is in heaven, and thou upon earth*; the greatest distance in nature is but an imperfect discovery how much we are beneath God; 'tis the effect of grace to represent the Divine being and glory so to the soul, that in the most social duties it may have impressions of *fear*, Psal. 2. 11. *Serve the Lord with fear, and rejoyce with trembling.* We should *fear* his greatnesse and power, in whose hands our life and breath, and all our wayes are; the *fear of God* having its actual force upon the soul, is operative and instrumental to holy walking, from whence the *fear of God* is taken in Scripture for the whole duty of man, it being an introduction to it. *The fear of God, and keeping his Commandments* are joined together, *Eccles.* 12. 13. This is the *Prepositus* which governs our actions according to Gods will; this is a watchful Centinel against the most pleasant temptations; it kills delight in sin, (by which the integrity of most men is lost;) for delight cannot dwell with *fear*; this is the guard and security of the soul in the days of trouble; the *fear of God* countermines the *fear* of men; this cuts off base and unworthy complyings; therefore the Lord brings this as an antidote against the base *fear* of men; *Isa.* 51. 12, 13. *Who art thou, that thou shouldest be afraid of a man that shall dye, and of the son of man, that shall be made as grass? And forgettest the Lord thy Maker, that stretcheth forth the Heavens, and laid the foundations of the Earth?* This exalts a Christian above humane frailty, and makes him despise the threatnings of the world, whereby many are terrified from their constancy. It is the most unreasonable thing to be Cowards to men, and *fearless of God.* Men have but a finite power, and so they cannot do that hurt they would; and they are under the Divine Providence, and therefore are disabled from doing that hurt, which otherwise they could do; but the power of God is absolute and unconfined; therefore our Saviour presses with vehemency upon his Disciples, *Matth.* 10. 28. *Fear not them which*

kill the body, but are not able to kill the soul; but rather fear him who is able to destroy both body and soul in hell: He lives for ever, and can punish for ever; therefore when duty and life cannot stand together, he that flies the danger by delivering up his soul, exchanges the pain of a moment for the torments of Eternity: *Austin* upbraids the folly of such; *They fear the Prison, but they fear not Hell; they fear temporal torment, but they fear not the pains of unquenchable fire; they fear the first, but not the second death.*

Timent Carcerem, non timent Gehennam; timent Cruciatum Temporalem, non pœnas ignis æterni; timent modicum mori, non æternum mori.

3. *Dependance*, in respect of his al-sufficiency to supply our wants; and Omnipotency to secure us from dangers

First, his al-sufficiency can supply our wants; he is the Sun, Fountain and Mine of all that is good; from hence the Prophet glories in God, *Habbakkuk* 3. 17, 18. *Although the fig-tree shall not blossome, neither shall fruit be in the Vines; the labour of the Olives shall fail, and the fields shall yield no meat; the Flock shall be cut off from the fold, and there shall be no herd in the stalls; yet I will rejoyce in the Lord, I will joy in the God of my salvation.* He expresses not only things for delight, as the *fruit of the Vine and fig-tree*, but things for necessity, as *the meat of the field*, and *the flocks of the stall*, and the utter failing of these together; for otherwise the want of one might be supplied by the enjoyment of another. Now in the absolute losse of these supports and comforts of life, the Prophet saw all things in God; want of all outward things is infinitely recompenc't in the presence of God: The Sun needs not the glimmering light of the Stars to make day; God without the assistance of the Creatures can make us really happy; in the enjoying of him we have all things, and that to the greatest advantage. The things of this world deceive our expectations, and draw forth our corruptions; but in God we enjoy them more refinedly, and more satisfyingly, the dregs of sin and sorrow being removed; by possessing God there is no burden which we are not able to bear, but he takes it away, our wants, weaknesse and sufferings; and there is no excellency of his which we are able to enjoy, but he conveys

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to us, his grace, his glory. There is true riches in his favour, true honour in his approbation, true pleasure in his peace. He is the treasure and triumph of the soul. *Lam.* 3. 24. *The Lord is my portion, saith my soul, therefore will I hope in him*: He is such a *portion*, that all temporal crosses cannot hinder its influence on us, and his influxive presence makes heaven; he is a *portion* that cannot be lost, he inseparably abides with the soul.

Cum mundus exarserit, cogitat se nihil habere de tanta mole perdendum.

The real belief and application of this will keep a Saint in an holy independency on earthly things; the flames which shall burn the World, cannot touch his *portion*; he may stand upon its ruines, and say, *I have lost nothing.*

Moreover, this will keep the soul upright in the course of obedience; for all the exorbitancies and swervings from the Rule proceeds from the apprehensions of some particular good in the Creature, which draws men aside. Those who want the light of faith (which discovers Gods al-sufficiency) only admire present and sensible things; and to obtain these, they depart from God; but the more eagerly they seek after these temporal good things, the further they run from the Fountain of goodnesse, which alone can sweeten the best things we enjoy; and counterbalance their absence; the Creatures are but of a limited benignity, the necessity of their number proves the meanness of their value; but one God answers all, he is an infinite and indefective good; he is for all the powers of soul and body, to hold them in their pleasant exercise, and to give them rest; he is alone able to impart happinesse, and to preserve that happinesse he imparts.

Secondly, his Omnipotency can secure us from dangers. The Creation is a standing Monument of his Almighty Power; for what but Omnipotency could out of nothing produce the beautiful Fabrick of heaven and earth; man cannot work without material, but God doth; and that which exalts his power, is, that he made it by his Word; *he spake the Word, and they were made*, saith the Psalmist, *Psal.* 33. 9. There went no greater pains to the Worlds Creation, than Gods command.

Moreover,

Moreover, the World is preserved from perishing by the power of its Maker. Certainly, without the support of his mighty hand, the World had long before this time relapsed to its primitive nothing: Many instances we have of his power, in those miraculous deliverances which he hath shewn to his people in their extremity; sometimes by suspension of the Works of Nature; *his dividing the Red Sea*, and *making it as a solid Wall*, that the *Israelites might have a secure passage*! *his stopping the Sun in its course*, that *Joshua might have time to destroy his enemies*! *his suspending the nature of the fire*, that it might not so much as *singe the garments of the three Hebrews*! *his shutting the mouth of the devouring Lyons*, and *turning Daniel in safety from that dreadful Den*! And are not all these, and many others of this kind, not only the pregnant testimonies of his love, but the everlasting Characters of his Omnipotency. Moreover, that which expresses the power of God with as great a lustre, is the turning of the hearts of many cruel enemies from their intended rage to favour his people; thus did he change the heart of *Esau*, *who had resolved the death of his brother*; that instead of killing him, he exprest the greatest tenderness, and the most endearing affections to him; thus did he so sway the hearts of the *Egyptians* towards the oppressed *Israelites*, that instead of *securing them under bondage*, *they encouraged their departure*, *by enriching them with jewels of silver and of gold*, Exod. 12. 35. Now our duty is to glorifie this power of God, by placing our trust on him. *Psal.* 121. 2, 3. *My help comes from the Lord*, *who made the heavens and the earth*; he will not suffer thy foot to be moved; by dependance on God the soul is composed in the midst of the most apparent dangers; as the upper Region of the Aire is calme and serene, whatever stormes are here below; thus *David* expresses the same courage in all Estates; when he was retired into a Cave to shelter himself from the fury of *Saul*, he sung the 57. *Psal.* which he then composed; *My heart is fixed*, *O God*, *my heart* Psal. 57. 7. *is fixed*, *I will sing and give praise*; and afterwards when he triumphed over *Hadadezer* the King of *Zobah*, he composed the hundred and eighth Psalme, and sung the same words: Psal. 108. 1. *O God*, *my heart is fixed*, *I will sing and give praise*; faith taught him the same song in the Cave, and on the Throne; in

all

all our exigencies we ſhould apply the power of God; the cauſe of our perplexing fears, is our low apprehenſion of Gods power, and therefore when we are ſurrounded with difficulties and dangers, then we are ſurpriſed with terror and diſpondency; whereas when there are viſible means to reſcue us, we lift up our heads: but our duty is in the greateſt extremities to glorifie his power, and to refer our ſelves to his goodneſſe; and though we cannot be certain that God will by miracles reſcue us from dangers, as he did many of his people in former Ages; yet we are ſure he will ſo abate the power and force of the moſt injurious enemies, as they ſhall not conquer the patience, nor break the hope of his people.

4. We owe perfect obedience to Gods will; *vid.* Subjection to his Commands, and ſubmiſſion to his Providence. 1. Subjection to his Commands. As he is the firſt cauſe, ſo he is the Supreme Lord; he that gave us life, muſt give us law: God hath an abſolute title to our ſervice as Creator; this made the Pſalmiſt deſire the knowledge of Gods Commandments in order to his obedience. *Pſal.* 119. 73. *Thy hands have made me; and faſhioned me, give me underſtanding, that I may learn thy Commandments*; he may learn this from the univerſal obedience of all creatures, thoſe which are without reaſon, ſenſe or life, inviolably obſerve his commands. *Eſay* 48. 13. *Mine hand hath laid the foundations of the earth, and my right hand hath ſpan'd the heavens, when I call to them they ſtand up together*, as prepared to execute his commands. The inſenſible parts of the World are ſo compliant with his will, as to contradict their proper natures to ſerve his glory; fire deſcends from heaven at his command; the fluid Sea ſtands up as a ſolid wall in obedience to him; this upbraids our Degeneration and Apoſtaſie, that we who are moſt indebted to the goodneſſe of our Creator, ſhould prove diſloyal and rebellious, when the inferiour creatures with one conſent ſerve and glorifie him.

Laſtly, we owe ſubmiſſion to the will of his Providence; there is no ſhadow of exception can be formed againſt his Sovereignty: he may do by right whatever he can do by power, therefore we ſhould acquieſce in his diſpenſations; this conſideration ſilenc't

David,

David, Psal. 39. 9. *I held my tongue, and said nothing, because thou didst it*; as the presence of a grave person in authority quiets a disordered multitude, so the apprehension of Gods supremacy composes our riotous thoughts and passions; unquietnesse of spirit in troubles, springs from the ignorance of God, and of our selves; by impatience we cite God before our Tribunal, and do as it were usurp his Throne; we set up an antiprovidence, as if his wisdome should be taught by our folly; and sometimes in afflictions we eye the next cause, but do not look upward to the Soveraign Disposer of all things, like *Balaam*, *who struck the Asse, but did not see the Angel which opposed him*; thus from a brutish imagination we regard the visible instrument of our trouble, but consider not the Providence of God in all; from hence it is that our spirits are full of unquiet agitations; we live continually upon self-created Racks: Now the humble acknowledgement of Gods hand, and the submitting of our selves to his will, as it glorifies God, so it gives ease to us; as there is the greatest equity, so policy in our willing stooping to him. *Rom.* 14. 11. *As I live saith the Lord, every knee shall bow to me, and every tongue shall confesse to God*; he engages his life and honor for this: if there is not a voluntary, there must be a violent subjection to him; the wilful man never wants woe; the spring of our daily misery, as well as our sins is, opposition to Gods will; but the chearful resignation to his Providence, what a blessed pill of rest is this to the soul? what a Sabbath from all those sinful and penal disturbances which discompose our spirits; 'tis a lower heaven; for as in the state of glory there is an unchangeable agreement between the will of the Creator and the creature, so according to the same measure and degree wherein we conform our wills to Gods, we proportionably enjoy the holinesse and blessednesse of that state.

THE

THE

TRINITY

Proved by

Scripture.

1 JOHN 5.7.

For there are three that bear record in heaven, the Father, the Word, and the Holy Ghoſt, and theſe three are one.

IN the fifth verſe of this Chapter, the Apoſtle had laid this down as an Article of faith, that the *Lord Jeſus Chriſt* is the Sonne of God. *Who is he that overcometh the world, but he that believeth that Jeſus is the Sonne of God:* 1 John 5. 5. Now for the proof of ſo glorious a truth, the Apoſtle produces ſix witneſſes, and ranks them into two orders, ſome bear record in heaven, and ſome bear witneſſe on earth; ſome bear witneſſe on earth, as *ver.* 8. of this Ver. 8. Chapter. *There are three that bear witneſſe on earth, the Spirit and the water, and the blood, and theſe three agree in one*; and ſome bear record in heaven, in the words of my Text: *There*

are three that bear record in heaven, the Father, the Word, and the Holy Ghoſt, and theſe three are one.

In the words you may take notice of theſe particulars.

1. The number of the heavenly witneſſes, or the number of thoſe witneſſes that bear record in heaven, *viz. three.*

2. Their dignity or excellency, they are *in heaven.*

3. Their act, they *bear record.*

4. The names of the witneſſes, *the Father, the Word, and the Holy Ghoſt.*

5. Their unity, *and theſe three are one.*

I would obſerve from the context,

Obſerv. *That it is not an eaſie matter to believe that the Lord Jeſus Chriſt is the Sonne of God:* Whence is it elſe that the Apoſtle ſo often urges this point in this Epiſtle? whence is it elſe, that whereas it is ſufficient for any truth to be confirmed by the mouth of two or three witneſſes? here are no leſſe than ſix witneſſes produced to prove that the *Lord Jeſus* is the Sonne of God; three heavenly, and three earthly; and indeed who can declare the great myſtery of the eternal generation of the Son of God: I will give five wonders in five words.

1. *God the Father communicates the whole divine eſſence unto the Sonne, and yet hath the whole divine eſſence in himſelf:* If God communicates his eſſence, it muſt be his whole eſſence; for that which is infinite, cannot admit of any diviſion, partition, or diminution; yet methinks, we have a faint reſemblance of this here below. 'Tis not with things of a ſpiritual nature, as with things of a corporeal; ſpiritual things may be communicated without being leſſened or divided; *viz.* when I make a man know that which I know, my knowledge is ſtill the ſame, and nothing diminiſhed; and upon this account, whether that Argument againſt the *traduction* of the ſoul, that if the ſoul of the Father be *traduced*, the Father is left ſoul-leſſe be cogent, I leave to the judgment of the learned: 'Tis to be granted, that to communicate the notion is one thing, and the faculty is another, but both are things of a ſpiritual nature.

2. *God the Father, and God the Sonne are one eſſence, and yet though the Father begets the Sonne, the Sonne doth not beget himſelf:* The Father and the Sonne are one God, yet the *Lord Jeſus* is the Sonne of God, under that notion, as God is a Father, and

and not the Sonne of God, under the notion as God is a Sonne, and so not the Sonne of himself.

3. *God the Father begetteth God the Sonne, and yet the Father is not elder than the Sonne, nor the Sonne younger than the Father*; he that begetteth, is not in time before him that is begotten; if God was a Father from everlasting, then Christ was a Sonne from everlasting; for *vera & sint simul natura*, an eternal Father must have an eternal Sonne.

4. *The Father begets the Sonne, yet the Sonne is not inferiour to the Father, nor the Father superiour to the Sonne*: The Lord Jesus Christ being in *the forme of God, thought it no robbery to be equal with God*; it was his right, and therefore it was no robbery; as he is coeternall, so he is coequal with the Father.

5. *The Father begets the Sonne, yet the Sonne hath the same numerical nature with the Father, and the Father the same numerical nature with the Sonne*; an earthly sonne hath the same specifical nature with his Father, but then though it be the same in regard of kinde, yet it differs in regard of number; but God the Father, and God the Sonne have the same individual numerical nature.

Let me entreat you that you would attend unto the record and testimony that is given by those witnesses; and for your encouragement consider the difference between these heavenly witnesses in the Text, and earthly witnesses, and so I shall proceed to that which I mainly intend. *&c.*

1. On earth; there may be some single or one witnesse, but here are no lesse than *three*.

2. Earthly, witnesses are such as are lyable to exception, but these are *in heaven* beyond all exception.

3. As for earthly witnesses, it may come to passe that their names may not be known, these here are named; *the Father, the Word, and the Holy Ghost*.

4. Earthly witnesses, when they are produced, either may be silent, or it may be bear false witnesse, but these *bear record*, and their *record* is true.

5. Earthly witnesses may not agree in their witnesse, as the witnesses brought against Christ; but there is a sweet consent and agreement amongst these witnesses, for *these three are one*.

6. Whereas Earthly witneſſes, although they may be one in regard of conſent, yet they are not one in regard of eſſence; every man hath one particular individual eſſence of his own, but theſe are one in regard of eſſence: Now pray mark this, for if it be ſo, then the Father is God, the Son God, and the Holy Ghoſt God. And therefore the *Socinian*, who denies the Deity of the Word, and of the Holy Ghoſt, will perſwade you to believe that theſe words are to be expounded thus, *theſe three are one*; that is, ſayes he, theſe three agree in one; but that this is not the meaning of the phraſe, appears by the variation of it in the next verſe; the words are, *There are three that bear witneſſe on earth, the Spirit, the water, and the blood, and theſe three agree in one:* Now if both phraſes note unity in conſent, here is an occaſion of offence, and falling adminiſtred by the variation of them in theſe two verſes; why is it not ſaid the Father, the Word, and the Holy Ghoſt agree in one, as well as the Spirit, water and blood.

Ver. 8.

And ſuppoſe we ſhould grant that the oneneſſe ſpoken of in the Text is to be expounded of conſent in will and agreement, yet it would prove the Godhead both of the ~~Father~~, and Spirit; for in free Agents, where there is the ſame will, there is the ſame nature, indeed with men it is the ſame ſpecifical nature, not numerical; because there is but one God only, therefore here it muſt be the ſame numerical nature.

Obſerv. *The doctrine* I would ſpeak more fully to, is the *doctrine* of the *Trinity*, or that *there are three perſons in the divine eſſence.*

In the proſecution of this point, I ſhall (by Gods aſſiſtance) obſerve this method.

1. I ſhall ſpeak ſomething to the notion of a Divine perſon.

2. I ſhall ſhew you that theſe are three perſons in the Divine eſſence.

3. I ſhall ſpeak ſomething to the diſtinction of thoſe perſons.

4. I ſhall ſpeak to the order of theſe perſons.

5. I ſhall enquire whether the myſtery of the Trinity may be found out by the light of nature.

6. The Uſe and Application.

1. I

1. I shall speak something to the notion of a divine person; what a divine person is, or wherein it consists.

Resol. 1. *Negatively*; a divine person in the precise notion of it, is not a being or *singularis substantia*, *persona*, *& natura singularis clare distinguitur*; there is a clear difference between person and nature, as you may perceive by these following considerations.

1. Our *Lord Jesus Christ* assumed the nature of man, and yet not the person of man.

2. Those things which may really be separated are not the same; but that personality may be separated from nature, appears by the foregoing instance.

3. If a person were a being, it must either be finite or infinite; if finite, then something finite would be in God; if infinite, then there would be three infinites in God, or which is all one, there would be three Gods; now *Deum trinum asserimus, Deum triplicem negamus.*

2. *Positively*; a person is *modus rei*, the manner of a being; and a divine person is *modus divinæ essentiæ*, the divine essence modificated, or the divine essences considered three manner of wayes; for instance, consider the divine essence as the fountain or principle of deity, so it is the first person; consider it as streaming forth from the Father, so it is the second person; consider it as breathed forth by Father and Son, and so it is the third person.

I said before that the Father is the fountain or principle of deity; now this must warily be understood; I do not say, the Father is the cause of deity, but the principle; there is a wide difference between *principium & causam*, a principle and a cause. *Omnis causa est principium, sed omne principium non est causa*; the cause of a thing may be called its beginning, but the beginning of a thing is not necessarily its cause; the beginning of a line, is not the cause of it.

But to return, where we were, a divine person is *modus divinæ essentiæ*, the divine essence modificated, the divine essence considered three manner of wayes; now the manner of a thing is neither *ens*, nor *nihil*; it is neither a thing, nor yet nothing; for instance, the folding of my hands, is not *ens*, for then I should be a Creatour, and make something; nor is it plainly no-

thing; for there is difference between my hands folded, and my hands expanded.

Now we use the word person, because it notes the subsistence of the most excellent kind of being, and hath more in it than subsistence hath; we say a beast doth subsist, but it is absurd to say a beast hath personality; because a person notes an understanding subsistent; besides, the word person is attributed to God in the Scripture; in the *Epistle* to the *Hebrews*, you finde these words made use of by the Apostle concerning Christ; *the brightnesse of his glory, and the expresse Image of his person.*

Heb. 1. 3.

2. I am to shew you that there are three persons in the divine essence, and that from Scriptures, both in the Old Testament, and in the New.

1. By Scriptures in the Old Testament; to that purpose, take into your thoughts these particulars.

1. A plurality of persons may be proved by that Scripture, *Gen.* 1. 26. where God speaks of himself in the plural number; *Let us make man in our Image*; this notes more persons in the Godhead than one; 'tis true, something is urged by way of Objection.

Gen. 1. 26.

Object 1. God speaks by way of *Apostrophe* unto the *Angels*, that they should bear witnesse of the works of Creation; it is usual in Scripture, for God to speak to the creatures; as in the Prophecy of *Isaiah*; *Hear oh heavens, and give ear oh earth, for the Lord hath spoken.*

Isa 1. 3.

Resol. 1. Although God is sometimes brought in in the Scripture speaking unto the creature, yet it is impossible that this Scripture should be expounded after this manner; For,

1 Those unto whom God speaks, were companions with him in the work of Creation; *Let us make man after our Image*; now God did not make use of Angels *as instruments* in the work of Creation, not indeed could he so doe; For,

1. Every *instrument* must have subject matter to work upon; but Creation doth nor presuppose a subject, but make it.

2. Every *instrument* must have time to work in, but Creation is

is in an inſtant; and therefore when we read that God created the world by *Jeſus Chriſt*, as in the Epiſtle to the *Hebrews*; *by whom* (ſpeaking of Chriſt) *he made the world*; this particle *per*, or *by*, *noneſt nota inſtrumenti*, *ſed nota ordinis*, notes not inſtrumentality, but the order amongſt the divine perſons; for as there is an order in regard of themſelves, ſo in regard of their operations; *operari ſequitur eſſe*; and hence it is, that although we read that God the Father made the world by *Jeſus Chriſt*, yet we do not read that *Jeſus Chriſt* made the world by the Father. Heb. 1. 2.

2. God ſpeaketh unto thoſe perſons, after whoſe image man was to be made; Let us make man after our image; now man was not to be made after the image of Angels, but the image of God himſelf.

Obj. 2. God ſpeaks *more magnatum*, or *more principium*, after the manner of great ones, who ſpeak in the plural number.

Reſol. 1. If God ſpeaks *more magnatum*, after the manner of great ones, why doth he not alwayes, or at leaſt frequently ſpeak after this manner? you will find God ſpeaking in Scripture for the moſt part in the ſingular number; even in this very book of *Geneſis*, *Behold, I even I do bring a flood of waters upon the earth.* Gen. 6. 17. *Behold, I even I eſtabliſh my Covenant with you.* Gen. 9. 9. *Fear not Abraham* (ſaith God) *I am thy ſhield, and thy exceeding great reward*; Gen. 15. 1. and elſewhere, *I am the Almighty God, walk before me, and be thou perfect.* Gen. 17. 1.

2. If God ſpeaks in the plural number after the manner of great ones, then certainly he would ſpeak after this manner, when he diſcovers moſt of his royalty, and power, and Majeſty, as he did at the giving of the Law on Mount *Sinai*; and yet there he ſpeaks in the ſingular number; *Exod.* 20 2. *I am the Lord thy God, which have brought thee out of the Land of Egypt, out of the houſe of bondage.* Exod. 20. 2.

3. 'Tis likely the Princes did at firſt ſpeak in the plural number, not to note their power and greatneſſe, but their modeſty and warineſſe; that it was not their deſign to rule according to will, but according to counſel; that they were willing to adviſe with others, and to be guided by others; The wiſeſt Kings on earth will have their counſel, and it is no more than needs;

needs; *plus vident oculi, quam oculus*, many eyes see more than
Eph. 1. 11. one eye; but Gods Counsel is his Will; *Who worketh all things after the counsel of his own Will.* Nor indeed is it safe or fit for any to govern arbitrarily, or purely by will, but he whose Will is his counsel, & is so far from needing a rule, that it is the only Rule.

Isa. 63. 7, 8, 9, 10. 2. As a plurality of persons, so a Trinity of persons may be proved out of the old Testament; I shall mention, and only mention for brievity sake, one place in the Prophecy of *Isaiah*, in the seventh *verse* you have mention made of *Jehovah*, or the Lord; in the ninth *verse*, of *Jesus Christ* called the Angel of his presence; in the tenth *verse*, of the *holy Spirit*; but they rebelled, and vexed his holy Spirit.

2. You have this doctrine more clearly delivered in the new Testament, as will appear by several instances.

Mat. 3. 16, 17. 1. At the *Baptisme* of Christ, the *Trinity* of persons were clearly discovered; you may read the history; *And Jesus when he was baptized, went up straitway out of the water, and lo the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him, and lo a voyce from heaven, saying, This is my beloved Son, in whom I am well pleased*; Consider here,

1. We have three names given severally and particularly to three persons.

1. He who spake with a voice from heaven was the Father.

2. He who was Baptized in *Jordan*, is called the Son.

3. He who descended in the shape of a Dove, is called the Spirit of God.

2. There were three outward signes or symboles by which those three persons did manifest themselves.

1. The Father by an audible voice; the Word in heaven, is borne witnesse to by a word from heaven.

2. The Son in the humane nature.

3. The holy Ghost in the shape of a Dove.

3. They are described by three distinct actions.

1. The one cries by a voice from heaven, This is my well-beloved Sonne, heare him; this could not be the voice of the Sonne, for then he would be Sonne to himself; nor can this be

be attributed unto the Spirit, for then *Jesus* would have been the son of the Spirit.

2. The second, after his Baptisme, prayes; *Luke* 3.21. *It came to pass, that Jesus being baptized, and praying, the heaven was opened.*

3. The third descended in the shape of a dove, and rested upon *Jesus Christ.*

Now to close this particular, why might it not be said, that the Father was baptized in *Jordan* as well as the Sonne? or that the Father descended in the shape of a dove, as well as the Spirit; or that the Sonne did all this, speak with a voice from heaven, and was baptized in *Jordan*, and descended in the shape of a dove; if this were not a truth, that there are three persons in the divine essence? hence the primitive Christians used to say unto any one that doubted of the *Trinity*, *abi ad Jordanem & videbis*, go to *Jordan*, and you will see a *Trinity.*

2. This doctrine may be proved from the institution of the Ordinance of Baptisme; *Go ye therefore and teach all Nations, baptizing them in the Name of the Father, and of the Sonne, and of the Holy Ghost*; and indeed, no wonder if God discovered himself to be three persons, and one God at Christs Baptisme, when the name of the blessed *Trinity*, is as it were in faire and legible Characters, writ upon the forehead of the Ordinance of Baptisme its self; Baptisme its self, is as it were, baptized *in the Name of the Father, Sonne, and holy Ghost*; now these I call the words of institution; for although you have not here the first institution of Baptisme, *John the Baptist*, who was called so from this very Ordinance, administring this Sacrament, and the Disciples questionlesse from the Command of Christ himself; the Evangelist *John* tells us, *that Jesus himself baptized not, but his Disciples*; yet here you have a solemn command for baptisme, and the forme of the administration thereof unto all generations. Mat. 28. 19. Joh. 4. 2.

And here consider,

1. Christ commands them to baptize, not in the names, but *in the Name of the Father, Son, and holy Ghost*; if you consider them personally, so they have three names, Father, Son, and holy Ghost; if essentially, then but one name; *unum nomen*,

una deitas, one God, one deity; and I *observe* farther, that which way soever we expound this phrase *in the name*, either calling upon the name of the Father, Son, and holy Ghost (as some) or *in the name*, by the authority, or at the appointment of God the Father, Son, and holy Ghost (as others) or *in the name*, viz. for the service, honour, and glory of God the Father, Son, and holy Ghost (as a third sort) you must either make these to be three Gods, or else three persons in the Godhead; for who is the object of our prayers but God? who hath authority to appoint Ordinances for his Church but God? whom are we to serve and worship but God alone? *Thou shalt worship the Lord thy God, and him only shalt thou serve.*

Mat. 4. 10.

2. They were to baptize, not in the name of the Father by the Son, or by the Spirit; but in the name of the Father, Sonne, and Spirit, which notes the equality of the three persons.

3. Father, Son, and holy Ghost, are so joyned together, that we are no lesse baptized in the name of the Sonne, and of the Spirit, than of the Father; and therefore their deity is the same, their power and authority the same.

4. An *Article* is thrice prefixed, and added to every one, *baptizate in nomine τῦ πατρὸς, τῦ υἱῦ, τῦ ἁγίυ πνεύματος*, that Father, that Son, that holy Ghost; *that Father* whose voice you have heard from heaven; *that Sonne*, whom as yet you see in the humane nature; *that holy Ghost*, whom you have seen descending upon me in the shape of a Dove; Surely the repetition of this Article, doth not want its singular Emphasis, *that Father*, *that Sonne*, *and that holy Ghost*.

3. This doctrine may yet further be cleared from that saying of our Saviour; *I will pray the Father, and he shall give you another Comforter*; hence is plainly proved the personality of the Holy Ghost, he is called *another Comforter*; now he who is distinguished from the Father and the Sonne, in the manner as to be called *another comforter*, is either distinguished in regard of his essence, or in regard of his personal subsistence; not in regard of his essence, for then he would be another God, and therefore he is *another* in regard of his personal subsistence.

John 14. 16.

4. You

4. You have a clear proof for this doctrine in the words of the Text; *There are three that bear record in heaven, the Father, the Word, and the holy Ghost, and these three are one*; and to that purpose, consider,

1. You have mention here of three witnesses; now three witnesses are three persons.

2. The Word and holy Ghost are conjoyned in their Testimony with the Father, which is not competible to any creature; and lest we should doubt of this, it is expresly said even by Saint *John* himself, to be the witnesse of God; *Verse 9. If we receive the witnesse of men, the witnesse of God is greater*; *for this is the witnesse of God which he hath testified of his Son*; and concerning Christ, it is said that he is the *true God*; *ver.* 20. *This is the true God, and eternal life*; let the *Socinian* shew me where any creature is called the *true God*; Concerning the Spirit also in this Chapter, it is said *ver. 6.* that he is truth it self; *It is the Spirit that beareth Witnesse, because the Spirit is Truth.*

3. If there be three witnesses, whereof every one of them is God, the one not the other, and yet not many Gods, but one true God; the point is clear, there are three distinct persons subsisting in one divine essence, or (which is all one) *there are three persons and one God.*

3. I am to speak something to the distinction of these three persons; though they cannot be divided, yet they may be, they are distinguished; many things in nature may be distinguished, which cannot be divided; for instance, the cold and the moisture, which is in the water, may be distinguished, but they cannot be divided; Now that those three persons are distinguished appears,

1. By what hath been already said, the Father is no tthe Son, nor the Son the Father, nor the holy Ghost the Father or the Son.

2. By the words of the Text; here are three heavenly witnesses produced to prove that the *Lord Jesus Christ* is the Son of God, namely, *the Father, the Word, and the holy Ghost*; now one and the same person, although he hath a thousand names, cannot passe for three witnesses, upon any faire or reasonable account whatever; you may be sure that God reckons right, and

he sayes, *Father, Sonne, and holy Ghost*, to be three witnesses; *there are three that bear record in heaven*; so in Saint *Johns* Gospel, the *Pharisees* charge our Saviour that he bare record of himself; (say they) *thou beareſt record of thy ſelf, thy record is not true*; now mark what Christ replies, *ver.* 17, 18. *It is written in your Law, that the Teſtimony of two men is true; I am one that bear witneſſe of my ſelf, and the Father that ſent me, beareth witneſs of me*; where you have our Saviour citing the *Law* concerning the validity of a Testimony given by two witnesses; and then he reckons his Father for one witnesse, and himself for another.

John 8. 13.

Ver. 17, 18.

4. I shall speak a few words to the order of these divine persons; in order of subsistence, the Father is before the Son, and the Son before the holy Ghost. The Father, the first person in the Trinity, hath foundation of personal subsistence in himself; the Sonne the second person, the foundation of personal subsistence from the Father; the holy Ghost the third person, hath foundation of personal subsistence from the Father and the Sonne.

Now although one person be before the other in regard of order, yet they are all equal in regard of time, Majesty, glory, essence; this I conceive to be the reason why in the Scripture sometimes you have the Sonne placed before the Father; as *2 Cor.* 13. 14. *The grace of our Lord Jeſus Chriſt, and the love of God, and the communion of the holy Ghoſt be with you all, Amen.* So *Gal.* 1. 1. *Paul an Apoſtle not of men, neither by men, but by Jeſus Chriſt, and God the Father, who raiſed him from the dead.* Sometimes the holy Ghost is placed before the Father, as *Eph.* 2. 18. *Through him we have an acceſſe by one Spirit, unto the Father.* Sometimes before Jesus Christ, *Rev.* 1. 4, 5. *John to the ſeven Churches in Aſia, Grace be unto you, and peace from him which is, and which was, and which is to come, and from the ſeven Spirits which are before the Throne* (by the seven Spirits there, is meant the holy Ghost) *and from Jeſus Chriſt who is the faithful witneſſe*, &c. The consideration of this caused that rule among our Divines; *ab ordine verborum nulla eſt argumentatio*: there is no argument to be urged from the order of words. Now this shews, that although one person be before another in regard of relation, and order of subsistence,

2 Cor. 13. 14.

Gal. 1. 1.

Eph. 2. 18.

Rev. 1. 4, 5.

yet

yet all are equal one with another in regard of essence.

And therefore beware lest you derogate the least *jota* or tittle of glory, or Majesty, from any of the three persons. As in nature, a small matter as to the body, may be a great matter as to the beauty of the body; cut but the haire from the eye brow, how disfigured will all the face look. If you take away never so little of that honour, and glory, which is due to any of the divine Persons, you do what in you lies, to blot, to staine, to disfigure the faire and beautiful face of the blessed *Trinity*.

5. I am to enquire whether the mystery of the *Trinity* may be found out by the *light of nature*.

Resol. There are two things in the general, that I would say in answer to this question.

1. That *the light of nature* without divine Revelation, cannot discover it.

2. That the *light of nature* after divine Revelation, cannot oppose it.

1. That the *light of nature* without divine Revelation, cannot discover it; and for that purpose take into your thoughts these following considerations.

1. If that which concerns the worship of God cannot be found out by the *light of nature*, much lesse that which concerns Gods nature, essence, or subsistence; but the Antecedent is certainly true; For,

1. As for the part of the worship and service of God, which is instituted, and ceremonial, it is impossible that it should be found out by the *light of nature*; for instance, what man could divine that the Tree of life should be a Sacrament to *Adam* in *Paradise*? How comes the Church to understand what creatures were clean, what were unclean? that the Priesthood was setled in the Tribe of *Levi*, and not in the Tribe of *Simeon*, or the Tribe of *Judah*? certainly these lessons were not learned by the *candle-light of nature*.

2. As for that part of the service of God, which is moral, all of that neither is not discoverable by *natural light*; For,

1. If you consult the seventh to the *Romans*, you shall find that there were some secret moral wickednesses which *Paul* did not see, which *Paul* could not have seen by the *light of nature*;

no, although a *Pharisee*, and by that means very expert in the letter of the Law; *Rom. 7. 7. I had not known lust, except the Law had said, Thou shalt not covet.*

Rom. 7. 7.

2. If the *light of nature* be imperfect in us since the fall, which I suppose you will grant, then there may be many things moral now imperceptible by the *light of nature*, which it might and did see in its state of perfection; and therefore it must needs be of dangerous import, to make the *Law of nature* a weak, faint, shadowish, imperfect light, the perfect rule, and only measure of moral duties; to cry up the Law written in our hearts, is in this case to cry down the Law written in the Scriptures; this is as it were to pull the Sun in its noon-day brightness, in its greatest lustre and glory out of the firmament, and to walk by the light of a Candle, a stinking snuffe in the socket, almost gone out; this is to make the Primmer, the Horn-book, the *A. b. c.* of *natural light*, the highest piece of learning in morality.

The *Law of nature* (to our shame and grief we may speak it) is so obliterated and darkened, that it cannot show a man the least part of his wickedness. *Pelagius* was a man of great learning, and by his studies and diligence, had snuffed the Candle of the Lord, and made it burn with a clearer shine; yet how little could he see into this matter? It was his assertion, that we are borne as well without vice, as vertue, *tam sine vitio, quam sine virtute nascimur*; and we see all *Popery* to this very day, hold motions to sinne not consented unto, to be no sinnes, but necessary conditions arising from our constitution, and such as *Adam* had in innocency.

But I forbeare; the issue of this particular is thus much, if that which concerns the worship and service of God, cannot be found out by the *light of nature*, much lesse that which concerns his essence and subsistence.

2. The doctrine of the Gospel is called by the Apostle a mystery, and a mystery without controversie; *great is the mystery of godliness!* and what greater Gospel-mystery is there than the *Trinity*, which neither men nor Angels can comprehend, and both men and Angels must adore! Now if this doctrine be discoverable by *natural light*, it is no more a mystery. *The works of the flesh are manifest*, saith the Apostle, *Gal. 5. 19, 20.* Now

Gal. 5. 19. 20.

why

why are they said to be *manifest?* because they stink in the nostrils of nature, and are discernable by the dimme eye of conscience.

Object. 1. Possibly some may say, man hath as it were the image or likenesse of a *Trinity* within himself; there are three prime faculties, understanding, will, and memory, in one and the same reasonable soul.

Resol. 1. A similitude doth not prove a thing to be, but only represent a thing to our fancy, which at present hath, or at least had a being one way or other; for instance, it is impossible that any Sonne should know his fathers picture, unlesse first he hath seen or heard, that his father was such a person as the picture doth represent; and by that means hath before hand, his fathers idea and image ~~presented~~ portrayed in his own soul.

2. 'Tis denyed that these faculties in mans soul, bear the image or likenesse of a *Trinity*; neither can any man by a reflex act upon his own soul, attain to the knowledge of this great mystery; but such notions as these are the luxuriant extravagancies of some curious braines, that would advance earth as high as heaven; and do indeed rather darken, then illustrate this truth; as he who would adde any colour unto light, doth rather blemish it than adorn it; what a piece of folly would it be to undertake to emblazon a sun-beam?

Object. 2. The doctrine of the *Trinity* was known to several of the *Heathens*, which had not the Scriptures, and therefore is discoverable by the *light of nature.*

Resol. 1. If the *Heathen* had any notions of the *Trinity*, they might receive them either by tradition, from those who had read the Scriptures, or out of the Scriptures themselves, and not by the improvement of *natural light.*

2. 'Tis very probable that these notions of a *Trinity*, which are found in *Plato*, and *Trismegistus*, were not writ by them, but foisted into their works by some that lived in after ages; my Reasons are these.

1. Those writings which go under the name of the Ancient *Fathers*, are not all truly such, but a great part of them suppositious, and forged; as Mr. *Dally* proves largely in that learned piece of his, called *A Treatise of the right use of the Fathers*; where

where he gives you an account of whole books that were publiſhed under the names of the Apoſtles, as Saint *Peter*, Saint *Barnabas*, and others which were not ſuch. Now if men durſt be thus bold with the *Apoſtles*, no wonder if they did not ſtick to deal thus with *Heathens*. This impoſture in the Primitive times was very ordinary; yea, the *fathers* themſelves have uſed this Artifice to promote their own opinions, as you may read largely in the third Chapter of that book.

2. Some are apt to believe, that there are clearer notions of a *Trinity* in ſome of the books of the Heathens, than in the books of *Moſes*; and ſo by conſequence, the Heathens ſhould know more of the *Trinity*, than the *Iſrael* of God, which is flat contrary to the Scriptures. *Pſal.* 76. 1. *In Judah is God known, his Name is great in Iſrael; He hath not dealt ſo with any Nation; and as for his judgements, they have not known them; praiſe ye the Lord.*

Pſal. 76. 1.

And thus I have done with the firſt Aſſertion in anſwer to this queſtion, whither the myſtery of the *Trinity* may be found out by the *light of nature?* viz. that the *light of nature* without divine Revelation, cannot diſcover it.

2. The *light of nature* after divine Revelation, cannot oppoſe it. For,

1. As the judgement of ſenſe ought not to be urged againſt the judgement of reaſon; ſo the judgement of reaſon ought not to be urged againſt the judgement of faith. The judgement of ſenſe, ought not to be urged againſt the judgement of reaſon; for inſtance, ſenſe tells us that ſome of the Stars are as ſmall as ſpangles (I am apt to believe, that ſome Country men think the Sunne to be no bigger than their Cartwheele) here reaſon interpoſes, corrects ſenſe, tells us, that there being a vaſt diſtance between us and them, they muſt needs be very great bodies, or elſe they could not be viſible. There are thouſands of Stars that cauſe the white ſtreak in the heavens, called the *Milky-way*, which are inviſible upon the account but now mentioned. Senſe tells us, that the Sunne is of greater magnitude in the morning, and evening, than at noon; here reaſon again interpoſes, corrects ſenſe, tells us, it onely apeares ſo becauſe of the denſeneſſe, or thickneſſe of the air or *medium*; and that for the ſame reaſon, if you put a piece of money into a baſon

of

of water, it will appeare of a larger size, than if it were in a bason without water; that which I aim at is this, that as reason doth thus correct sense, *à pari*, faith should correct reason.

2. Philosophical *Axiomes*, must be kept within their proper bounds, and limited to a finite power; for instance, *Ex nihilo nihil fit*, that out of nothing proceeds nothing, is a truth, if it be understood with reference to a finite power. So *A privatione ad habitum non datur regressus*, is a truth upon the same termes. *Sic una numero essentia non potest esse in tribus personis*; that one and the same numerical essence, cannot be in three distinct persons, is a truth limited, as before; I mean, with reference to a finite power; but all this, and ten thousand Arguments more of this nature, cannot overthrow this principle, that there are three persons, and one God; for we are not speaking now of that which is finite, but of that which is infinite. Suppose this *Question* should be started; how the same numerical essence can be in three persons? possibly an answer might be returned thus. Suppose a father begets a sonne, and communicates to him the same numerical soul and body which he hath still himself, and both of these should communicate the same soul and body to a third, here would be three distinct persons, yet the same essence in them all; but I know a reply would quickly be made, This is impossible; answer must be made, It is true, as to that which is finite, but not unto that which is infinite, &c.

The time allotted for this exercise being spent, in the handling of the doctrinal part of this Observation, I can speak but a few words to the Use and Application.

Use 1. This doctrine should establish us in the truth of the Gospel, even this mystery which hath been hid from ages, and from generations, but now is made manifest unto the Church; the *Heathens* as we have heard, could not attaine unto this knowledge *by the light of nature*; Oh what a comfort is this, that we serve an incomprehensible God! one God, and yet three persons; to comprehend is to environ, and keep in all that God is; for my part, I would not worship that God that I could comprehend; the doings of God know no bounds, much more his essence and subsistence.

Kings have their Crowns, a circle about their head, and ſhould alſo have a circle about their feet, they ſhould not go which way they pleaſe, but keep themſelves with n the limits of Law, both of God and man, and this ſpeaks them to be creatures, though in a greater letter, finite beings; but it is otherwiſe with God; as he will not have any Articles put upon him, ſo he cannot have any circles or lines drawn about him; for an infinite God to be finite and limited, is *a contradiction in adjecto.*

2. Let us ſtudy this doctrine of the *Trinity*; and as a motive to this conſider, we cannot worſhip God aright, without ſome knowledge of this truth. As God the Father, God the Son, and God the holy Ghoſt, are the object of divine faith, ſo are they the object of divine worſhip; we muſt worſhip *Trinity* in unity, and unity in *Trinity*; you may direct your prayers unto God the Father, Son, and holy Ghoſt; but you muſt not pray unto either of the perſons, but as united unto the other. *Gerard* tells us in *Loc. com. de ſanctiſſimo Trinitatis myſterio, cap.* 1. that it is abſolutely neceſſary in ſome meaſure to know this truth; and that not only the denial of the *Trinity* of perſons, but the ignorance of it is damnable; the Apoſtle tells the *Epheſians*, that ſometime they
Eph. 2. 12. were *Atheiſts*, we render it *without God in the world*, but in the original it is Ἄθεοι ἐν τῷ κόσμῳ, *Atheiſts* in the world; and the reaſon of this you have in the beginning of the verſe, becauſe they were χωρὶς Κριστοῦ without the knowledge of Chriſt; although a man acknowledges there is but one true God, yet if he knows not this God in Chriſt, he is an *Atheiſt*.

3. Bleſſe God for the cleare diſcovery of this truth under the Goſpel; *Bleſſed are our eyes for we ſee, and our eares for we heare*; 'Tis Gods method to diſcover himſelf by degrees; we know more of God now than the *Jews* did; and we ſhall know more in heaven, than we know on earth. Now God the Father, God the Son, and God the holy Ghoſt, lead us unto all truth, and bring us at laſt unto himſelf, that we may enjoy him, and have a more full and clear diſcovery of him, unto all Eternity, *Amen.*

Reader.

READER,

BE pleaſed to take notice that the worthy Authour of this Sermon not long after he had preached it, by a very ſad hand of God fell ſick and dyed; ſo that he had not opportunity himſelf to bring it forth into light; you have it here as it was taken by a good Noter, yet ſo as it hath been compared with the Authours own Notes; which yet being for the moſt part wrote in Characters, the Comparer could not make ſo much advantage of them as he deſired.

Had the Lord been pleaſed to ſpare him his life, this Diſcourſe had come forth more exact and accurate than now it doth; but ſuch as it is, it here preſents it ſelf to thee; and 'tis hoped, though that is wanting which might pleaſe the learned eye, *yet there is that in it which may profit the judicious Chriſtian; you will here ſee the difference of Treatiſes put forth by the Authours themſelves, and by others, which is as great as the difference betwixt the childe whom the mother nurſes her ſelf, (which is full and faire, and luſty) and that which is put out after her death, (which is too often infirme, lean, and ſtarv'd.)*

If thou findeſt any thing in this Sermon that is for thy profit, bleſſe God for it, and pray that no more ſuch hopeful inſtruments may be cut off in the prime of their days.

THE

THE *DIVINE AUTHORITY* OF THE Scriptures.

2 Tim. 3. 16.

All Scripture is given by inſpiration of God, &c.

YOu have heard there is a God, and you have had a diſcourſe concerning the Trinity; I am now to clear and prove to you the Divine authority of the Scriptures; therefore I crave your attention to what the Scripture reports of it ſelf in 2 *Tim.* 3. 16, &c.

It was motive enough to the *Epheſians* to plead and zealouſly to contend for the image of *Diana*, becauſe they ſaid it was that which fell from *Jupiter*, *Acts* 19. 35. Sure then you will have reaſon to plead for, and to hold faſt this bleſſed book which we call the Bible, if I ſhall be able to make it further evident, that it is that book which God himſelf hath writ. An Argument which you need to hear, and which you had need ſeriouſly

conſider; for (as I ſhall anon preſſe it upon you) if you did believe the glory the Scripture ſpeaks of, and the dreadful miſery that remains for impenitent ſinners in hell; if things as they are ſtated in the Scripture were looked upon as real truths, it would cauſe you preſently to return to God by godlineſſe.

There were even in the Apoſtles time ſeducers, (ſo you finde in the beginning of this Chapter) perſons that would reſiſt the truth, as *Jannes* and *Jambres* reſiſted *Moſes*; Not only in the preſent age, (which is like the dregs of the world in compariſon of the Primitive times) but even then alſo there were ſeducers and deceivers; there are Comets among the Stars, as well as *ignis fatuus* that creep upon the earth; what muſt *Timothy* do? *ver.* 14. *Continue thou in the things which thou haſt learned and haſt been aſſured of, knowing of whom thou haſt learned them; and that from a childe thou haſt known the Scriptures*, &c. [*From a childe*] *Joſephus* in his book againſt *Apion* tells us, the children of the Jews were ſo inſtructed in their Laws, that they could ſcarce name a Law to them, but they could tell it; more ſhame to us Chriſtians that take no care to teach Religion, that may much more eaſily be learned than the Jewiſh Religion could. [*From a childe thou haſt learned the Scriptures*] And it would be a ſhame for a perſon ſo long inſtructed, not to continue in this doctrine; a ſhame for an old profeſſor well educated to deſert the principles of his Religion, and forſake the truths of Scripture; do not forſake them, why? this verſe gives two reaſons; firſt, it is of *divine revelation*; ſecondly, it's *profitable for doctrine, for reproof, for correction, for inſtruction in righteouſneſſe.*

A little to explain the words.

All Scripture is given by inſpiration of God] Scripture in the Text, is the ſame with the *Holy Scriptures*, ver. 15. for you muſt know that in the Bible, the word Scripture is commonly taken for the holy Scriptures; ſo *ſearch the Scripture; ye erre, not knowing the Scripture*; the *Scripture cannot be broken*; ſo you muſt underſtand it here, *all Scripture*, that is not every thing that is written, but the holy Scripture.

John 5. 39. Matth. 22. 29. John 10. 33.

Is of Divine inſpiration] the meaning is, that the things written are not of humane invention, are not the contrivance of any mans wit, or any mans fancy; but they are the real revelations of the minde and will of God: And yet thoſe things which were thus

thus reveal'd, good men were excited to write them, and assisted in it: I say, the inspiration of God comprehends in it these two things. *First*, the truths contained in this Scripture were not inventions of mans braine ot fancy: *Secondly*, that they who writ them were excited to it, and were assisted in it by the Holy Ghost.

The Text is both explain'd and confirm'd by the parallel place, 2 *Pet.* 1. 21. *Knowing this first, that no propheſie of the Scripture is of any private interpretation; for the propheſie came not in old time by the will of man; but holy men of God ſpake as they were moved by the Holy Ghoſt.*

That you may a little underſtand this Text, give me leave to gloſſe upon it. In *ver.* 16. the Apoſtle ſaid, *we have not followed cunningly devised fables, &c.* That which we have propoſed and preached to you, was nothing cunningly deviſed by us, when we made known to you the power and coming of the Lord Jeſus Chriſt; we ſaw him transfigured; we did not go about to tell you the ſtory our ſelves; but if you will not believe that, *ver.* 19. *We have alſo a more ſure word of propheſie:* There are predictions concerning Chriſt in the Old Teſtament, whereunto ye do very well that ye take heed as unto a light that ſhineth in a dark place untill the day dawn, and the day-ſtar ariſe in your hearts: Not as ſome Enthuſiaſts would interpret this, that men ſhould mind the Old Teſtament till the Spirit of God ſhould tell them the truth of this Scripture, and then throw away the Old Teſtament: No, it's a light that ſhines in a dark place untill the day dawns, and the day-ſtar ariſe in your hearts. I'le give two interpretations; either firſt, that this heart is the dark place till the day-ſtar ariſe, and ſo the word [untill] ſhall not refer to the word *take heed*, but only to *dark place*; mans heart is the dark place. But I rather take it till they ſaw the accompliſhment of thoſe Propheſies; till you ſee that really fulfilled which hath been Propheſied: Take heed, why? knowing this that no Propheſie of Scripture is of any private interpretation, *&c.* ſo we read the word; in the Greek it is, they are not of any private incitation and impulſion; for the word hath reference to the cuſtome of Racers; now you know Racers do not ſet out when they pleaſe themſelves, but when the watch word is given: Now no Propheſie is of any private interpretation, they did not go about nor ſet about it till God

really

really put them upon it; for it was not the effect of their own will, choice or invention, but holy men of God spake as they were moved by the Holy Ghost. Say the Papists, the Scripture is of no private interpretation; therefore you cann't understand it; but that is just as if I should say, you must not put what meaning you will upon my words, and therefore you cann't understand them: The Scriptures being from God are not to any of private interpretation; (that is) to put any other meaning upon them than what God means; but it doth not follow what God means, cannot be understood; *Luke* 1. 70. its said that *God spake by the mouth of the holy Prophets, &c.* The Apostles before they preached, were endued with power from on high, as you read in the *Acts*. *Paul* saith of himself, it pleased God to *reveal his Sonne in him*, Gal. 1. 15, 16. by the Revelation of the Gospel; 1 *Cor.* 14. 37. *If any man think himself to be a Prophet, or spiritual, let him acknowledge that the things that I write unto you, are the Commandments of the Lord.*

Quest. The grand enquiry will be, how may any man be truly satisfied, that this book is the Word of God? or that it hath Divine authority, or Divine inspiration?

I confesse 'tis an undertaking too great for me, but yet sometimes you have seen a little boat follow a great ship. That I may distinctly do it, and offer my own thoughts in this great enquiry, I shall give you what I have to say in these seven Propositions.

Sol. 1. Prop. *That there may be* a *Revelation from God, no man can doubt but* an *Atheist* that *thinks there is no God.* That there has been a Revelation from God is acknowledged by the Gentiles; for they looked upon their Oracles as answers of their gods; and it is acknowledged also by the Jewes, who tell us that *Moses* had their Laws from God upon the Mount, and all the Prophets were moved and excited by God to deliver their errands to them; since there is a God, God may make a Revelation of his minde.

2. Prop. *That there should be a Revelation of Gods minde and will, every man cannot but grant it to be highly reasonable*; for alas, poor man is a sinner, a pitiful dark blind thing; now he cannot but confesse though he hath no Bible, yet surely he is not what he was when he came out of Gods hand; but he is now ignorant, and does not know all his duty, and he is backward to do

that

that which he does know, and if he was not backward, he could tell whether God would accept of it or not; therefore man cannot but say it is a thing highly reasonable that there should be a Revelation of the will of God, that he might know his duty; and if he did do it, God would take it kindly at his hand.

3. Prop. *We ought to have good satisfaction for that which we entertain as a Divine Revelation*; for there are more persons come in Gods name, than have Gods commission; a great many more say Thus sayes the Lord, then ever were bid to speak Gods Word; As we cannot believe we know not what, so we cannot believe we know not why; whoever believes any thing, he hath some reason why he does believe it: 2 *Tim.* 3. 14. *Continue in the things whereof thou hast been assured*; not those things which are concredited and trusted to thee, but those things of which thou hast been assured: Now saith our Saviour, *John* 4. 22. *Ye worship ye know not what*; intimating persons ought to understand what, and why they worship; we are not born with this notion that this Bible is a beam of the Sunne of righteousness; we must therefore see why we entertain it. That rule is excellent, though I must not nor cannot give a reason of every thing believed, (for many things far transcend all that my short understanding is able to reach) yet I must, and I am bound to give a reason of all that I believe, because God hath said it. When the Gospel was preached, the *Bereans* were commended for examining whether those things were so or not. I am satisfied this Book is Gods Word, I have reason enough to believe whatever is reveal'd; for God is too good to deceive, and too wise to be deceived; and therefore shew me but that God hath said it, and that it is really Gods minde, I have all the reason in the world to believe it; but now I must have some reason for which I believe that this book is the revelation of Gods minde and will.

ἐπισώθης ; ἐπληροφορήθης. Hesych. *Quorum firma seu plena fides tibi facta est.* Fulleri Miscel. lib. 1. cap. 19.

4. Prop. *Where we ought to be satisfied, there 'tis certain God hath given minds desirous of satisfaction to see some ground for it*; I mean since 'tis so great a matter, we ought not to be fondly credulous: No question but God hath given sufficient evidence of that he would have us maintain as the manifestation of his own pleasure; for thus I argue, If we neither have nor can have any thing to discern what is from God, and what is not from God, then we must either resolve to believe nothing at all, as never

knowing but that we may be cheated; or elſe believe what comes firſt to hand, be it what it will; therefore I ſay where God would have us entertain any thing of his minde, 'tis certain he gives us ſufficient evidence 'tis ſo. I ſay, God intended to give ſatisfaction to a minde that's deſirous of it; not to a man that is peremptory, wilful and reſolute of his own way, let God ſay what he will. God will not ſatisfie every angry Jew that will hold faſt his own prejudices; nor every ſenſual Gentile that lives in nothing but profaneſſe; but an ingenuous ſpirit that willingly gives up himſelf to the truth of God, and lays down every prejudice, and is willing to be taught by him, this is the perſon to whom God intends real ſatisfaction.

5. Prop. *All the evidence which we have of any thing, is either from reaſon or ſenſation*: As it is impoſſible a man ſhould give credit to that which can no way be made credible; ſo whatſoever is made credible to us, is made ſo from ſome faculty; now all our faculties are either ratiocination or ſenſation; either the workings of our underſtanding, or elſe things we feel; believe ſuch a thing, why? I feel it, ſee it, hear it.

6. Prop. *We have rational evidence this book we call the Bible is Gods Word, and of Divine Authority.*

7. Prop. *Good men have inward ſenſations that this book is from God.*

Now I am come to the grand buſineſſe. I have told you there may be a Revelation from God ſince there is a God; it's highly reaſonable there ſhould be ſuch a Revelation; we ought to have ſatisfaction in what we entertain as a Revelation of God; where we ought to be ſatisfied, God hath given it to a minde willing to entertain it; all the evidences we can have of a thing whereby we ſhould be ſatisfied, muſt either be from our reaſon or ſenſe; And now we have rational evidence, this book we call the Bible, is of Divine Authority.

I will dwell but upon this one Argument, and before I ſpeak to it, give me leave to ask you this one queſtion; What would you deſire to give you aſſurance that any particular book or Revelation is from God? this is a conſiderable queſtion; for whatſoever a ſober man could deſire to give him aſſurance this book is from God, he hath it; and if God ſay, thou hadſt all I could give thee, it would non-plus all at that day if they be found unbelievers.

I

I can possibly desire nothing but these *three* things. *First*, Methinks whatsoever should come from God, should presse holinesse and godlinesse; should presse such a Religion, that if men love it, they should be happy by it; and should give such Arguments to engage men to this Religion, as should be proper to perswade. *Secondly*, I should think that the Publisher of this Doctrine should himself be an exemplary person; for I could not easily imagine God would send such a person to bring in such a Religion as should destroy it by his own life, and bring to ruine by his works what he had spoken with his mouth. *Thirdly*, I should expect such a person should work miracles to give us assurance he had a Divine Commission.

Now let us make an enquiry whether we have not all these things; this great Argument Comprehends many things in it.

First, This book presses holinesse and godlinesse so as never did any in the world before nor since, and gives such Arguments for it as never was heard of, nor the wit of man could ever have thought of. He that would walk in the Wildernesse of Paganism, might hear and there spy a flower growing amongst many weeds; now and then a Philosopher that gives you some good directions that concern righteousnesse and external behaviour; but the Scripture is a garden wherein whatsoever hath been recommended by all the sober men in the world is put together, and wherein they were defective that's there made up; for they were defective especially in this one great point, deep humility; and though you shall finde many things that concern the exercise of some Christian graces, yet in the real practice of humility, a man would wonder how incredibly they fell short.

But as for the Scripture; what would you have? it bids you live *soberly, righteously, godly*; it bids you lie at Gods feet as his creature, to do with you what he will; it would have you like God himself; that's the end of the promises, *that we should partake of the Divine nature*, 2 Pet. 1. 4. it bids you be *holy as God is holy*, 1 Pet. 1. 15. it charges upon you whatever thing is *good*, is *just*, is *lovely*, Phil. 4. 8. it commands your very thoughts; it's so far from suffering you to do hurt to your brother, as not to suffer you to think hurt; it's so far from allowing to act rapine and injustice, as not to allow to do any thing that savours of coveting; Tit. 2. 12.

it binds the very heart and soul: O what a place of universal calmnesse would this world be, should all serve one another in love; should all study each others good, we should never do injury; if any did, we should forgive him, we should endeavour to be perfect as God is; therefore the Jew could not but say the precepts of the Gospel were wonderful, great, excellent and transcendent indeed.

Trypho calls them θαύμαστα καὶ μέγαλα.

Behold the Scripture is a doctrine according to godlinesse, 1 *Tim.* 6. 3. truth according to godlinesse, *Tit.* 1. 1. the mystery of godlinesse, 1 *Tim.* 3. 16. so that in one word, whatever God would think fit for man to do to that God that made him; whatever is fit for a sinner to do to a holy God against whom he hath transgressed; and between man and man; all that is the designe of the Scripture. And what the Scripture thus commends, it presses by incomparable Arguments; shall I name a few?

1. Behold *God is manifested in the flesh for this purpose*, 1 Tim. 3. 16. Is it nothing sinner, that thou wilt live foolishly, vainly? what wilt thou think to see God dwelling in humane nature? to see God live a poor, scorned, reproached, contemned life; intimating this great truth, that it's not so unseemly a thing for the Sonne of God himself to live a poor miserable life, as 'tis for a man to be an impenitent sinner; if you remain a wilful and impenitent sinner, thou wouldst in thy pride be like God, and have no Superiour above thee: Behold God condescends and becomes like to thee, that if possible he might bring thee back again; thou that art a sinner, suspectest whether God will do thee good; behold how close he comes to thee, he dwells in thy own nature.

2. Behold *the beloved Sonne of God dying upon the Crosse for thee.* What would you think if any of your Parents should suffer their childe to dye on the behalf of an enemy? would you not think it should move that enemy? Behold my Sonne in whom I am well-pleased! methinks God takes not a quarter of that content in the whole Creation, which he does when he speaks of his Sonne; yet this Sonne suffered for sinne, the just for the unjust, that he *might bring us to God*, 1 Pet. 3. 18. methinks this love should *constrain* us, 2 *Cor.* 5. 14. Poor soul, thou art ready to think God is become thine enemy; when sickness and death comes, thou art ready to say, hast thou found me O mine enemy? here's trouble in the world; how shall I know whether God intend

tends good? Behold it's beyond peradventure, God intends good to a sinner because he dwelt in our nature, and his Sonne dyed for us, and his Sonne felt pain and infirmity, and therefore he may love thee, and you need not question any thing of this nature is a hindrance of Gods love; the case of a sinner is not so desperate, but that a man may be accepted and loved of God for Christs sake; will not this move you?

3. *You have promises of eternal life, and threatnings of eternal misery:* Never did any Philosopher or any other man threaten, If you will not observe such and such precepts, Il'e throw you into eternal torments, nor never did any man say I will give you such glory in heaven; but the Scripture does; behold *life and immortality are brought to light by Christ*; there's a future resurrection, and this body is like an old house pull'd down, by and by it will be a brave building again, a spiritual body, and we shall shine like the Sunne in the Firmament, and be equal to the Angels of God, *Matth.* 13. 43. and be like God and Christ: *Now we know not what we shall be, but when he shall appear, we shall be like him; for we shall see him as he is*, 1 Joh. 3. 1, 2. And having this hope, who would not purifie himself even as God is pure? who would not live soberly, righteously and godly, *looking for that blessed hope*, &c? If you did but apprehend this glory, were not your minde senseless, its impossible you could be quiet without getting an interest in it. And how great the day of judgment will be, it tells you; how our thoughts, words and actions, and every thing we go about shall come under a severe scrutiny. Tit. 2. 13.

4. *The worth of our souls*; we minde our bodies, but a soul is better than a world. The Scripture saith, the Sonne of God dyed for souls; we never understood so much what souls were worth as now we do, when we see God taking such care, and having such designs and thoughts from all eternity.

5. *The fairest and the most reasonable condition of eternal happinesse, and the greatest strength to perform it, that's offer'd in the Gospel*: Suppose we were sensible we were liable and obnoxious to Gods wrath, and could go to heaven and beseech God that he would be pleased not to execute that wrath upon us, do but think what terms you would be willing to propose to God; would you come and say, Lord, punish me not for what is past, though I

intend to do the same thing; but he that should say, Lord, forgive me, I am sorry for that which is done, and it shall be the business of my life to live more circumspectly to thee; this is the great thing the Scripture proposes to us: Godliness in the Scripture hath the promise of the things of this life, and of things to come; whatever is good here, we are sure of it in the practice of piety; and in the world to come as sure of that happiness; but no more can tell what it is, then we can tell what the thoughts of all men have been since the first Creation.

1 Tim. 4. 8.

What Arguments can you imagine possibly God himself could propose greater or stronger than these? what should hinder me from returning to God? That's the first part of the demonstration.

Secondly, we would expect the Publisher of this Doctrine should himself be exemplary, and so was Christ; *Austin* said, the whole life of Christ was doctrinal, to lead us to piety and good practice, he *went up and down doing good.* Did any reproach him? he reproached them not again; was he reviled? he reviled not again; when he came to suffer, *Father, not my will, but thine be done*; there's not such a word as that in all the pieces of Philosophy, not such an expression of humility and surrender, Father, not my will, &c.

An innocent person, so saith the Text; he is always denying himself, he will not be rich and great in the world; why? he prest you to lay up treasures in heaven; he hath not a hole where to lay his head; why? because he bids you to live upon Gods providence; he lived a single life, because he would have you be as though you had not such and such relations; his very enemies could object nothing against him; have nothing to do with that just person, said *Pilates* wife. I finde no fault in him, saith he that condemned him; not the Jews themselves were ever able to instance in any evil practice; they only charged him, (and so do still) that he wrought miracles by the Divel, which was the greatest miracle; but they never could charge him with any evil practice; leaving us an example, 1 *Pet.* 2. 21. *Learn of me, I am meek and lowly.* Now what servant would not be willing to do that which his Master does before him?

Thirdly,

Thirdly, we would expect he should work miracles to testifie that he had his commission from God; for he that shall come to set up a new Law, a new Oeconomy, a new frame nd constitution of Religion, had need assure us that he is Gods messenger; if he work miracles, we cannot tell what to have more; for we certainly conclude that God will not suffer a long series of things extraordinary and quite beyoud the course of nature to be done to attest a lye: Miracles were begun by our Saviour, and continued many hundred years after, just as props that are set under weak Vines; so these under the weak faith of the world when it first began. One said excellently, that those whom the speaking tongue did not convince, the seeing eyes might certainly convince; that these were proper to convince that Christ came from God, appears, *Matth.* 11. 3. 4. where when *John* sent to know, Art thou he that should come? that is, Art thou the Messiah? Go and tell *John* what you hear and see; The blinde receive their sight, the lame walk, &c. *John* 3. 2. *Nicodemus* saith, No man can do these miracles that thou dost, except God be with him; and *John* 9. 13. the blinde man saith he hath opened mine eyes, and how come you to ask how he did it? great signs shall follow them that believe, *Mark* 16.17. and these continued in *Justin Martyrs*, *Tertullians*, *Cyprians* time, *Gregory Nyssens* time, and some part of *Chrysostoms* time.

Ἵνα ὃς ἂν ἔπειτε χηρύττοντα γλώσσα, τότες ὄφθαλμοι ἐλέγξωσι μαρτυροῦντες. Basil.

Concerning these miracles, give me leave to lay down three *Propositions*, then you will see the strength of the whole Argument.

Vid. Montacut. Apparat. in Praefat.

1. *They were famous and illustrious*, for they were done before multitudes, *Matth.* 9. 8. *Matth.* 12. 22, 23. not done in a corner, *John* 9. when *Lazarus* was raised, they said, *they could not deny it*; at his death the Earth quaked, the Temple rent, there was darkness for three houres which was observed by Heathens as well as Christians.

2. As they were done before a multitude, *so there were a multitude of miracles*, insomuch that *John* saith, they were so many, that if all should be written, the world could not contain the books that should be written, *John* 21. 25. That is an Hyperbolical expression for a very great number.

A learned man hath observed *Elisha* did but twelve miracles, *Elijah* not so many; *Moses* wrought about seventy six; and they which were done by them and all the rest of the Prophets from the beginning of the world to the destruction of the first Temple, amounted but to *one hundred and fifty* miracles; in *three thousand three hundred twenty eight years* there were not as we finde in Scripture, so many wrought; but now Christ went about healing all manner of sickness, and curing all manner of diseases, *Mat.* 4. 23. *Acts* 10. 38. Questionlesse a very vast number.

3. *They were of all sorts and of all kinds*; a woman that had an issue of blood twelve years, *Matth.* 9. 20. and a woman that had a spirit of infirmity eighteen years, *Luke* 13. 11. and one that had an infirmity thirty eight years, *John* 5. 8. the dead were raised, the Divels were cast out, the Sea commanded, the winds obey; they are of all sorts and kinds.

Observe also this, that you do not read or finde by any thing that there was the least of them done out of any ostentation; there was no such thing done by Christ or his Apostles, to call men out and say, Come, I'le shew you what I can do, that should shew any kind of arrogant affectation to themselves; but the greatest humility and modesty runs through all the exercise of this mighty power, and this practice was ordinary among the common Professors then; yea, the Galatians they received that spirit by which miracles were wrought among themselves.

Secondly, *such famous miracles were a sufficient ground to make men believe this holy doctrine, who saw the miracles wrought by them that preached it*; for if they did not, it must be either because they questioned whether the things were done, or whether done by God or not; they could not question whether the things were done; for they saw some raised out of their graves, &c. Nor could they question whether this was from God or not; for observe, Where I see miracles wrought, there I am bound to believe that they give testimony to what is preached by him that works them, except that which is preached, is that of which I am infallibly assur'd already, it cannot be true, except God does by some greater miracle contradict the testimony of those miracles; as now the Egyptians they wrought miracles, but God contradicted all their testimony by *Moses*. Now observe, the end of all Christian Religion is to preach truth, to glorifie God, to honour God,

God, to save a mans soul. Never was there any exerting of Gods power to contradict it; so that if a man may not believe a doctrine thus holy, a doctrine thus practised by him that published it, and confirmed by miracles, then a man is under an impossibility of ever being satisfied from any thing from God; for what shall satisfie? If God speak to us from heaven, we should as much suspect that, as if an Angel come from heaven we should suspect him; but since we believe and know there's a God, and he is just and merciful, it's impossible the divine goodnesse should consent to such Impostors.

But you will say what are these miracles to us?

I say therefore *thirdly, they are a sufficient reason to engage us to believe the divinity of this holy doctrine, though we never saw them.* You do not see Christ your selves, nor did you see him dye nor work miracles, but would you have had Christ live alwayes among you? If you would, he must then never dye, and the great comfort of our life depended upon his death; he dyed, is risen, and gone to heaven; would you have him come down from heaven, and dye that you might see it? and would you have him dye quite thorow the world at the same time? which must be if you would imagine we must see every thing our selves; it's a great piece of madnesse to believe nothing but what we see our selves: *Austin* was troubled himself in this case, he had been cheated before, and now he was resolved he would believe nothing but what should be plain to him; at length (says he) O my God thou shewed'st me how many things I believed which I saw not; I considered, I believed I had a father and mother, and such persons were my Parents; how can I tell that? a man may say, it may be he was drop't from heaven, and God made him in an extraordinary way; so if I never were out of this Town, it's madnesse for a man to say there's never another Town in *England*; or to say there is no Sea because I saw it not. Nay, if a man come and tell me there's this doctrine that teaches me all self-denial, mortification, weanednesse from the world, and say this is of God, and when he hath done ventures life, children, family, have we not reason to believe it? If you will not believe, 'tis either because the first persons were deceived themselves, or else because you think they would deceive you; now deceiv'd themselves they could not be, when they saw so many miracles done; and deceive you, that they

Lib. 6. Confes. cap. 4.

would not neither; for would any good man to deceive another, undo himself? they dyed for it, and writ this book, and sealed it with their blood; and therefore there can be no reason to doubt of it; they were witnesses, and delivered what they saw, *Luke* 1. 2.

7. Prop. *As we have rational evidence the Scripture is the Word of God, so we have evidence also from inward sensation*; born we are with principles of conscience, and the truths in this book are so homogeneal to man, that he shall finde something within himself to give testimony for it. 2 *Cor.* 4. 2. *By manifestation of the truth, commending our selves to every mans conscience in the sight of God.* Joh. 5. 44. Men believe not, because they receive honour one of another; and in Scripture they that would not believe, are they that would not repent, *Mat.* 21. 28 to the 33. men that practice drunkennesse, whoredome, sensuality, covetousnesse, pride, and know that these things are sinnes, they are the great unbelievers, because they are loth to leave their sins; offer the greatest reason in the world for a thing, if it be against a mans interest, how hard, and almost next to impossible is it to convince him? A man would believe that the Romans were in *England* that reads the Roman History; but if he shall finde the coyne of the Roman Emperour, he will much more believe it. Do a bad action, O the secret terrours that a man finds within him, as if he felt something of hell already! Do a good action, and the secret sweetnesse, joy and peace that attends it, that he cannot but say I believe it, for I feel some degrees of it already! 1 *Cor.* 14. 24, 25, &c. he speaks to the inward principles of his conscience. The reason men believe not the Scriptures, is not because 'tis unreasonable to believe them, but because they have a desperate love to sinne, and they are loth to entertain that that should check their interest. There is in every life that certain sagacity by which a man apprehends what is natural to that life, what nourishes that life; a man that lives according to the Law written in his heart, finds there's that in this Revelation that feeds, nourishes, and encourages it; so that this man finds experimental satisfaction in it. Doth the Word of God tell me the wayes of God are pleasant? I thought they were hard and difficult, now I finde the yoke of Christ is easie, and that no happinesse like this, and no blessednesse like that; I thought if I did

not

not comply with such things I could never be blessed; now I finde I need nothing to make me happy but my God; he finds and feels these things are certain, true and real. Thus I have done with the demonstration.

You will easily observe I have neither taken notice of what the Papists tell us, we must believe the Scripture because the Church saith it; we cannot tell what the Church is till the Scripture had told us.

And though I have not mentioned the testimony of the Spirit, yet I suppose I have spoke to the thing; for I cannot understand what should be meant by the testimony of the Spirit, except we either mean miracles wrought, which in Scripture is called the testimony of the Spirit of Christ, *Acts* 15. 8, 9. the giving of the Holy Ghost, it's the giving of those extraordinary miracles that fell down among them, so *Heb.* 2. 4. *Acts* 5. 32. I say if by the testimony of the Spirit you mean this, then you can mean nothing else but the Spirit assisting, enabling, helping our faculties to see the strength of that Argument God hath given us, and by experience to feel what may be felt, which comes under the head of sensation.

APPLICATION.

First, then *study the Scripture*: If a famous man do but write an excellent book, O how do we long to see it! or suppose I could tell you that there's in *France* or *Germany* a book that God himself writ, I am confident men may draw all the money out of your purses to get that book; you have it by you, O that you would study it: When the Eunuch was riding in his Chariot, he was studying the Prophet *Isaiah*, he was not angry when *Philip* came, and as one would have thought asked him a bold question; *Understandest thou what thou readest?* he was glad of it, *Acts* 8, 27, 28. one great end of the year of release was that the Law might be read, *Deut*, 31. 9. it's the wisdome of God that speaks in the Scripture, *Luke* 11. 49. therefore whatever else you mind, really and carefully study this Bible.

Secondly, in all enquiries into the truths of the minde of God consult those sacred Oracles; here are Mines of truth, O dig here, make them the rule of faith and life; while a Papist makes the

Church his rule, and the Enthusiast pretends to make the Spirit of God his rule, do you live by Scripture; consider what I say, 2 *Tim.* 2. 10. *consider* (there's thy duty) *what I say*, (*there's the Scripture*) yet *Timothy* was as good a man as any of us; *and the Lord give thee understanding*, (there's the work of the Spirit to assist our faculty.)

But how shall I finde out truth by Scripture? For thy own satisfaction remember this, have an explicite faith in all that plainly appears to be Gods minde, and have an implicite faith resolving to be of Gods minde in all the rest; be it what it will be, believe it, because it appears to be of God; while a person resolves to be of the Churches minde, be thou of Gods; only use all means whereby thou mayst come to know; to wit,

1. Take heed of passion and sensual lusts. 2 *Tim.* 4. 3. you read of some that will not *endure sound doctrine, but after their own lusts shall heap to themselves Teachers.* A lust or passion is like a whirle-pit, a man is suck't up in it; ambition, sensuality, any of these darken and blinde a mans minde; when a man studies any thing the minde had need to be quiet; lusts and passions are always busie and boisterous, and make a man have a great interest against God.

2. And beware of prejudice; Christ said, Go preach to all Nations, *Mat.* 28. 29. but *Peter* lived under prejudice, and he said, Lord, I never eat any thing common or unclean, when God bade him go to the Gentiles, *Acts* 10. 11.

3. Beware of taking truth upon the Authority of men, for that is fallible: Modesty requires you should have a fair respect to Preachers, and the Church of God where you live; but as to the vitals of your Religion, do not take them upon Authority; though a man would not willingly deceive you, yet he may be deceived himself in things controverted. In plain things of Scripture, that we must be humble, holy, believe, repent, all the world should not perswade you out of your Religion; as for your duty you understand it; never a one but knows what he is to love when God bids us love him; if we would but familiarize our Religion, we could not but understand it; but in matters wherein there's a dispute & controversie in the world, be quiet and sober, and not confident that such and such things must needs be so, because such say so? many

many pretend a kinde of sanctity, and pretend for God, and a Ship may carry very broad sails, yet not very well loaden; but thus it is, one man draws a multitude, and then a multitude prevails upon particular persons, and shall I go against a multitude? I say therefore take not things upon authority, see and examine thy self; if it be plain in Scripture, mind it, and own it, and charge thy self with it: if it be obscure, think it no farther concerns thee than God hath made it manifest.

4. Beware of Idlenesse; search the Scripture, 2 *Tim.* 2. 7. Consider what I say, &c. They that are busied for veines of silver, they hold the rod even poized in their hand, till at length it moves in that vein where it lies in the earth; So hold your souls even in a diligent enquiry into the Scriptures.

5. Beware of pride; *the humble man God will teach*; proud men scorn others, they will not be taught; and pride, that will make a man to neglect prayer.

6. Charge your selves with that which is the end of the Scripture, to live well; Who would go about to read a piece of law, that he may learn Mathematicks? or read the statutes to learn Logick? you may as well do so, as read the Scripture to talk only; but the intent of the Scripture, is to shew how you ought to live godly, to be just, righteous, sober, to act by rule. Nothing hinders knowledge so much as a bad life; for sin brought in ignorance, and holinesse will bring in the best light. There's a great deal of difference betwixt wit and wisdome. Many have parts enough to be witty, but none but sober and conscientious persons will have true wisdome. *Prov.* 14. 9. *A scorner seeks knowledge, and finds it not.* Scorners usually are witty men, men of brave parts; a man that hath a mind only to practice wit, is never satisfied in the things of God. *He that doth my will, shall know the doctrine that is of God.*

There are a thousand things disputed in the world, errors upon errors, but I thank God it is plainly revealed, God hath mercy for a sinner in Christ; I understand well what 'tis to live soberly, righteously, godly; I know what 'tis to honour my Parents, and do in my relations what becomes me; and I know these are the

conditions of eternal happineſſe; I can but uſe all humane endeavours, I can but beg of God, and charge my ſelf to love what I know; ſo that I am able to ſay at the day of judgement, what appeared to be the mind of God I obſerved it; what did not appear, I uſed all means to underſtand it; I would not haſtily determine my ſelf till I ſaw thy mind, becauſe I knew there were impoſtors; and if this be done, if men will rangle and make controverſies where God hath made none, let them, for there will be no end of vanity and folly.

Thirdly, Seek dayly that your belief may be ſtrengthened, that this book is o divine authority; for what will enable you to reſiſt temptation, if you do not believe the Scripture? 1 *John* 2. 14. I write unto you young men, ſaith the Apoſtle, becauſe ye are ſtrong; Why? the Word of God abides in you, and you have overcome the evil one; you will never be ſtrong and overcome the evil one but by vertue of the Word of God. If ſin tempts you, if you look into the Scripture there's peace, good conſcience, the joy of God, and eternal life; and ſhall I for a trifle loſe theſe? no, while we have Scripture, we have an Antidote againſt all the devils poyſon. Again, what will bear you up under your afflictions if you loſe the belief of the Scriptures? you will need it when you come to be ſick and dye; when you bury your friends and relations, what will ſatisfie a mans mind? there's an after-glory; when friends come after me, or go before me, we ſhall all meet in joy; Did I but believe this glory, as I believe when the Sun ſets it will riſe again, were I but perſwaded what God hath ſaid is true, as now I am perſwaded I ſpeak, how ſhould I long for this glory? how would every child wail for this inheritance? how ful of prayers? how chearful in our ſpirits? how ſhould we welcome death? how ſhould we long til theſe Tabernacles of duſt were crumbled to nothing? when affliction comes, how ſhould I rejoyce in that I believe that all ſhall work for good becauſe I love God? with what a quiet ſpirit ſhould I paſſe through the great Wilderneſſe of this World? The devil knows if he can but beat you from this fort, he will quickly beat you out of all other forts. Let the Word of God come to you with much aſſurance, 1 *Theſ.* 1. 4, 5. With the full aſſurance of underſtanding, *Coloſſians* 2. 3. you muſt not underſtand there he ſpeaks in reference

rence to their persons, to assure them they were the children of God, but that their faith had a good foundation in it self, that this was from God, the truth of a good assurance in judgement.

Take this further advice, If you would keep up your faith, be true to your faith; be sure you live well; you will alwayes finde men make shipwrack of a good conscience and of faith together, 1 *Tim.* 6. 10, 21. 2 *Tim.* 3. 8. 1 *Tim.* 1. 19. Remember the Apostles advice, *Rom.* 12. 2. *Be not conformed to this world, but be renewed in your minds, that you may prove what is the good and acceptable will of God.* Never fear it, while thy mind is but willing to be rul'd by God, while thy soul is teachable and tractable, this will give thee evidence this book is from God, except melancholy overcome thee, which leads men to be Scepticks, except in that case which is the proper effect of a mans body, and must be cured by physick; but let a man have a mind to live well, and to be rul'd by the Word, the Bible is the best thing in the World to such a one.

I might have spoken to a case of conscience concerning the assent of Christians to the Word of God, that it is not equal in all, nor equally in the same person alwayes; and that a man may really believe that in the general of his life, which at some particular times he may doubt of; and a man may not be fully satisfied in the truth of the Scriptures, yet that man may really live under the power of it.

To conclude all with this: since we have this reason to believe the Scripture is Gods Word, then never wonder that you find Ministers, Parents, Masters, to presse real piety upon you, and see what great reason you have to entertain it. Alas, it may be you wonder we Preach and presse Religion; we are verily perswaded, if you do not love this Religion, you will be intolerably miserable; and we have so much compassion for you, that since we know this to be Gods Word, better to be burned in the hottest fire, than to lie in those torments. We know since God hath said it, there is no comfort too great to them that comply with it; no judgement too terrible to those that will oppose it; therefore you cannot wonder if we do from day to day presse it upon you.

Con-

Consider if it be Gods Word, then the threatenings are true, and the Promises are true, and you shall either have the promises or the threatenings within a while; God knows which of us shall be next, for 'tis but a little while before death, and judgement come; then either Come ye blessed, or Go ye cursed; As a man hath wrought, so he shall have, for he will render to every one according to what he hath done in the flesh; therefore knowing the terrour of the Lord, we perswade you; we know this is of Divine stamp and Authority. I conclude all with the 20. of the *Acts* 32. &c. *And now, Brethren, I commend you to God, and to the Word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified.*

THE

MANS CREATION IN AN HOLY, BUT *MUTABLE STATE.*

Eccles. 7. 29.

Lo this only have I found, that God hath made man upright; but they have sought out many inventions.

IN these words you have the result of a serious inquiry into the state of mankind. In the verse immediately foregoing, the Preacher speaks his own experience, touching each sexe *distributively*; how rare it was to meet with a wise and good man, how much rarer with a prudent and vertuous woman (so he must be understood, though these qualities are not exprest) then in the Text gives this verdict touching both *collectively*, tending to acquit their Maker of their universal depravation, and convict them. *Lo this only have I found, &c.*

The words contain two Propositions.

The first touching mans perfection by his creation, *God made, &c.*

The second touching his defection by sinne, *but they have sought, &c.*

Together with a ſolemn Preface introducing both, and recommending them as well-weighed truths, *Lo this only have I found, &c.* q. d. I do not now ſpeak at randome, and by gueſſe; no, but I ſolemnly pronounce it, as that which I have found out by ſerious ſtudy and diligent exploration, That God made man upright, &c. The Termes are not obſcure, and are fitly rendered. I find no conſiderable variety of readings, and cannot needleſſely ſpend time about words. Only in ſhort,

By man] you muſt underſtand man collectively, ſo as to comprehend the whole ſpecies.

Making him upright] you muſt underſtand ſo as to refer *making* not to the adjunct only, ſuppoſing the ſubject pre-exiſtent, but to both ſubject and adjunct together; and ſo 'tis mans concreate and original righteouſneſſe that is here meant.

By inventions] underſtand (as the antitheſis doth direct) ſuch as are alien from this rectitude. Nor is it altogether improbable that in this expreſſion, ſome reference may be had to that curious deſire of knowing much that tempted *Adam* and *Eve* into the firſt tranſgreſſion.

Many inventions] ſeems to be ſpoken in oppoſition to that ſimplicity and ſingleneſſe of heart which this original rectitude did include; truth is but one; falſhood, manifold. God made man *upright*, i. e. ſimple, plain-hearted, free from all tortuous windings, and involutions (ſo the word rendred *upright* in the Text doth ſignifie; and *Jeſhurun* derived therefrom, which God thought a fit name for his people *Iſrael*, the ſeed of plain-hearted *Jacob* to be known by; anſwerably whereto *Nathanael* is ſaid to be a *true* Iſraelite in whom was no guile) Such man was at firſt; now in the room of this ſimplicity, you find a multiplicity; he was of one conſtant uniform frame, and tenour of ſpirit, held one ſtraight, direct and even courſe; now he's become full of inventions, grown vefrous, multiform as to the frame of his ſpirit, uncertain, intricate, perplexed in all his wayes.

ישר

John 1. 47.

Sought out] this notes the *voluntarineſſe*, and perfect ſpontaneity *of his defection*; 'twas his *own* doing. God *made* him upright; he hath *ſought out* means to deform and undo himſelf.

The words thus opened, afford us two great Goſpel-truths.

1. That

1. That *God endued the nature of man in his creation, with a perfect and univerſal rectitude.* Doctrine 1.

2. That *mans defection from his primitive ſtate was purely voluntary, and from the unconſtrained choice of his own mutable and ſelf-determining will.*

(Though the latter part of the Text, would afford a ſufficient ground to treat of the ſtate of man *now fallen*; yet that being by agreement left to another hand, I obſerve no more from it then what concerns *the manner of his fall*, and that only as it depended on a mutable will.)

In handling theſe truths, I ſhall

1. Open them in certain *explicatory Theſes.*

2. Improve them in ſome few *practical and applicatory inferences.*

1. About the former, *that God endued*, &c. take theſe Propoſitions for explication.

1. *All created rectitude conſiſts in conformity to ſome rule or* Law. Prop. 1.

Rectitude is a meer relative thing, and its relation is to a *rule.* By *a rule*, I here mean *a law* ſtrictly taken; and therefore I ſpeak this only of *created* rectitude. A law, is a *rule of duty* given by a Superiour to an Inferiour; nothing can be *in that ſenſe* a rule to God, or the meaſure of *increated* rectitude.

2. The higheſt rule of all created rectitude, is the will of God, conſidered as including moſt intrinſecally, an eternal and immutable reaſon, juſtice, and goodneſs. Prop. 2.

'Tis certain, there can be no higher rule to creatures than the divine Will; and as certain that the government of God over his creatures, is alwayes reaſonable and juſt, and gracious; and that this reaſonableneſſe, juſtice and goodneſſe by which it is ſo, ſhould be ſubjected any where but in God himſelf, none that know what God is (according to our more obvious notions of him) can poſſibly think. Rom. 7. 12. Rom. 12. 1, 2. Ezek. 18. 25, ch. 33.

3. Any ſufficient ſignification of this Will, touching the reaſonable creatures duty is a law, indiſpenſably obliging ſuch a creature. Prop. 3.

A law is a conſtitution *de debito*, and 'tis the Legiſlatours will (not concealed in his own breaſt, but) duly expreſſed that makes this conſtitution, and infers an obligation on the Subject.

Prop. 4. 4. The Law given to *Adam* at his creation was partly natural, given by way of internal impression upon his soul; partly positive given (as is probable) by some more external discovery or revelation.

That the main body of laws whereby man was to be governed, should be at first given no other way than by stamping them upon his mind and heart, was a thing congruous enough to his innocent state (as it is to Angels and Saints in glory) it being then exactly contempered to his nature, highly approvable to his reason (as is evident in that being faln, his reason ceases not to approve it, *Rom.* 2. 18.) fully suitable to the inclination and tendency of his will, and not at all regretted by any reluctant principle that might in the least oppose or render him doubtful about his duty.

Yet was it most reasonable also, that some *positive commands* should be superadded, that Gods right of dominion and government over him as Creatour, might be more expresly asserted, and he might *more fully* apprehend his own obligation as a creature *to do somethings*, because it was his Makers Will, as well as *others*, because they appeared to him in their own nature reasonable and fit to be done (for so the whole of what God requires of man, is fitly distinguished into some things which he commands, because they are just; and some things that are just, because he commands them.)

Prop. 5. 5. *Adam* was indued in his creation, with a sufficient ability and habitude to conform to this whole Law, both natural and positive; in which ability and habitude his original rectitude did consist.

This Proposition carries in it the main truth we have now in hand, therefore requires to be more distinctly insisted on. There are two things in it to be considered.

{ The thing it self he was endued with.
{ The manner of the endowment.

1. The thing it self wherewith he was endued, that was uprightnesse, rectitude, (otherwise called the image of God, though that expression comprehends more than we now speak of, as his immortality, dominion over the inferiour creatures, &c.) which upright-

uprightneſs or rectitude conſiſted in the *habitual conformity*, or *conformability* of all his natural powers to this whole Law of God; and is therefore conſiderable two wayes, *viz.*

In relation to its { Subject. / Rule.

1. In relation to its *ſubject*; that was *the whole ſoul* (in ſome ſenſe it may be ſaid the whole man) even the ſeveral powers of it. And here we are led to conſider the parts of this rectitude, for 'tis coextended (if that phraſe may be allowed) with its ſubject, and lies ſpread out into the ſeveral powers of the ſoul; for had any power been left deſtitute of it, ſuch is the frame of man, and the dependance of his natural powers on each other, in order to action, that it had diſabled him to obey, and had deſtroyed his rectitude; for *bonum non oritur niſi ex cauſis integris, malum vero ex quovis defectu.* And hence (as *Davenant* well obſerves) according to the parts (if I may ſo ſpeak) of the ſubject wherein it was, Mans original rectitude muſt be underſtood to conſiſt of *Davenant de juſtitia habituali, &c.*

1. A perfect illumination of mind to underſtand and know the Will of God.

2. A compliance of heart and will therewith.

3. An obedient ſubordination of the ſenſitive appetite, and other inferiour powers, that in nothing they might reſiſt the former.

That it comprehends all theſe, appears by comparing *Col.* 3 10. where the image of God, wherein man was created, is ſaid to conſiſt in knowledge, that hath its ſeat and ſubject in the mind, with *Epheſ.* 4. 24. where righteouſneſs and holineſs are alſo mentioned; the one whereof conſiſts in equity towards men; the other in loyalty and devotedneſs to God; both which neceſſarily ſuppoſe the due framing of the other powers of the ſoul, to the ducture of an inlightened mind. And beſides, that work of ſanctification (which in theſe Scriptures is expreſly called a renovation of man according to the image of God wherein he was created) doth in other Scriptures appear (as the forementioned Authour alſo obſerves) to conſiſt of parts proportionable to theſe I mention, *viz.* illumination of mind, *Epheſ.* 1. 18. conver-

sion of heart, *Psal.* 51. 10. victory over concupiscence, *Rom.* 6. 7. throughout.

2. Consider this rectitude in relation to its Rule; that is the
1 John 3. 4. Will of God revealed, or the Law of God; sin is the transgression of the Law; and accordingly righteousnesse must needs be conformity to the Law, *viz.* actual righteousnesse consists in actual conformity to the Law; that habitual rectitude which *Adam* was furnished with in his Creation (of which we are speaking) in an habitual conformity, or an ability to conform to the same Law. This habitual conformity, was, as *of* the whole soul, so *to* the whole Law, *i. e.* to both the parts or kinds of it, *natural* and *positive*. He was furnish't with particular principles inclining him to comply with whatsoever the Law of nature had laid before him, and with a general principle, disposing him to yield to whatsoever any positive Law should lay before him as the Will of God. And if it be said (in reference to the former of these) that this Law of nature impressed upon *Adams* soul, was his very rectitude; therefore how can this rectitude be a conformity to this Law?

I answer,

Aquin. Summ. 1. A Law is twofold { *Regulans.* / *Regulata.*

2. The Law of nature impressed upon the soul of *Adam*, must be considered

1. As subjected in his mind; so it consisted of certain practical notions about good and evil, right and wrong, &c.

2. As subjected in his heart, so it consisted in certain *habitual inclinations* to conform to those principles. Now these *inclinations of the heart*, though they are a *rule* to actions, they are yet *something ruled* in reference to those *notions in the mind*; and their conformity thereto makes one part of Original rectitude. And those *notions*, though they are a *rule* to these *inclinations*, yet they are *something ruled* in reference to the Will of God signified by them; and in the conformity thereto, consists another part of this Original rectitude.

2. We have to consider the *manner of this endowment*. And as to this, 'tis much disputed among the Schoolmen, whether it were *natural*, or *supernatural*. I shall only lay down in few words

words, what I conceive to be cleare and indiſputable.

1. If by *natural*, you mean *eſſential* (whether *conſtitutively*, or *conſecutively*) ſo Original righteouſneſſe was not *natural* to man, for then he could never have loſt it, without the loſs of his being.

2. If by natural you mean connatural, *i. e.* concreate with the nature of man, and conſonant thereto, ſo I doubt not but it was natural to him.

Prop. 6. 6. This rectitude of mans nature, could not but infer and include his actual bleſſedneſſe, while he ſhould act according to it.

According to the tenour of the Covenant, it could not but infer it. And conſider this rectitude in it ſelf, it muſt needs include it: The rectitude of his underſtanding including his knowledge of the higheſt good; and the rectitude of his will and affections, the acceptance and enjoyment thereof; as *Auguſtine* in this caſe, *nullum bonum abeſſet homini quod recta voluntas optare poſſet, &c.* *Aug. de civitate Dei.*

Thus far of the holineſſe and bleſſedneſſe of mans firſt ſtate. It follows to ſpeak of the mutability of it, and of his fall *as* depending thereon.

Doctrine 2. 2. That mans defection from his Primitive ſtate, was mearly voluntary, and from the unconſtrained choice of his own mutable and ſelf-determining will.

For the aſſerting of this truth, take the following Propoſitions.

Prop. 1. 1. That the nature of man is now become univerſally depraved and ſinful.

1 Kings 8.46. Pſal. 14. 1. Rom. 3. 12. —— &c. cap. 5. 12, 13, &c. 1 John 5. 19. &c.

This Scripture is ful of, and experience and common obſervation puts it beyond diſpute.

'Tis left then, that ſinne muſt have had ſome Original among men.

2. The pure and holy nature of God could never be the Original of mans ſin.

Prop. 2. Deut. 32. 4. Pſal. 5. 4. 1 John 1. 5.

This is evident in it ſelf. God diſclaims it, nor can any affirm it of him without denying his very being. He could not be the cauſe of unholineſſe, but by ceaſing to be holy, which would ſuppoſe him mutably holy; and if either God or man muſt be confeſſed mutable, 'tis no difficulty where to lay it; whatever he

he is, he is essentially; and necessity of existence of being always what he is, remains everlastingly the fundamental attribute of his being.

James 1. 17.

3. 3. 'Tis blasphemous and absurd to talk of two principles, (as the Manichees of old) the one good *per se*, and the cause of all good; the other evil *per se*, and the cause of all evil.

Bradwardine *de causa Dei.* *Bradwardines* two Arguments: 1. That this would suppose two Gods, two Independent beings; 2. That it would suppose an evil God; do sufficiently convince this to be full both of blasphemy and contradiction.

4. 4. It was not possible that either external objects, or the temptation of the Divel should necessitate the will of man to sinne.

External objects could not; for that were to reject all upon God; for if he create objects with such an allective power in them, and create such an appetite in man as cannot but work inordinately and sinfully towards those objects, it must needs inferre his efficacious necessitation of sinne, being it would destroy the truth already established, that God created man with such a rectitude as that there was a sufficient ability in his Superiour powers for the cohibition and restraint of the Inferiour, that they should not work inordinately towards their objects. The Divel could not do it for the same reason, having no way to move the will of man but by the proposal of objects; yet that by this means (which he could in many respects manage most advantagiously) he did much help forward the first sinne, Scripture leaves us not to doubt.

5. 5. The whole nature of sinne consisting only in a defect, no other cause need be designed of it than a defective; *i. e.* an understanding, will and Inferiour powers however originally good, yet mutably and defectively so.

I shall not insist to prove that sinne is no positive being; but I take the Argument to be irrefragable, (notwithstanding the Cavils made against it) that is drawn from that common Maxime, that *omne ens positivum est vel primum, vel à primo.* And that of *Dionysius* the Areopagite is an ingenuous one; he argues that no being can be evil *per se*; for then it must be immutably, to which no evill can be, for to be alwayes the same,

τὸ δὲ ἀεὶ ταυτὸν τῷ ἀγαθῷ ἴδιον. Dion. de Div. nom.

is

is a certain property of goodneſſe; 'tis ſo even of the higheſt goodneſſe.

And hence ſinne being ſuppoſed only a defect, a ſoul that is only defectibly holy, might well enough be the cauſe of it; *i.e.* the deficient cauſe.

Nor is it in the leaſt ſtrange that man ſhould be at firſt created with a defectible holineſſe; for if he were immutably holy, either it muſt be *ex naturâ*, or *ex gratiâ*; *ex naturâ* it could not be, for that would ſuppoſe him God; if it were *ex gratiâ*, then it muſt be *free*; then it might be, or might not be; therefore there was no incongruity in it that it ſhould not be. And indeed it was moſt congruous that God having newly made ſuch a creature, furniſhed with ſuch powers, ſo capable of government by a Law, of being moved by promiſes and threats, he ſhould for ſome time hold him as a *viator*, in a ſtate of tryal unconfirmed, (as he did alſo the innocent Angels) that it might be ſeen how he would behave himſelf towards his Maker, and that he ſhould be rewardable and puniſhable accordingly, in a ſtate that ſhould be everlaſting and unchangeable: The liberty therefore of the Viators and the Comprehenſors *Gibieuf* well diſtinguiſhes into *inchoata* or *conſummabilis*, and *perfecta* or *conſummata*; the former ſuch as *Adams* was at his Creation; the latter ſuch as is the ſtate of Angels and Saints in glory; and as his would have been had he held out and perſiſted innocent through the intended time of tryal. Gibieuf *de libertate Dei & creatur.* a

It was therefore no ſtrange thing that man ſhould be created defectible; 'twas as little ſtrange that a defectible creature ſhould *deficere*.

For the manner of that defection, (whether errour of the underſtanding preceded, or inconſideration only, and a neglect of its office) with the great difficulties ſome imagine herein, I wave diſcourſe about them; judging that advice good and ſober, *for to conſider how ſinne may be gotten out of the world, then how it came in.* Though 'tis moſt probable there was in the inſtant of temptation a meere ſuſpenſion of the underſtandings act, (not as previous to the ſinne, but as a part of it) and thereupon a ſudden precipitation of will, as *Eſtius* doth well determine. *Eſtius in ſent.*

6. Man being created mutable as to his holineſſe, muſt needs be ſo as to his happineſſe too.

And that both upon a legal account, (for the Law had determined that if he did ſinne he muſt dye) and alſo upon a natural; for it was not poſſible that his ſoul being once depraved by ſinne, the powers of it vitiated, their order each to other, and towards their objects broken and interrupted, there ſhould remaine a diſpoſition and aptitude to converſe with the higheſt good.

The Uſe follows which ſhall be only in certain practical Inferences that will iſſue from theſe truths, partly conſidered ſingly and ſeverally; partly together and in conjunction.

From the firſt.

1. Did God create man upright as hath been ſhewn, then how little reaſon had man to ſinne? how little reaſon had he to deſert God? to be weary of his firſt eſtate; Could Gods making him, his making him upright, be a reaſon why he ſhould ſinne againſt him? was his directing his heart, and the natural courſe of his affections towards himſelf, a reaſon why he ſhould forſake him? what was there in his ſtate that ſhould make it grievous to him? was his duty too much for him? God made him upright, ſo that every part of it was connatural to him; was his priviledge too little? he knew and loved, and enjoyed the higheſt and infinite good. O think then how unreaſonable and diſingenuous a thing ſin was! that a creature that was nothing but a few houres ago, now a reaſonable being, capable of God! yet ſin! Urge your hearts with this, we are too apt to think our ſelves unconcerned in *Adams* ſin; we look upon our ſelves too abſtractly, we ſhould remember we are Members of a Community, and it ſhould be grievous to us to think that our *ſpecies* hath dealt ſo unkindly and unworthily with God; and beſides, do not we ſinne daily after the ſimilitude of *Adams* tranſgreſſion? and is not ſin as unreaſonable and unjuſt a thing as ever?

2. Was our primitive ſtate ſo good and happy, how juſtly may we reflect and look back towards our firſt ſtate? how fitly might we take up *Jobs* words? *O that I were as in months paſt;* — *As in the dayes of my youth;* — *When the Almighty*

Job 29. 2, 4, 5.

was

was yet with me; —— When I put on righteouſneſſe and it cloathed me; —— When my glory was freſh in me, &c. With what ſadneſſe may we call to minde the things that are paſt, and the beginnings of Ancient time? when there was no ſtain upon our natures, no cloud upon our minds, no pollution upon our hearts; when with pure and undefiled ſouls we could embrace and reſt, and rejoyce in the eternal and incomprehenſible good? when we remember theſe things, do not our bowels turn? are not our ſouls poured out within us? 14, 20.

From the ſecond.

1. Did man ſo voluntarily ruine himſelf? how unlikely is he now to be his own ſaviour? he that was a ſelf-deſtroyer from the beginning, that ruined himſelf as ſoon as God had made him, is he likely now to ſave himſelf? is it eaſier for him to recover his ſtation than to have kept it? or hath he improved himſelf by ſinning? and gain'd ſtrength by his fall for a more difficult undertaking; is he grown better natur'd towards himſelf and his God, than he was at firſt?

2. How little reaſon hath he to blame God, though he finally periſh? what would he have had God to have done more to prevent it? he gave his Law to direct him, his threatning to warn him; his promiſe for his encouragement was evidently implyed; his nature was ſufficiently diſpoſed to improve and comport with all theſe; yet he ſins! is God to be charg'd with this? ſins upon no neceſſity, with no pretence; but that he muſt be ſeeking out inventions, trying experiments, aſſaying to better his ſtate, as plainly deſpiſing the Law, ſuſpecting the truth, envying the greatneſſe, aſſerting and aſpiring to the Soveraignty and Godhead of his Maker. Had we (any of us) a minde to contend with God about this matter, how would we order our cauſe? how would we ſtate our quarrel? if we complain that we ſhould be condemn'd and ruin'd all in one man; that is to complain that we are *Adams* children. A childe might as well complain that he is the ſonne of a Beggar or a Traytor, and charge it as injuſtice upon the Prince or Law of the Land that he is not born to a Patrimony; this is a miſery to him, but no man will ſay it is a wrong. And can it be ſaid we are wrong'd by the common Ruler of the world, that we

do not inherit from our father, the righteousneſſe and felicity we had wilfully loſt long before we were his children? If we think it hard, we ſhould be tyed to termes we never conſented to: Might not an heire as well quarrel with the Magiſtrate, that he ſuffers him to become liable to his fathers debts? and to lie in priſon if he have not to pay?

But beſides, who can imagine but we ſhould have conſented, had all man-kind been at that time exiſtent in innocency together? *i. e.* Let the caſe be ſtated thus; ſuppoſe *Adam* our common Parent, to have had all his children together with him before the Lord, while the Covenant of Works was not as yet made, and while as yet God was not under any engagment to the children of men: Let it be ſuppoſed, that he did propound it to the whole race of man-kind together, that he would capitulate with their common Parent on their behalf, according to the termes of that firſt Covenant; if he ſtood they ſhould ſtand, if he fall, they muſt all fall with him. Let it be conſidered, that if this had not been conſented to, God might (without the leaſt colour of exception, being as yet under no engagement to the contrary) have annihilated the whole ſpecies; for wherein can it ſeem hard, that what was nothing but the laſt moment, ſhould the next moment be ſuffered to relapſe into nothing again? Let it alſo be conſidered, that *Adams* own perſonal intereſt, and a mighty natural affection towards ſo vaſt a progeny, might well be thought certainly to engage him to the uttermoſt care and circumſpection on his own and their behalf. It muſt alſo be remembred, that all being now in perfect innocency, no defect of reaſon, no frowardneſſe or perverſeneſſe of will can be ſuppoſed in any, to hinder their right judgement, and choice of what might appear to be moſt for their own advantage, and the glory of their Maker.

Can it now poſſibly be thought (the caſe being thus ſtated) that any man ſhould rather chuſe preſently to loſe his being, and the pleaſures, and hopes of ſuch a ſtate, than to have conſented to ſuch termes? It cannot be thought.

For conſider the utmoſt that might be objected; and ſuppoſe one thus to reaſon the matter with himſelf; "Why? 'tis "a mighty hazard for me to ſuſpend my everlaſting happineſſe "or miſery upon the uncertain determinations of another mans "mu-

" mutable will; shall I trust my eternal concernments to such " a Peradventure, and put my life and hopes into the hands " of a fellow-creature?

It were obvious to him to answer himself, " I but he is my " father; he bears a natural affection to me, his own con- " cernment is included, he hath power over his own will, his " obedience for us all, will be no more difficult than each mans " for himself; there is nothing required of him, but what his " nature inclines him to, and what his reason (if he use it) " will guide him to comply with; and though the hazard of an " eternal misery be greatly tremendous; yet are not the hopes " of an everlasting blessedness as greatly consolatory and en- " couraging? and besides, the hazard will be but for a time, " which if we passe safely, we shall, shortly receive a full and " glorious confirmation and advancement. Certainly no rea- sonable man, all this considered (though there had been no men- tion made of a means of recovery in case of falling, the consi- deration whereof is yet also to be taken in by us) would have refused to consent; and then what reasonable man but will con- fesse this to be a meer cavil, *that we did not personally consent*; for if it be certain we should have consented, and our own hearts tell us we should, doth the power of a Creatour over his crea- tures, signifie so little that he might not take this for an actual consent? for is it not all one, whether you did consent, or cer- tainly would have done it, if you had been treated with? Cove- nants betwixt Superiours and Inferiours, differ much from those betwixt equals; for they are Laws as well as Covenants, and therefore do suppose consent (the termes being *in se* reasona- ble) as that which not only our interest, but duty would oblige us to. 'Tis not the same thing to Covenant with the great God, and with a fellow-creature. Gods prescience of the e- vent (besides that no man knows what it is, yet) whatever it is, 'tis wholly immanent in himself (as also his decrees) therefore could have no influence into the event, or be any cause of it; all depended, as hath been shewn, on mans own will; and therefore if God did fore-see that man *would* fall, yet he knew also, that *if he would he might* stand.

From both jointly.

1. Were we once ſo happy? and have we now undone our ſelves? how acceptable ſhould this render the means of our recovery to us? That 'tis a recovery we are to endeavour (which implies the former truth) that ſuppoſes us once happy, who would not be taken with ſuch an overture for the regaining of an happineſſe, which he hath loſt and faln from; 'tis a double miſery to become from an happy eſtate miſerable; 'tis yet as a double happineſſe to become happy from ſuch miſery; and proportionably valuable ſhould all meanes appeare to us that tend thereto. Yea, and 'tis a recovery after *ſelf*-deſtruction (which aſſerts the former truth) ſuch a deſtruction as might reduce us to an utter deſpaire of remedies, as rendering us incapable to help our ſelves, or to expect help or pity from others. O how welcome ſhould the tydings of deliverance now be to us! how joyful an entertainment ſhould our hearts give them upon both theſe accounts? how greatly doth Scripture command the love and grace of Chriſt under the notion of *Redeeming*? a word that doth not ſignifie deliverance from *ſimple miſery* only, but alſo connote a precedent better ſtate as they expound it, who take the phraſe as Scripture uſes it, to allude to the buying out of Captives from their bondage. And how ſhould it raviſh the heart of any man to have mercy and help offered him by another hand, who hath periſhed by his own? how taking ſhould Goſpel-grace be upon this account? how ſhould this conſideration engage ſouls to value and embrace it? 'tis urged (we ſee) to that purpoſe *Hoſea* 13. 9. *O Iſrael, thou haſt deſtroyed thy ſelf, but in me is thy help*; and verſe 10. it follows, *I will be thy King; where is any other that will ſave thee, &c.* And chap. 14. 1. *O Iſrael, return unto the Lord, for thou haſt fallen by thine iniquity.* Now (friends) do but ſeriouſly conſider this. If you believe the truths you have heard, how precious ſhould Chriſt be to you? how precious ſhould the Goſpel, the Ordinances, and Miniſtry of it be? Do you complain that formerly you were not treated with? by all theſe God *now* treats with you. Now your own perſonal conſent is called for; not to any thing that hath the

Rom. 3 24, &c. 1 Cor. 1 30, 31 Eph. 1. 6, 7. Tit. 2. 11. — 14

the leaſt of hazard in it, but what ſhall make you certainly happy, as miſerable as you have made your ſelves; and there's nothing but your conſent wanting; the price of your Redemption is already paid; 'tis but taking Chriſt for your Saviour and your Lord, and living a life of dependance and holineſſe for a few dayes, and you are as ſafe as if you were in glory; will you now ſtick at this? O do not deſtroy your ſelves a ſecond time, and make your ſelves doubly guilty of your own ruine.

2. Was our ſtate ſo good, but mutable? what cauſe have we to admire the grace of God through Chriſt, that whom it recovers, it confirmes? It was a bleſſed ſtate, that by our own *free will* we fell from; but how much better (even upon this account) is this, which by Gods *free grace*, we are invited and recalled to?

THE

THE COVENANT OF WORKS.

GEN. 2. 16, 17.

And the Lord God commanded the man, saying, of every Tree of the Garden thou mayst freely eat; but of the Tree of the knowledge of good and evil thou shalt not eat of it; for in the day that thou eatest thereof, thou shalt surely dye.* —— Hebr. *Dying thou shalt dye.*

* אכל תאכל

מות תמות

THE next head in the body of our Religion which falls this Morning to be spoken to in Course, is, *Gods Covenant made with Adam before the fall, which we call a Covenant of Works*; and we ground our Discourse upon the Text read to you.

When God would communicate his goodnesse to the creatures, he

he made the world out of nothing for his own glory, but especially man after his Image; this inferiour world he provided for mans house and habitation; but he dresseth and trimmeth one part for him especially, and calls it *Paradise*. In the Paradise or pleasant Garden he was not to live idly, but must dresse and keep it. In the midst of all mans enjoyments which the Lord allows him with a liberal hand, yet he lets him know withall he was under subjection, though Lord of all, and therefore gives him a command; *obsequii examen, & obedientiæ quoldam rudimentum; a test and tryal of his obedience to which God trains him up.* Calvin.

As Lords when they let out their Lands to Husbandmen, reserve somewhat to themselves which the Tenants are not to meddle with, that they may have some check upon them; so God here. That which the Lord commands *Adam* was no hard matter; he grants him a vast latitude to eat of all freely, only one sort excepted, in which exception, as God was not envious to him, (as the *Envious One* suggested) so was not this Commandment grievous to him. Musc. Oecol.

Object. It may be objected from 1 *Tim.* 1. 9. *The Law is not made for a righteous man*; why then for *Adam* in his righteousnesse?

Resol. *Paul* means good men do not so need the Law as bad men do; *for good Laws rose from evil manners*; yet in a sense the Law is given for righteous men, not to justifie them, for it finds them justified already, and past the condemnation of the Law; it finding them also sanctified, it treats them not as enemies, but leads them, and delights them consenting to it. This serves to explode the errour of *Antinomians* and *Libertines*; so then God to declare his Sovetaignty, and mans subjection, gave *Adam* though innocent, a Law. Mark how God bound mans obedience with a double fence; first, he fenced him with a free indulgence to eat of all but one, this was an Argument to his ingenuity; secondly, by a severe prohibition upon pain of death; by the first the Lord wooes him by love; by the second he frights him by the terrour of his justice, and bids him touch it if he durst. Beza.

Observe among all the Trees of the Garden there are two here mentioned in a more peculiar manner; the Tree of life, and the Tree of knowledge, which are called by Divines two *Sacraments*,

in a large sense; in which sense also, *the Ark of Noah, the fire which descended and burn't the Sacrifice, the Baptisme of the Red Sea and Cloud, the Manna, the water out of the Rock, the pouring out of the blood of the Sacrifices, the Land of Canaan, the Tabernacle, Temple, Ark of the Testimony, the propitiatory, the golden Candlestick, the twelve stones taken out of Jordan, with the pool of Bethesda*; all these I say in a large sense are *Sacramental Symbols* of the Covenant of Grace, or *extraordinary Sacraments*; but the Tree of knowledge, and Tree of life, are called Sacraments of the Covenant of works.

Polanius.

By these the Lord did signifie and seal to our first Parents, that they should alwayes enjoy that happy state of life in which they were made, upon condition of obedience to his Commandments; *i.e.* in eating of the Tree of life, and not eating of the Tree of knowledge.

For it was called the *Tree of life*, not because of any native property and peculiar vertue, it had in it self to convey life; but *Symbolically*, *Morally and Sacramentally*, it was a sign and obsignation to them of life natural and spiritual to be continued to them, as long as they continued in obedience unto God.

Aug.

In like manner the *Tree of knowledge of good and evil* was spoken, from the sad event and experience they had of it, as *Sampson* had of God departed from him when he left his Nazaritish haire by *Dalilah*.

Now that a *Covenant of Works* lay in this Commandment is clear; 1. Because that was the condition of mans standing and life, as it is expresly declared; 2. Because in the breach of that Commandment given him, he lost all.

This obedience as it was *Characteristical* to *Adams* Covenant, and *Contradistinguished* to the Covenant of Grace, was *perfect*, *personal*, and *perpetual*. In a sense, though different from the other, those three things are required in our obedience under the Covenant of Grace, not in reference to the Covenant, nor to justification; neither is our personal righteousnesse perfect, I mean legally; yet is it perfect, though not in us, but in our surety; neither was the Covenant made primarily with us, but with him, and with us in him, and on his account; even as God made the Covenant of Works primarily with *Adam*, and with us in him as our head inclusively.

Now

Now for our better opening this doctrine to you I shall propound and answer some questions.

1. *What is meant by Covenant?*

2. *What ground we have to call it Adams Covenant, or a Covenant of Works.*

3. *Wherein doth the Nature and Tenour of it consist?*

4. *Whether the Covenant of Works was revived and repeated to Israel?*

5. *How long it lasted; whither till now unto any?*

Quest. 1. What is meant by Covenant, name and thing?

Answ. The word in the Hebrew is ברית *Berith*, which hath a threefold derivation, very fit to be taken notice of for clearing of the nature of the Covenant.

1. From *Barah* to choose, because the persons are *chosen* between whom the *Covenant* or Agreement is made: Indeed Gods Covenant with man is not only with his *elect and chosen* ones, but a fruit and effect of our *election*; yea, the Lord doth encline our wills to *make choice* of him, and of his terms. *I have made a Covenant with my chosen*; so again, *Choose you whom ye will serve; ye are witnesses against your selves this day, that you have chosen the Lord.* ברה Psal. 89. 3. Josh. 24. 15, 22

2. Or else this word *Berith Covenant* may be taken from *Barah to eat*, because they were wont to eat together of the Sacrifice slain and provided at the making of the Covenant, at which time they had a *Feast*; hence the Apostle speaking of the *Eucharist, the signe and seal of the Covenant*, and which is a spiritual *Food and Feast upon* a Covenant account, saith, *This Cup is the New Testament, or New Covenant in my blood*, 1 *Cor.* 11. 25. *Illyricus.*

3. Or from *Bathar to cut and divide asunder*, by transposing a letter; for so the sacrifice was *divided*, and the Covenanting parties were *to passe between the parts*: Thus *Abraham* entred into Covenant with God, and *he took a Heifer, Shee Goat, and a Ramme, and divided them in the midst, and laid one piece against another*, Ver. 9. 10. *And behold a burning Lamp passed between those pieces, in that same day the Lord made a Covenant with Abraham. This cutting of the sacrifice into pieces, and passing thorow was a lively and dreadful signe, that the party who should break Covenant, should be cut asunder, and into* בתר Gen. 15. Ver. 9. 10. Ver. 17. 18.

pieces, as he well d ſe ved, and as he at leaſt implicitely imprecated upon himſelf; notable to this purpoſe is that in the Prophet *Jeremy, I will give the men that have tranſgreſſed my Cove-*
Jer. 34. 18, 19, 20. *nant, which have not performed the words of the Covenant which they made before me, when they cut the Calf in twaine, and paſſed between the parts thereof, the Princes of Judah, the Princes of Jeruſalem, the Eunuchs and the Prieſts, and all the People of the Land, which paſſed between the parts of the Calf, I will even give them into the hand of their enemy, into the hand of them that ſeek their life, &c.* —— that is, to be ſlain and cut in pieces by the Sword. And herein I take the Emphaſis of the ex-
Lev. 26. 25. preſſion to lie, *I will bring a Sword upon you which ſhall avenge the quarrel of my Covenant*; i.e. by cutting them aſunder.

And this cuſtome was conveyed to the Gentiles, they went between the fire, and carried a Sword in their hands, and ſo took an oath; as *Cyril* proves out of *Sophocles*.

Lib. 10. contra Jul.

Thus *Virgil* ſpeaking of *Romulus* and *Tatius*,

Æneid. 8. Hinc fœdus à fœdo animali fœdè mactato.

—— *Caſa jungebant fœdera porca.*

They cut a Swine in ſunder, and made a League; and to name no more, *Titus Livius* ſpeaking of the *League* between the *Romans*, and *Albans*, the *Fœcialis*, Herald or Miniſter of thoſe Ceremonies, cryed, *If the Romans ſhall falſifie by publick and wicked fraud, in that day O Jupiter do thou ſo ſmite the Romans, as I ſmite this Swine*, and ſo knock't the Swine on the head with a ſtone.

By all which it appears that *Covenants* have been ever held ſolemn, and ſacred things, and that men by breaking of them deſerved dreadful puniſhments.

In like manner there was the ſhedding, dividing, and ſprinkling of blood at the making of Covenants, and hence it was called the
Exod. 24. 6, 7, 8. blood of the Covenant; *Moſes took half the blood and put it in Baſons, and half of the blood he ſprinkled on the Altar, and he took the book of the Covenant, and read in the audience of the people, and they ſaid, All that the Lord hath ſaid, will we do, and be obedient*; and *Moſes took the blood and ſprinkled it on the people and ſaid, Behold the blood of the Covenant which the Lord hath made with you concerning all theſe words*: Note, *He*

ſprinkled

ſprinkled the Altar inſtead of God, who being incorporeal, and a Spirit, could not be ſprinkled, yet being a Covenant party, would have the Altar ſprinkled for him.

So much ſhall ſerve for the firſt Queſtion, ſetting forth in our Anſwer to it the name and nature of a Covenant in general; the ſecond Queſtion follows.

Queſt. 2. What ground we have to ſpeak of Gods Covenant with *Adam*, and to call it a Covenant, there being no mention of it here in the Text, nor elſewhere in Scripture do we read of Gods Covenant with *Adam*.

Anſw. However the name be not here, yet the thing is here and elſewhere, comparing Scripture with Scripture; it is a nice cavil in *Socinians* to call for the word *Satisfaction*, others for the word *Sacrament*, others for the word *Trinity*, others for the words *Faith alone juſtifying*, others for the word *Sabbath* for Lords day, &c. and thence to conclude againſt Satisfaction, Sacraments, Trinity, Juſtification by faith alone, and Sabbath, for want of expreſſe words, when the things themſelves are lively ſet down in other words; ſo in this caſe of Gods Covenant with *Adam*, we have 1. Gods Command which lays man under an obligation. 2. We have Gods promiſe upon condition of obedience. 3. We have Gods threatning upon his diſobedience; 4. We have their underſtanding it ſo, as appears in *Eves* words to the Serpent. 5. We have the two Trees as ſigns and ſymbols of the Covenant. 6. We have a *ſecond* Covenant, and a *New* Covenant, therefore there was a firſt and Old Covenant; a Covenant of Grace ſuppoſeth one of Works. Chap. 3. 3.

Object. If any ſhall ſay by *firſt* and *old* Covenant was meant Gods Covenant with *Iſrael*, and not with *Adam*; and ſo by Covenant of Works the ſame is meant, namely that which the Lord made at *Mount Sinai*.

Anſw. Hereunto I anſwer; There is a repetition of the Covenant of Works with *Adam* in the Law of *Moſes*, as in that of the Apoſtle to the *Galatians*, *The Law is not of faith, but the man that doth theſe things ſhall live in them*; ſo likewiſe to the *Romans*, *Moſes deſcribes the righteouſneſs which is of the Law, that the man who doth theſe things ſhall live in them*: Thus it was with *Adam* principally and properly; therefore he was under a Covenant of Works, when God gave him that command in my Text. Hebr. 8. 7, 8, 9. Gal. 3. 12. Rom. 10. 5.

Quest. 3. Wherein then doth this Covenant of Works consist? what is the nature, tenour and end of it as such?

Answ. 1. This Covenant required working on our part as the condition of it for justification and happinesse; therefore called a
Gal. 3. 12. Covenant of Works; thus before, *the man that doth these things shall live.* Working indeed is also required under grace now; but 1. Not to Justification; 2. Not from our own
Ephes. 2, 8. Power; 3. Not previous to faith, which *worketh by love, and*
Jam. 2. 20. *lives by working, but man lives by faith.*

2. A second *Characteristical signe* of the Covenant of Works is this, that in and under it man is left to stand upon his own legs and bottome, to live upon his own stock, and by his own industry; he had a power to stand, and not to have fallen; this
Gen. 1. 27. is meant when it is said, *God created man in his own Image.*
Eccles. 7. 29. And again, *This only have I found that God made man upright.*

3. In the first Covenant, namely, that of Works; man had no need of a Mediatour; God did then stipulate with *Adam* immediately; for seeing as yet he had not made God his enemy by sin, he needed no days-man to make friends by intercession for him.

Gen. 1. ult. After mans Creation God said, *He saw every thing which he had made, and behold it was very good*; and after the Covenant made in *chap.* 2. its said, *They were naked, and they were not ashamed*; i. e. They had not contracted guilt by committing of sinne, from whence onely ariseth shame; therefore under the Covenant there needeth no Mediatour.

Gal. 3. 19. And hence *Moses* Law was not properly a Covenant of Works, because that Law *was given in the hand of a Mediatour.*

4. The Covenant of Works once broken, God abates nothing of his justice, no not upon repentance, *but the soul that sinned, dyed.* Mark our Text, *Thou shalt dye the death*, by which doubling of the words in the Hebrew *Idiom* of speech, is meant
Vatablus. *Vehemency* and *Certainty*, which was effected, and so had continued inevitably, without the help of another Covenant hinted in that first promise, *Gen.* 3. 15.

For

For the first Covenant gives no relief to a poor sinner when he hath broken it, but leaves him hopeless and helpless under *a fearful expectation of wrath and fiery indignation.*

5. The Lord in the Covenant of Works accepts the person for the Works sake; that is, he mainly looks at the work how adequate it is to the command and rule which he so exactly heeds, that upon the least failer his justice breaks out in wrath, neither can any personal excellency in the world salve the matter; *Cursed is he that continueth not in all the words of the Law to do them, and all the people shall say Amen*; a doleful *Amen*; and *whosoever keeps the whole Law, and offends in one point, is guilty of all*: Note that *whosoever*, God respects no mans person in that case. Deut. 27. ult. Jam. 2. 10.

6. The Covenant of Works in performance of the condition leaves a man matter of boasting and glorying in himself, and makes God a debtour to him.

Where is boasting? it is excluded; by what Law? of works? *Nay*; as if he had said: the Covenant of Works affords matter of boasting to him that worketh to justification by his own personal power and righteousness. Rom. 3. 27.

Now to him that worketh is the reward reckoned, not of grace, but of debt; i. e. it obligeth God to pay it him as a due, which is the language of *Pharisees* and *Papists*; which were justly challenged and claimed; 1. Were we indeed under a Covenant of Works, and not of Grace; 2. Were our works perfect: 3. Did we not lye at Gods mercy for our guilt; All which declare man impotent, and grace necessary, and withal *Jews* and *Papists*, to be enemies to the Crosse of Christ and Covenant of Grace, and under a Covenant of Works, of which more anon. Rom. 4. 4.

7. The Covenant of Works leaves a man still in doubt while resting in it, in that state, because it is a mutable state at best; he had all in his own hands, and then Satan cunningly rooked him of all: God puts him into a good bottome, and leaves him to be his own Pilot at Sea; the Divel assaults him, and sinks him; and therefore the second Covenant takes all into Gods hands, that it may continue safe under his Father by care and custody; 1 *Pet.* 1. 4, 5. *John* 10. 28, 29. and so gives the soul good security against death and danger, which *Adam* had not while he stood; much lesse can any rich or honourable man in his

fools

fools Paradise here in this world, say his Mountain is unmoveable, his glory unchangeable, seeing it passeth away as *a Pageant*, 1 Cor. 7. 31. if *Adams* Paradise was so mutable, much more theirs; if he stood not in his integrity, how shall they stand in their iniquity?

8. The Covenant of Works was made with all men in *Adam*, who was made and stood as a publick person, head and root in a common and comprehensive capacity; I say it was made with him as such, and with all in him: *Quo manſit remanent, & quo peccante peribat*; he and all stood and fell together; for even the Elect may say, *We are all by nature the children of wrath as well as others*; and that of St. *Paul*, *We know that what things soever the Law saith, it saith to them who are under the Law that every mouth may be stopped, and all the world may become guilty before God.*

Rom. 3. 19.

But the Covenant of Grace is a *discriminating* thing; it takes in some, and leaves out others; Christ is not a head in Covenant with all, as *Adam* was, but of his Elect only; for we finde many in the world under the headship of Satan and Antichrist, and old *Adam*, who are out of Christ, not only because unconverted as Saints themselves are before regeneration, but out of Christ in the account of Gods *Election*, *Donation* and *Covenant*, who have none of his *special love*, nor ever shall have.

Thus I have briefly opened the *distinguishing Characters* of the Covenant of Works, which might have been more enlarged by those of the Covenant of Grace, which is easily done by way of opposition and comparison one with the other; and therefore, and for brevities sake I omit it; and come to the next question.

Quest. 4. Whether this Covenant of Works made with *Adam*, was revived and repeated to *Israel* in *Moses* time; and if so, in what sense, and why?

Answ. I answer affirmatively, that in some sort the Covenant of Works was revived and repeated to them, which appears from these grounds.

1. They were tyed to Commandments under a curse.

Gal. 3. 10. Deut. 28 1, 2. & ver. 15. 16.

2. Blessing is promised to obedience; they are both set down by *Moses* at large in *Deuteronomy*, chap. 28. and elsewhere.

3. It

3. It is expresly called a Covenant, I mean the giving of the Law for obedience.

The Lord God made a Covenant with us in *Horeb.* Deut. 5 2.

4. It is opposed to the Covenant of Grace as another Covenant upon this very distinguishing account of obedience and faith, works and grace, as you may see at large among other places in that of the *Hebrews.* Hebr. 8.6,7, 8, 9, 10, &c.

Now there are foure principal ends which the Lord had in so doing.

1. That he might hereby make men know what sin is, how prone we are to it, and how averse and head-strong against all good; this is done by a Law of Works, *Rom.* 7. 7. to the 13. *ver.* This indeed is Gods clear glasse by which he discovers to us the moral and penal evil of sin; so *Rom.* 3. 20.

2. That hereby the Lord might hold men in to obedience by a strong curb; because we are so apt to break fence, he *hedgeth up our way with thornes*, Hos. 2. 5, 6.

3. *That God might stop every mouth, and make all guilty before him*, Rom. 3. 19.

4. That men may hereby be lash't and driven to Christ as with a *School-masters* rod, to see an absolute need of him, and to make out hard after him, *Gal.* 3. 22, 23, 24.

For men care not to run to a City of Refuge unlesse the avenger of blood follow behinde at their heels; neither do the whole need or regard the Physician, but the sick and wounded.

Yet notwithstanding all this, they were not properly under a Covenant of Works, neither was the law given to them as such a Covenant meerly.

1. Because as the Law was to convince of sin, so it shewed the expiation of sin, and therefore their Sacrifices were killed and the blood shed and sprinkled, *Heb.* 9. 22, 23.

2. The Covenant at Mount *Sinai* was not made with all without exception as *Adams* was, but only with a select people, even with *Israel.*

3. Because the Lord still puts them in minde of his promise to *Abraham*, which included Christ, and faith in him, and was not null by the Law. Gal. 3. 16, 17.

Quest. 5. The last question is how long this Covenant lasted, and whither any be under a Covenant of Works?

Answ. Most strictly it was but to the giving of the first promise, for then the Covenant of Grace began, but was more largely and clearly revealed (till the coming of Christ) by the Law and the Prophets; but was most perspicuously and fully by Christ himself in his doctrine and death, and by the abundant pouring out of his Spirit.

Howbeit all along and to this day every natural man is under a Covenant of Works, because out of Christ, therefore under the Law, and the curse of it; for which cause the Covenant of Works is by some called the *Covenant of nature.*

Fœdus naturæ.

Again, all they which look for righteousnesse and salvation by the power of their wills, by the strength of nature, and by performance of duties, as *Jews*, *Turks*, *Philosophers*, *Papists*, *Socinians*, *Pelagians*, these are all under a Covenant of Works, they are not under grace; they are of *Hagar* the *Bond-woman*, of *Mount Sinai which answers to Jerusalem which now is*, *which is in bondage with her children*, as the Apostle speaks in his elegant *Allegory.*

Gal. 4. 24,25.

I come now to draw some Corollaries from this doctrine of the Covenant of Works thus propounded, in a practical way of application, and that briefly.

Corol. 1. It serves for *admiration*, to wonder with a holy astonishment at the Lords infinite condescending love in making a Covenant with poor man.

1. Because it was a free act in him to do it, he lay under no compulsion to it; nothing of merit or profit in a despicable worme appears as a motive to it; it was a royal act of glorious grace from the King of heaven to vile creatures: O wonderful!

Rom. 9. 15,16.

2. Because as it was free for him to do it, so he bound his hands by it, and as it were lost his freedome by it; for his truth holds him fast to it, by which *its impossible for him to change.* O wonderful!

Hebr. 6. 18.

3. He made the first offer, he prevented us by his grace, *he loved us first*, 1 John 4. 10, 19. all this appeared in the first Covenant with us, in vouchsafing us to make any at all with him: *Ineffabilis misericordiæ Divinæ Argumentum quod ipsum rumen, ipse inquam Deus Æternus fœdus ipsum primus offert, nullis ad hoc hominum meritis adactus, sed merâ & nativâ bonitate impulsus; nec scio an humanum ingenium hoc mysterium vel plenè concipere, vel*

Bullinger *de fœdere Dei unico, & æterno.*

vel dignis laudibus evehere possit. Unspeakable mercy that the eternal God should first offer to league with us, moved to it by no merit in us, but by his own native goodnesse only; a mystery which the minde of man cannot conceive, nor his tongue praise to the worth of it; thus *a grave Authour*, which will the more inhance the love of God; if we

4. Consider that he makes Covenant upon Covenant after breaches and forfeitures, renews them again, and ratifies them stronger than ever, as he did the new Covenant after the old was broken by our high and hainous provocation in the fall; and which he doth to every elect soul in the Sacraments, and after grosse and grievous Apostasies; See *Jerem.* 3. 1. *Ezek.* 16. 60, 61, 62, 63. *Hos.* 2. O admire and adore this love!

Corol. 2. Seeing there are two Covenants on foot, one of Works, another of grace; and very many, yea, the farre greatest part of the world are under a Covenant of Works, which is a most sad and doleful estate, because a state of wrath and death, a most wretched and accursed condition; O try under what Covenant thou art; for if thou art in the state of sinful nature, a sprowt of old *Adam*, never yet cut off from his root of bitternesse, nor graffed into Christ, thou art undone; to be under such a Covenant is to be an enemy to God, and to be lyable to all his plagues; O make haste then, *and flee as a Post, and as the young Roe into Christs Armes.*

For consider, how thou canst stand before the Bar of God in thy sins, in thy nakednesse; *Adam* fled away from the presence of God afraid and ashamed, hiding himself in the Thicket, because he was naked; but where wilt thou hide thy nakednesse in that dreadful day of the Lord! there will be no shelter in that day for a sinner.

Corol. 3. Labour to understand and discern aright the nature, tenour and termes of both Covenants.

1. Because they are easily mistaken, and many do mistake them; *Rom.* 10. 2, 3.

2. Because the mistake is dangerous, like a man in the dark as he travels, findes two wayes; one way is wrong, yet it seems as good and safe as the other; he goes on in the wrong, which leads him to a Rock, where he falls down headlong, and breaks his neck; so many a poor soul imagines he is under a Covenant of Grace, Prov. 14. 12.

and in a safe way to heaven, when alas he is yet under a Covenant of Works, and in the high-way to hell; Labour then to discern the difference, search the Scriptures, and thy own heart,
Job 33. 23. go to the Lord by prayer, and to his Ministers, that they may shew thee thy way, lest thou go on to thy destruction. And therefore,

Coro'. 4. Improve the Covenant of works for the conviction of sin, righteousness, and judgement; for till the Lord lets thee see what it is to be under such a state, thou wilt never see the evil of it, nor ever desire to change it.

Corol. 5. Renounce thy Covenants with *sin*, *Satan*, and *creatures*, or else thou wilt never be admitted into Covenant with God; if thou break not with them, God will never close with thee; if thou be a Covenant-servant to them, thou art no Covenant-
Matth. 6. 24. servant of the Lords; for how canst thou serve those *two* (*Ma-*
1 Joh. 2. 15, 16. *sters*, *God and Mammon*? both which crave thy whole man, and thy whole work, and which are utterly inconsistent with each other.

Corol. 6. Labour to relieve thy self under thy greatest straits and fears by Covenant promises; I mean the promises of the
Hebr. 8. 6, 10, new Covenant which are called *better promises*, because *abso-*
11, 12. *lute promises*; because they work that in us and for us which God
Joh. 15. requires of us, when of our selves *we can do nothing*.

Isa. 55. 3. As the new Covenant is the *best Covenant*, and the promises
Acts 13. 34. of it the *best promises*, so the mercies of it are the *best mercies*, for they are the *sure mercies of David*, 2 *Sam.* 23. 5.

Corol. 7. Blesse the Lord that ye are under the best dispensation, and clearest discovery of the Covenant of grace, better than *Adams* after the promise was made to him upon his fall; better than *Noahs* after the flood, better than *Israels* in the Wilderness, yea, better than the Patriarchs and Prophets who had much legality and obscurity in their administrations, in comparison of us who *behold with open face the glory of God*, 2 Cor. 3. 18.

That it is the lot of us Gentiles to be brought into the knowledge and participation of the Gospel in the last and best time; I mean after Christs appearance in the flesh.

The

The Apostle compares the Church to *a Tree*, which hath the same root Christ, but several branches; now that the natural branches should be cut off to make way for the ingrafting of us wildings, is matter of praise to the High God for his rich grace to us Gentiles, *Ephes.* 3. 8. Rom. 11. 16, 17. *Pet. Mart.*

Corol. 8. Labour for a spirit of self-denial and debasement; for as the Old Covenant spirit is a spirit of pride and boasting to advance natural abilities, to glory in our own personal endowments and performances; so a New Covenant spirit is contrary to that, and is a spirit of faith, self-denial and debasement. Rom. 3. 27. Rom. 10. 3.

Corol. 9. Watch against Satan; as soon as ever God and man were in Covenant, he set himself to break that Covenant, and prevailed; for he beguiled their simplicity by his subtilty, 2 *Cor.* 11. 3. Gen. 3.

Now albeit the New Covenant stands on a surer foundation, yet he will very much weaken our comforts, and increase our sorrows by drawing us under Gods displeasure by sin, forfeiting Covenant mercies by Covenant breaches, which mercies though they are not lost finally to Gods Elect, yet are they often to be recovered, renewed and secured to our souls by a clear evidence.

Besides Satan will perswade men to slight and renounce their Baptisme, as when he makes *Witches*, and turns Christians to be *Mahumetans*, because thereby he knows they renounce their Covenant with God to make one with himself; there are that upon fairer pretences, neglect or deny the Seals of the Covenant; Satan had a fair pretence also to draw away our first Parents, and make them break with God, which they little thought would have cost so dear; but the sad event shewed the sinfulnesse of that sinne; wherefore *Watch and pray that ye enter not into temptation*; Be not *ignorant of Satans Devices* in these back-sliding and sedifragous times, *Remember from whence ye are fallen*, and walk *stedfast in Gods Covenant*; *you that stand*, *learn by others falls to take heed.* 1 Cor. 10. 12.

THE FALL OF MAN.

Rom. 5. 12.

Wherefore as by one man ſinne entered into the world, and death by ſinne, and ſo death paſſed upon all men, for that all have ſinned.

THis doctrine of Original ſin, is not more difficult to underſtand, than neceſſary to be known, more full of knots than uſes: if we conſider, 1. The ſeveral batteries that are planted againſt this truth, by *Rabbins*, *Pelagians*, *Socinians*, *Flaccians*, *Arminians*, *Anabaptiſts*; batteries raiſed by *Pelagius* his pride, Philoſophers ignorance, Papiſts policy, and Hereticks idolized reaſon. Or 2. if we conſider the dependances of other doctrines upon this truth. *Auguſtine* writing againſt *Pelagius*, thought the ſumme of Religion conſiſted in the right knowledge of Original ſin; As we know

know the pleasantnesse of a garden by the noysomnesse of a dunghill; the gratefulnesse of a day from the darknesse of a night; so we cannot know the benefits of Christ so well as from the knowledge of our Original guilt and sin. By a strict survey of Original sin, we may better understand the honour of justification, the power of grace and sanctification, the sweetnesse of a Christ, the necessity of a Gospel, the preciousnesse of a Ministry; and therefore it was a futilous and malicious assertion of *Celestius* of old, to call the doctrine of Original sin, *rem quæstionis, non fidei*; a matter of debate, not faith; and the Hereticks of late, to reproach it with the stile of *Austins* figment. 3. If we consider the influence of this truth upon our practice; The knowledge of Original sin; it is the curb of pride, the foyl to set off grace, the glass of man, the spurre of industry; it is that which makes the best of Saints to weep in the best of duties, and the worst of sinners to look pale in their greatest prosperities; so that you see the doctrine is most useful, let it therefore be most grateful. Now this Original sin, Divines usually distinguish *in peccatum Originali Originans, & in peccatum Originali Originatum*; into Original sin Originating, and into Original sin Originated; into the Cause, and into the Subject of this sin, the fountains and its streames; one man infecting, and all men infected; the first is my task, the second is referred to a more worthy hand.

In the latter part of this chapter, where the Text is, the Apostle carries on a double design.

1. To shew the excellency of Christ, and grace by Christ.

2. The necessity of faith in Christ; and both these he demonstrates by a full and large comparison between the first and the second *Adam*; the losse by the first, the gain by the second; the sin of the first, the grace of the second; the condemnation we are obliged in by the first, and the pardon we are enriched with by the second, the first is a poysonous spring, the second is a cleansing fountain.

The Text, if you look at the design of it, it points at the postern, where sin and death first entered the world; and that was by *Adams* eating the forbidden fruit; the prohibited Apple, was the first Apple of contention between God and man-kind. If we look at the parts of the Text, they are three.

1. We

1. We have an unhappy Parent, *viz. Adam*; not only by his offence undoing himself, but making a bankrupt world. By him sin entered the world.

2. In the Text we have an unhappy posterity, not only to be linkt to the loynes, but the sins of the first Parent. The whole world had sin entered into it, and all have sinned, saith the Text, *viz.* in him.

3. We have an unhappy portion; sin and death the inseparable twins of misery; so saith the Text, sin enters, and death by sin; sin came by *Adam*, and death came by sin; the one fell in pell mell into the world with the other; and both are the unhappy inheritance of every child of *Adam*; indeed the Saints are exempted from the second, but not the first death; sin and death were married in *Adam*, and they shall not be divorced in any of the sons of *Adam*; believers dye temporally, though not eternally; they feel the stroak, though not the sting of death.

Now for the further clearing of my way, it will not be a digression, to take off the veile from the Text in a short explication.

By one man] and him we may consider; 1. His name, *Adam*, and this comprehends his person, sex, and kind. 2. His order; he was the first man, 1 *Cor.* 15. 45. 3. His person in the individual. And so Original sin properly is not derived from the proximate Parents, but the prime-parent. 4. His nature; *Adam* was one, *non tantum in individuo, sed in specie*; one comprehending the whole root, representing the whole stock, the seed and generation of man-kind; so *Adam* is taken for the species of man.

Sinne] The Apostle here speaks of sin; not sins, as if he would precisely determine it of that one root of sin, distinct from those many following fruits; this sin hath been the Original, the incentive, the cause of all sinne; this sinne stained the world.

Entered into the world] *viz.* by propagation; sin entered like death; Now death is actually propagated, as he said, *scio me genuisse mortalem*; I know I beget a dying child, a child subject to death; sinne entered not by example, but generation.

The World] By the world, we must not understand *terrenam*, &

& corporalem vitam, the pleasure and delights of the world; for the Saints are crucified to the world, in this sense, *Gal* 6. 14. and so Original sin should not seize on believers; Nor, 2. *In locum mundi*; for as *Pareus* observes, the Angels first sinned; and sin first entred by them into the place of the world. Nor 3. *In Paradisum, into Paradise*; for sin was first committed by *Eve* in Paradise. But 4. We must understand the inhabitants of the world; *Universum genus humanum*, all man-kind, as *Mart. Gor.* *Martyr Gorranus.*

And death by sinne] The query among Divines is, what this death is; Some suppose the death of the body, as *Ambrose*; some the death of the soul, as the *Pelagians*; but as *Haymo* observes, *mors animæ & corporis in omnes pertransiit*; the death both of soul and body passed on all; for as *Origen* saith, *Mors corporalis umbra est spiritualis*, the death of the body, is only the shadow of the death of the soul; so that by death in the Text, we must necessarily understand the death of soul and body, with all the antecedents and consequents of both, sickness, weakness, corruption, guilt, horrour, despair. *Orig.* *Willet.*

Death passed upon all men] Corporal death on all; the most holy, most flourishing, most probable to live; spiritual and eternal death on all men, in the sentence, not in the execution, *Rom.* 3. 19. the sentence is reversed, the execution for ever forborn to believers

For all have sinned] For the opening of this, I shall only give you the glance of *Musculus*; *In Adam omnes fuimus, in lumbis ejus, &c.* we were all in the loynes of offending *Adam*; from that masse we sprung; and therefore as *Levi* paid tythes in the loyns of *Abraham*, Hebrews 7. 9, 10. so it is no wonder, if we being in the loyns of *Adam*, are found sinners in him.

Now the mournful truth that the Text presents us with, is this, *viz. That our first Parent by his transgression, hath left an unhappy portion of sinne and death to all his posterity*; thus much the Text expresseth, thus much it confirms; we have this unwelcome entail from our first Parent. Concerning death, I shall not dilate, because the shade of death doth alwayes accompany the body of sin; but I shall only insist on that part of our portion, sin. *We are entituled to Adams sinne*; 'Tis a deriva- *Doct.*

rivation from the root to the branches; as poyſon is carried from the fountain to the Ciſtern; as the children of Traytours have their blood tainted with their fathers Treaſon; and the children of Bond-ſlaves are born in their Fathers condition. *Omnes in Adam peccaverunt, quia omnes unus ille fuerunt*, Aug. All were entangled in *Adams* ſin, becauſe all were folded up in *Adams* perſon; And the ſame Father in another place, *Traxit reatum homo, quia unus erat cum illo à quo traxit*; Man drew down guilt upon himſelf, becauſe he was one with him from whom he drew it. And it is an excellent obſervation of *Gregory*, *Genus humanum in parente primo velut in radice putruit*; Man-kind putrified in the firſt parent as in a root. *Adam* is as the poyſoned root, and the cluſters are envenomed, becauſe the root was poyſoned; had *Adam* ſtood and preſerved his perfection, his glory, as a royalty had deſcended to his ſeed, to man-kind; but by his offence, forfeiting his beauty, and contracting on himſelf both guilt, and an univerſal loathſomeneſſe; both loſſe and loathſomneſſe he tranſmits to his poſterity; and it is upon his breath, that every child that comes into the world, ſucks in poyſon with his firſt breach; and is no ſooner a living creature, than a deformed ſinner. This truth we find early confirmed in the world; ſo *Adam* begat *Seth* according to his own likeneſs, *Gen.* 5. 3. *non ad ſimilitudinem Dei, ſed ad ſimilitudinem ſui*; and it is very conſiderable the Original phraſe, בצלמו כדמותו, in his *image*, in his *likeneſs*; the word is as it were redoubled, to ſet the greater brand upon corrupt nature; in *his* image, nay, in *his* likeneſs. And to ſhew the neceſſity of our drawing corruptneſs from *Adam*, holy *Job* expreſſes it by a quick and ſmart interrogation, *Job* 14. 4. Nay, th s truth *David* ſeems to bedue with tears, and deplore with ſighs, *Pſal.* 51. 5. *Behold, I was ſhapen in iniquity, and in ſinne did my mother conceive me.* In the times of the Goſpel, this ſpot is more clearly diſcernable, and from whence we received the contagion, *Rom.* 5. 19. *By* God we are creatures, by *Adam* we are ſinners; ſo that Text; *By one mans diſobedience, many were made ſinners.* And ſo moſt remarkably, 1 *Cor.* 15. 49. *And as we have borne the image of the earthly, &c.* Nor is that gloſs of *Cyprian* upon the place to be over-paſſed; *Imaginem terreni portavimus, peccandi proclivitatem, & mortem; imaginem ca-*

Aug.

Greg.

Brockman.

Cypr.

leſtis

lestis portemus, constantiam in sanctitate, instaurationem ex morte & corruptione, ad vitam & immortalitatem; (i. e.) We have borne the image of the earthly *Adam*, a propensity to sin and death; let us bear the image of the heavenly, a constancy in holiness, and instauration from death and corruption to life and immortality. I shall only adde one Scripture more, *Ephes.* 2. 3. *We were by nature the children of wrath, as well as others.*

Now there are three things which are considerable for the dispatch of the doctrinal part of the Text.

1. To demonstrate more particulary the transmission of *Adams* sin to us.

Now *Adams* sin is transmitted to posterity two wayes. 1. By imputation. 2. By inhæsion; the guilt, and the stain of his sin is propagated to all his posterity.

1. The sin of *Adam* is derived to us by way of imputation; and that upon a double demonstration may be evidenced. *Particle.* 1.

1. *Ratione fœderis*, by the reason of the Covenant of Works which God made with *Adam*, we were in him all of us legally; when God first made a Covenant with man, it was not with *Adam*, *ratione individui*, as an individual person; *sed ratione naturæ*, as he bore our nature with him, as the representative of man-kind; God makes his Covenant with Christ as Head and Mediatour of his Church, with *Abraham* as the father of the faithful, with *Adam* as the stock of man-kind; we were in him parties in the Covenant, and had interest in the mercy which should accompany the keeping of it, and were liable to the curse which should follow the breach of it; Now *Adam* violating the Covenant, the guilt of that violation descends upon all his posterity, *Rom.* 5. 19. *Constituti sunt peccatores*, they were constituted sinners; It is to be noted, that God never makes a Covenant with a single person, personally and individually, that all others are unconcerned in it; but with whomsoever God enters into Covenant, that person is a representative of others, and is to be looked upon as a publick person; otherwise God should make as many Covenants, as there are persons, which is the greatest absurdity to assert; and so in Covenanting with *Adam*, he looked on him as the stock and root of man-kind. *Demon.* 1.

Isa. 53. 11. Psal. 40. 8.

ἡμῶν χειρόγραφον πλῆρων, ὃ ἡμῖ ἐνέχραφε ὁ Ἀδάμ. Chry.

Arg. 2. 2. *Ratione Collationis.* The Apostle in two places makes a remarkable comparison between *Adam* and Christ, the first and second *Adam*, comparing the good of the last, with the evil of the first, the grace of the one, with the sin of the other; the life conveyed by the one, with the death transmitted by the other, *Rom.* 5. 12, *&c.* 1 *Cor.* 15. 45, *&c.* Now the righteousnesse of Christ redounds to believers to justification; so the sin of *Adam* redounds to his posterity to condemnation; by *Adam* we are cast, by Christ we are cleared; by *Adam* guilty, by Christ innocent; the comparison would else be wholly insignificant; as by Christ we are made really righteous, so by *Adam* we are made really sinners; we are Princes in Christ, Prisoners in *Adam*; Crowned in Christ, cursed in *Adam*; this is is one great drift of the comparison.

Partic. 2. 2. The sin of *Adam* is derived to us, not only by way of imputation, but by way of inhæsion; we receive from offending *Adam*, *vitiositatem*, *libidinem*, *morbidum affectum*, a vitiosity, lusting, and a contagious distemper; we receive not only a defect of holiness, but deordination, pravity, evil disposition, propension to mischief, aversion to all good; this sometimes the Scripture calls the Old man, the flesh, diveliſh wisdome, the hell that sets the whole course of nature on fire, earthly members. And that *Adams* sin is propagated to us by way of inhæsion, is likewise demonstrable by a double evidence.

Adamus genus nostrum tabificavit. Aug.

Ephes. 4. 22. John 3. 6. Jam. 3. 15. Col. 3. 5.

Arg. 1. 1. From the confession of some of the best of Gods Saints, *Psal.* 51. 5. The soul of *David* was no sooner united to his body, than sin was united to both; he had not only a Crown of gold, but grace; he was not only a King after mans desire, but a Saint after Gods heart; yet this sinful leprosie he drew from *Adam*, this Original staine clave to him; he was a sinner in the womb, though a Prince in the Throne, and a Saint in the Sanctuary. And so *Paul*, that excellent Apostle, how doth he moan this inward spot which he drew from *Adam*? how doth he complain of indwelling sin? *Rom.* 7. 17. of an evil within him, *verse* 19. of a law of his members, *verse* 23. These groans of such eminent Saints are too pregnant an argument, that the sin of *Adam* transmitted to us, doth not only cast guilt on our persons, but filth on our natures; lay a charge to us, but throw a staine upon us.

1 Sam. 13. 24.

2. As

2. As Christ doth not only vouchsafe believers imputed, but infused righteousnesse; the merit of his obedience, but the graces of his Spirit; to justifie, but to renew and sanctifie us; so the first *Adam* not only conveighs guilt to condemn, but filth to defile us; else the work of sanctification would be wholly unnecessary, and the comparison between the first and second *Adam*, would be maimed and imperfect; Christ makes us heavenly, as well as pronounceth us heavenly; and *Adam* makes us earthly, as well as leaves us to the punishment of those that are so. The full comparison between the first and second *Adam*, speaks this clearly; *Adam* had sin to defile, and therefore Christ had blood to wash; Here may that observable passage of *Austin* come in, *Vidi ego zelantem puerum, &c.* I have seen, saith *Augustin*, a child with his eye full of envy, venting his malice, &c. Whence comes this incurvation and waywardnesse of nature, but from *Adam?* happily the parents of this child, were true and eminent believers; so that there must be a tabes, a disaffectednesse transmitted from *Adam* to his posterity, against the opinion of *Peter Lumbard* and the Schoolmen.

Arg. 2.

1 Cor. 1. 30.

Rev. 1. 5. *Christus valnera sanavit, quæ Adamus portavit.* Cypr.

2. The second thing to be opened for the dispatching of the doctrinal part of the Text, it is this, To vindicate the righteousnesse of God in this transmission and conveyance; And the justice of God is most glorious in this propagation of *Adams* sinne; and this may be cleared in a double Demonstration.

Adams sin is ours as well as his; as a Learned man most elegantly, *Si quis peste laborans alios inficiat, hi non oriuntur; dicitur illorum quisq; , non alienâ, sed suâ peste mortuus esse.* Now there is a double Argument to prove *Adams* sin ours.

Demon. 1. *Pet. Martyr.*

1. Else God did punish us for anothers sin, that fault which is not our own, which is against divine justice. God doth not usually strike the son for the fathers crime, and make the son feel the bruise of the fathers fall, that the father should merit the stroak, and the posterity feel it; this is against his own protestation, *Ezek.* 18. 2.

2. The Antithesis between Christ and *Adam*, would not hold, if *Adams* was not to be reputed ours; for as the righteousnesse of Christ, *ita communicatur membris, ut quisq; fidelis dicere possit,*

illam esse suam, &c. as *Bucan* well obserues, is so communicated to us, that every beleiver may say, This righteousnesse is mine; so the iniquity of *Adam* is so communicated to all his posterity, that every child of *Adam* may sadly say, This iniquity is mine, and I am righteously punished for it. And now therefore I say, if *Adams* sin be ours in the guilt and stain of it, let us acknowledge Gods justice in the transmission of it.

Demon. 2. 2. Had *Adam* stood, we expected the entaile of perfection and happinesse; that the Crown should have descended to us as his issue and off-spring; we expected that the beauty of his mind, the harmony of his will, the holinesse of his desires, the absolutenesse of his Soveraignty should have fallen to us as a Princely inheritance; and therefore *Adam* falling, it is but just that the entaile of sin and death should be fixed upon us.

3. Now the third thing to be opened, in the finishing of which, the doctrinal part will be dispatcht, is to shew, that *Adams* sin is not propagated to us by imitation, but by generation, against the heretical *Pelagian*. And this shall be briefly coucht under the evidence of a five-fold Argument.

Arg. 1. *Arg.*1. As our Divines seasonably obserue, *Christs righteousnesse* is not only proposed to us to be imitated; we should then all fall short in writing after the copy; but those that lay hold on his righteousnesse by faith, they are changed and renewed in their minds; there is a physical communication of this righteousnes; they feele the power of his death in the crucifying of their lusts; and the vertue of his resurrection in their newnesse of minde and life, as the Apostle most pathetically; So *Adams* sin is not only our Copy, but our corruption; it doth not only seduce, but defile our natures; not only entice, but condemne our persons; *Adam* was not only a sinful pattern, but a sinful Parent; the plague of his sin hath infected the humane nature; not only me, but man-kind.

Rom. 6. 5. Phil. 3. 10.

Arg. 2. *Arg.*2. Baptisme that is administred to little ones, to our infants, it cannot be thought to blot out sins of imitation; for they are guilty of none; then Baptisme would in vaine be administred to our infants; and this raises the feud of Anabaptists against this great truth of Original sin. They deny the sin of Infants, that they

they may deny the Baptisme. Now we cannot conceive that tha blessed Ordinance of Infant Baptisme should be administred for no designs and purposes; and why doth the Apostle call Baptisme the Laver of Regeneration? *Tit.* 3. 5. were there no stain in Infants, what need of a Laver, or of washing?

Arg. 3. And as *Ambrose* observes; *David ait, ante usuram lucis, se accipere originis injuriam: David* complains that he lay under the stain of original sin, before he was blest with the first light of the Sun; he was dog'd with native corruption; when the womb bore him, it bore a living, but a leprous childe; he was wrap't in sin, before he was wrapt in swadling cloaths. *Ambrose.*

Arg. 4. And how many offend in the world, who think nothing of *Adam*; they transgresse, and look not on his Copy: And what is murder, so often acted in the world, to the eating of an Apple? What proportion is there between those two Sins, *Adams* eating of an Apple, and *Cains* shedding of his brothers blood? How many transgressours are there in the world, that never heard of his offence, or that ever there was such a man in the world? whom did Philosophers imitate in their sin, that opinionated the world to be eternal, as *Aristotle* and his followers? *Arg.* 3.

Arg. 5. And that Argument of a learned man is most considerable; *Si peccatum originis sit tantùm ab imitatione, Paulus non dixisset ex Adamo fluxisse peccatum, sed à Diabolo; quia ipse peccandi exemplum dedit:* (i. e.) If original sin were only propagated in a way of imitation, *Paul* would never have said, that sin entred the world by *Adam*, but by Satan; for he set the first pattern of sinning. And now the doctrinal part is dispatch't, I shall only annex some few things for the clearer evidence of this truth. *Arg.* 4.

1. If the guilt of *Adams* sin be not imputed to us, why do our Infants of en labour under the wracking torments of some distempers? and why often is the Cradle turn'd into a Coffin? why come they crying and moaning into the world? why doth paleness of face, plenteousness of tears, and a multiplicity of diseases seize upon them, as the prisoners of sin? Surely God cannot forget the bowels of a Father; this could not befall our Infants, were not the hand of justice armed with sin and guilt; let us not conceive God trying practice upon poor moaning innocents. *Arg.* 5.

2. If

2. If *Adams* ſin be not inherent in us, why have we not free will to good? why do we not naturally burn in love to JeſusChriſt? and flouriſh with all vivacity in duty; why flye we not to the Sanctuary as to our Paradiſe? but on the contrary, why do we draw the Chain of a body of death after us? Duty is our burden, ſin our Element; the world our beloved, the creature our Idol; How are we dragg'd to ſervice? we flye to ſin, but are drawn to duty: And in a word, how come our underſtandings to be priſons of darkneſſe? our wills ſtages of rebellion, our affections heaps of dung or droſſe; for naturally we love ſin or the creature; what was then the inoffenſiveneſſe of infancy, thus to envenome our natures? how came in the evil heart of unbelief? *Hebrews* 3. 12.

Rom. 7. 24.

3. This Truth of original ſin was generally held in the Church till *Pelagius*, who liv'd in the fifth Century, confirmed by divers Councels in the Primitive times; *Concilio Melevitano*, *Concilio Toletano*, *&c.* and the ſixth Council of *Carthage*. This truth hath been acknowledged by Heathens; *Plato* complained, *Homines naturâ ſuâ eſſe pravos, & induci non poſſe ut juſtitiam colant*; (i. e.) That men were naturally very evil, and could not be induced to the embracement of what was righteous: And *Cicero lamentatus eſt homines à naturâ novercâ in lucem edi*; *Cicero* complains that men were brought into the world by nature their ſtep-mother; the Heathens themſelves univerſally enjoyned a ſtrict Diſcipline to curb the rankneſſe and untowardneſſe of nature. Nay, this truth hath been confirmed by the moſt learned of the Papiſts; *A lapide* in his Comment on the *Romans*, acknowledgeth that that one act of *Adams* in eating the forbidden fruit, wherein he offended, is to be imputed to all men, and is to be reputed the ſin of all men; and from hence it comes to paſſe that every childe of *Adam* hath contracted a neceſſity of ſinning even with his firſt breath; Nay, the very Rabbies have atteſted this truth; and we finde it clearly, though ſadly witneſſed by our conſtant and much to be bemoaned experiences, and here we might ſuppena and ſummon two witneſſes for the further verification of it; our own averſeneſſe to good, and our natural propenſity to evil.

Quis ante Diſcipulum Pelagii prodigioſum Cœleſtium, reatu prævaricationis Adægenus humanum negavit eſſe eſtrictum.

Actus ille Adami, quo ipſe peccavit, omnibus imputandus eſt & cenſendus omnium eſſe proprius, &c. A lap.

4. Nor was this truth ever oppoſed, but upon ſome deſigne: The Pelagians oppoſed it to maintain the perfection and power of nature,

nature, which is mans proper Idol: The Papists have opposed it to establish merit: The Socinian to overthrow the satisfaction of our blessed Lord Jesus Christ: And the Anabaptist, to subvert the precious Ordinance of Infant Baptisme; (as was before hinted.)

But that this truth may leave off its mourning as to us, let us be careful in the application and improvement of it; which may be diversly.

Use 1. Let this check those who pride themselves in their noble descent; that they are of a worthy family, of an elder house, of a noble lineage, their Scutchion is blazond with more than ordinary honour; these should do well to look back a little further, and observe what their great Progenitour *Adam* left them, nothing but poverty, shame and guilt; and this would make them wrap the silver Star in *Cypres*, and cover their honour with mourning; this would put a half Moon into their Scutchion, and clip the Plumes of their boast: Indeed a noble descent, it may be our priviledge, it must not be our pride; such vain-glorious persons should sometimes think of their first Parents: *Adam* left them nothing but a stock, not of glory, but of sinne to trade with. *Use* 1.

2. Let our losse by the first *Adam* be an incentive to us, to pursue advantage in the second *Adam*: *Musculus* observes, this is one of the general uses we should make of this doctrine; *ut gratiam Christi eò subnixiùs ambiamus*; (i. e.) That we should be the more importunate in our pursuits after the grace of Christ; rags and wants bring beggars to the door; we are bankrupts in the first, let us look after an estate in the second *Adam*; the first *Adam* hath betrayed us, let us study that the second may betroth us; that our forfeiture in the first may be abundantly repaired in our felicity by the second; *Adams* fall should make us more sensible to rise by Christ. 2. *Muscul.*

3. Let us see what a miserable piece of Pageantry a gaudy sinner is; you see happily what he hath received by his immediate parents; but you do not see what he hath received from his first parent; you see his rich apparel, his fair complexion, his full estate, his great attendance, his splendid pomp; but ye do not see those Mountains of guilt that lie upon him, those waves of corruption, which rowle up and down in the dead Sea of his cor- 3.

rupted nature; ye obſerve not the unhappy portion that *Adam* left him; his immediate parents may leave him the heir of an Eſtate, but his firſt Parent left him the heire of Condemnation.

4. Let this truth be the plumb-line to meaſure out the length, the depth, the breadth and heighth of the love of Chriſt in the work of our Redemption, and of that work that Chriſt is pleaſed to work in the heart of every believer; how much ſin muſt he remove? ſin imputed upon the account of *Adam*, beſides the manifold acceſſions of his own; and what blood muſt quench that hell of ſin within: as *Peter Martyr* well obſerves, *Commendat malitia hujus peccati, dignitatem ſatisfactionis acceptæ per Chriſtum.* The knowledge of original ſin puts a gloſſe upon the ſatisfaction of Chriſt. The work of Chriſt upon the ſoul, receives its admirable rarity from the full knowledge of our ſin by *Adam*.

Peter Mart.

5. Let us not triumph over our inferiour, afflicted, and diſtreſſed brother, that Providence hath bruiſed with its frowns and ſtroaks, and happily caſt down in the duſt; *Adam* left him and thee an equal portion of ſin and miſery; ſo that all the diſtinction ariſes not from thy dignity, but from Gods pity; and if God hath had more compaſſion for thee, wilt thou have more ſcorn for thy brother? Gods pity ſhould not be food for thy pride: *Adam* left thee as large an enditement as him, as corrupt a nature as him, as great a loſſe of original beauty and perfection as him; and ſhall the opening of Gods hand to thee, procure the lifting up of thy heel againſt him? you and your deſpiſed brother, were both coheirs of original ſin; *Adam* divided that portion exactly between you.

6 Let us ſee the nature of ſin; one ſin of *Adam* can ſubject the whole world to pollution and deſtruction. As we ſee the ſcorching Sun doth not only dry up a Field, but bring a drought upon the whole Land; ſin is of a poyſonous and propagating nature; if ye would view ſin in its native and real deformity, look on it in the glaſſe of *Adams* fall; *Adam* falls, and his whole poſterity feel the bruiſe; one man (ſaith the Text) is ſufficient to bring ſin into the world; ſin like chain-ſhot, it can cut off many as well as one; how ſhould this raiſe our holy zeale againſt ſinne? and how ſhould we arme our ſelves with holy reſolutions againſt this ruinous evil? ſin is a ball of poyſon that can deſtroy a world.

7. Let

7. Let all Parents be cautionated by the example of our first Parent *Adam*; he propagated death to his posterity: Oh that Parents would study, as instruments, to propagate life to their posterity! he propagated sin, let us study to propagate holinesse to our children; I mean instrumentally, as moral, not as natural instruments; *Adams* fall should be every Parents Alarum: Our first Parent unravel'd the happinesse of his seed; let us that are Parents endeavour to build up the felicity of our issue; sinful Parents that are miscarrying copies to their children, and serve to poyson the creature of their own generation, they are indeed the true children of *Adam*, they are in some sense like *Sampson*, that will destroy others with themselves. But let *Adams* example be our caution, his folly our warning piece; sometimes shipwracks make them that follow more cautelous; and let us study to imitate the second, not the first *Adam*; this ruines his off-spring, but the other saves his seed and issue: The forgetfulnesse of *Adam* might put bowels into every Parent towards the souls of their children. Now there are three ways for Parents to preserve their Families, which *Adam* left to ruine. 7. Judg. 16. 30.

1. By their holy pattern: Fathers are the childrens Looking-glasses for to dresse themselves by; we know the old Aphorisme, *Ducimur Exemplis*, we are guided and led by Examples; we more follow Copy, than Command; children will more minde the mothers Conversation, than the Ministers instruction; let us study to build up our Families by a holy life. *Adams* sin ruin'd his issue; let our holy Conversation preserve our issue; and though *Adam* were our common Parent, let him not be our authentick pattern.

2. By their watchful care: When *Adam* sinned, he more minded his sense than his seed; to please the one, than to preserve the other: Let *Adams* neglect of his posterity move us to a greater watchfulnesse over ours; we are often very solicitous to make our children rich in gold; let us be more solicitous to make them rich in grace: Not so much that they may be rich in Fields, as in faith; let us watch over them till the morning of conversion appear in them.

3. By their importunate prayers: *Adam* destroyed his posterity by a wanton eye; let us study to save ours by a weeping eye, by prayer mingled with tears; *Hannah* by prayer obtain'd a *Samuel*, let us by prayer endeavour to make our children *Samuels*; the God

of grace can give grace to our iſſue upon the account of prayer: Prayer may obtain that from the ſecond *Adam* for thy children, which they loſt in the firſt.

8. Let us conſider this with our ſelves; that though from *Adam* we receive ſin and death, yet that we charge not our ſin and death upon him, as if we dyed by *his fall*, and not by *our folly*; it is true, our original guilt comes from him, but from whom comes our actual? he left us a ſtock of ſin, but who hath improved this ſtock? *Perditio noſtra ex nobis*; our deſtruction is from our ſelves; his ſin is ours, as we were in him; but O thoſe innumerable iniquities we our ſelves have adventured upon! we had the Egge from *Adam*, but the Serpent is from us that ſtings to death; we cocker luſt, and warme corruption with our deſire and delight, that it engenders into killing tranſgreſſions. *Adam* hath left us death by original, but we apply this death by our actual ſin. And therefore as our perdition was hatched by *Adam*, ſo it is fledged by us; it is ſeminally from *Adam*, but ripen'd by us, we our own ſelves perfect our own miſery; we put the ſeal to our own deſtruction, by our foſtering of our own luſts, and by our actual rebellions.

OF

OF

Original sinne

INHERING.

Rom. 6. 6.

Knowing this: that our old man is crucified with him, that the body of sin might be destroyed; that henceforth we should not serve sin.

THe Apostles drift throughout the whole Chapter, is clearly to beat down sin, and to promote holinesse. It was not known in his *happy dayes*, how to ascend the *Throne of glory*, but by the *steps of grace*. Those Primitive, and truly inspired *Saints*, never thought of commencing any degree in happinesse *per saltum*; knowing that *without holinesse they should not see God*.

Now to urge his already *believing Romans* to further sanctity, the Apostle uses the consideration of their *Baptisme* as a special

motive in the 3. 4, 5. verses, and *indeed those Ordinances in which we receive most from God, are greatest obligations of the soul unto God.* There are *these mercies with him that he may be feared.* When the direct beam of love from God to them is strongest, the reflexion of love and duty from them towards their God is hottest; then they are *constrained*, and cannot as it were, any longer choose but *live to him that dyed for them.*

2 Cor. 5. 14.

This is that which the Apostle in this verse takes for granted. *Knowing this*; or we all *know and grant this* (the *participle* by an *Hebraisme* being put for the *verb*) which hath reference unto the foregoing part of the Chapter. Of which the words following in my Text, are the sum and conclusion, *viz. That our old man is crucified with him, &c.*

A Lapide in locum.

Which words contain, 1. *A duty or priviledge*; for in Religion the same thing is both; it being our happinesse to serve so good a Master, and to be employed in so good a service.

2. *The end of that duty or priviledge*; *That the body of sinne might be destroyed, &c.*

But my task being only to speak to some of the terms we here meet withal, I would not be curious in the division of the words. I am only to unfold a word or two in each part, *viz. Our old man, the body of sinne*, and *sinne*, all which signifie one and the same thing; that is, they all are put here to expresse our *Original pravity*, and *inbred corruption.*

Paræus, Chrys.

Concerning which — I suppose you have in the former Sermon seen this *fountain of death opened.* I am only to shew you the *streames* that are from it overflowing in every one of us.

Original pravity inhering in us, spoken to in the general.

And in the handling of this subject, give me leave to propound some things first more *generally*, (remembring that this discourse is intended partly in the nature of a *common place*,) and then I shall speak to it more *particularly* from the words now before us.

Considered first, that there is such a pravity.

That which *more generally* I am to speak unto, is,

First, That there is a *pravity*, *naughtinesse*, and corruption in every one.

Secondly, What this *corruption, and spiritual pravity is*

1. That

1. That there is ſuch a pravity, will partly appear from the forced conſent and common experience of all men. To prove which I need not quote thoſe paſſages which *Auſtin* hath formerly obſerved out of *Plato* and *Cicero*, or adde any other; for certainly the wickedneſſe man naturally tends unto is ſo groſſe, that the dim ſight of nature may eaſily diſcover it; were *this* to be read of Pagans, I would confirme my aſſertion as *Paul* did his, *Acts* 17. 28. Certain *of your own Poets have ſaid it:* But I remember I have to do with Chriſtians, and therefore to *the Law and to the Teſtimony*. Alas, theſe poor men, like thoſe that admired *Nilus*'s ſtreams, but were ignorant of its ſpring-head, they could not ſee ſo far as to the true cauſe of all this *ſinful miſery*; they could complain that none were content with their conditi n; but *qui fit*, how, or whence it came ſo to paſſe, they could not tell. Arguments to prove it. *Contra Julian. Pelag.*

Nay more, the wiſeſt Heathen with the plummet of reaſon could never fathom the depth of this corruption: St. *Paul*, till a Convert, and ſavingly inſtructed *in the Law*, did not know *this luſt*. And this I the rather premiſe, becauſe I ſhall take my ſelf tyed up to Scripture-evidence and proofs in the buſineſſe in hand. Scripture makes only a full diſcovery of *this diſeaſe*, and of its *cure* too. Here only *invenitur venenum*, here only *naſcitur antidotus*. Hence then I ſhall chiefly fetch theſe Arguments inſtead of many. Rom. 7. 7.

The firſt Argument of our ſinful condition by nature may be taken from *Gen.* 5. 3. where 'tis ſaid that *Adam* who had been created in *the likeneſſe of God*, ver. 1. after his fall by ſin, begat a ſon in his *own likeneſs*, who had now made himſelf like unto the beaſt that periſh, or far worſe, for *an Oxe knows his Owner*, &c. Now what is it for God to create man in *his likeneſſe*? 'tis *ſanctus ſanctum*. A holy God created man holy; and by conſequence for *Adam* to beget *Seth* in *his likeneſſe*, is *corruptus corruptum*; defiled *Adam* begat defiled, polluted *Seth*; and indeed who can bring a clean thing out of that which is unclean? if the root be corrupt, the fruit is not ſound; if the fountain be poyſon'd, the waters are not wholeſome; if the Parents be leprous, or infected with ſome other diſeaſe not to be named, they entail their malady as well as their nature upon their unhappy off-ſpring. Nothing can exceed the vertue of its cauſe, which is the ground *Arg.* 1. From mans begetting children in his own image. Job 14. 4.

of

of our Saviours aſſertion, *John* 3. 6. *That which is born of the fleſh is fleſh.*

It is very remarkable that the like phraſe is not uſed when Scripture ſpeaks of *Adams* begetting *Cain*, or *Abel*, (though both theſe were begotten in *Adams* likeneſſe too) becauſe *Abel* being to dye without iſſue, and all *Cains* progeny to be drowned by the flood, it is noted the rather of *Seth* by whom all mankind hath hitherto been continued in the world; that he, (from whom as well as from *Adam* we all came) was begat in *Adams own* image, that into which by ſin he had transformed himſelf; and not in that likeneſſe which was Gods, in which God at firſt made him.

Nay, though the Parents be regenerated, yet their children by nature are altogether defiled; becauſe they beget children as they are men, not as they are holy men; though the Parent be circumciſed, the childe brings into the world an uncircumciſed foreskin with it, as the pureſt wheat that is caſt into the Field comes up with husks and ſtalks. I might adde that the holieſt men upon earth, are but holy in part, they have a dark ſide as well as a light ſide, and *proles* (as *concluſio*) *ſequitur deteriorem partem*; their children are like to what they were by nature, and cannot without the ſame Almighty mercy be like what they are through grace, witneſſe *Joſiah's* and *Hezekiah's* children; but there are too many ſad Evidences of this amongſt us daily.

Arg. 2. From the Redemption of man by Chriſt.

Our ſecond Argument for to prove our corruption by nature, the Apoſtle furniſhes us with 2*Cor.*5.14. *If Chriſt dyed for all, then were all dead.* And the ſtreſſe we lay upon it, it will very well bear; for what need all that are ſaved, to be ſaved by Chriſt, if in themſelves they are not ruined? Deſtruction is firſt aſſerted to be from *our ſelves*, and then it follows, but *from me is your health*; is not Chriſt made to all thoſe that ſhall come to heaven and happineſſe, *wiſdome*, *righteouſneſſe*, *ſanctification and redemption*? Does not his death ſatisfie for their debts? his Spirit ſanctifie their hearts? Thus none go unto the Father but by him, and whoſoever would but *ſee the Kingdome of God*, *muſt be borne again*; John 3. 3.

1 Cor. 1. 30.

This very reaſon St. *Auſtin* urges concerning children. I ſhall give this, and ſome larger paſſages in Engliſh that I might

A. *de verbis Domini*, ſerm. 8.

not

not overmuch entangle the thred of my discourse. *Whosoever sayes, that infancy hath nothing from which Jesus should save us, he denies Christ to be a Jesus to infants baptized in his Name; for what is a Jesus? Jesus is by interpretation a Saviour, a Saviour is a Jesus; those which he does not save, because they have nothing that he should save them from, or cure in them, he is not to them a Jesus. Now if your hearts can endure that Christ should not be a Jesus to such, I know not whither your faith can be sound, &c.*

Thirdly, *Scripture Ordinances* prove this corruption to be in us; for else what need their institution to take it from us? If there be no pollution in the foreskin, why was Circumcision appointed to do it away? if we have no filth, what needs baptismal washing? and if we may borrow light from any shadows of the Ceremonial Law, why should women be so long unclean, and need solemne purification after their child-birth, if the fruit of their womb had been so immaculate and pure as some would make us believe? 'Tis true, the Virgin *Mary offer'd*, though she brought forth a *holy* Childe, but he was by imputation *sinne*; for we know *he bare* in Gods account *our iniquities*. Third argument is taken from Ordinances, Sacraments, &c. Isa. 53. 11.

Saint *Austin* upon the bringing of Children unto Christ, observes this also, *Children* (sayes he) *are brought to be touched; to whom are they brought to be touched but to the Physitian? if they come to a Saviour, they come to be cured*; and presently after he addes *video reatum, I see there is guilt in them.* Another passage of his I shall the willinglier quote, because many that oppose this truth, pretend much to reverence *antiquity*. *Wherefore dost thou say this childe, or this person is sound, and hath no disease? why then dost thou runne to the Physitian with him? art not afraid lest he should say unto thee, Take him away that is sound? — The Sonne of man came not but to seek, and to save that which was lost; why didst thou bring him unto me, if he were not lost?* And in his tract against *Julian* the *Pelagian*, the same *father* quotes several that were his predecessors in the maintaining of this very truth, as *Irenaus*, *Cyprian*, *Hilary*, *Ambrose*, &c. but I proceed because we have heard a greater than all these, God himself so abundantly attesting of it. *August.* serm. 36. *In Evangel secund.* Lucam. *De verbis Apostoli.* serm. 8. *Lib.* 1.

Fourth argument. The sad effects prove it

This corruption shews it self by its effects; if we be so spiritually foolish, as not to believe there is such impurity in us from any other Arguments produc'd for the proof of it, experience may be our Mistresse to teach it.

1. The miserable effects.

1. Experiences of multitude of miseries that flow from it. This is that *Pandora*'s box, which the *Heathens* so much talk of, out of which all manner of mischiefs flow abroad in the world. Why do we come into *the world crying, rather than laughing?* but as a sad Omen *of the world of evils we are ever after here to meet with.* But if there were no sin, there would be no suffering in those tender yeares. And *what have these sheep done?* When I see a childe lying bound hand and foot in its swadling clouts, skreaming and crying out, I cann't believe but God and nature would never have dealt so hardly with it (so noble a creature especially) if guilt had not procur'd these bonds and miseries; nay, methinks they speak its desert to be bound hand and foot for ever, to be speechlesse for ever, and to be cast too (unlesse infinite mercy prevent) where *there is weeping and wailing*, and *gnashing of teeth* for ever.

De Civitate Dei. lib. 21. cap. 14.

And all these things Scripture makes only the products of sin; that only is the fruitful Parent of all evils. *Wherefore does a living man so much as complaine?* 'tis for the *punishment of his sinne*, Lam. 3. 39. Death which *raigned over all*, Rom. 5. 14. is the *wages of sinne*, Rom. 6. 23. Nay, of that sin too which is communicated to man-kinde by *Adams* fall; 1 *Cor.* 15. 21, 22. *By man came death; death is not of Gods making, but of mans, of our sinnes*; and so are all sicknesses and miseries (the tendencies to death) of sin's making; for *God doth not afflict willingly*; no, not to a bare grieving *of the children of men*, Lam. 3. 33. but as it follows *in Adam all dye.*

1 Cor. 5. 22.

2. The sinful effects.

2. As the experiences of misery, so of the abounding of iniquity attest this; there must be a root of bitternesse, where there is so much bitter fruit. Our Saviours question, *Does a man gather figs of thornes?* it may in this case with the same strength of reason be inverted; *Does any man gather thornes of a fig-tree, or thistles of a vine?* if our nature be yet so sweet and good, whence do the unsavoury fruits of vanity and rebellion (in the youngest ones) that I do not say of blasphemy and impurity, whence do these grow? why must young ones be so long under

der the menaces and rods of their Parents and Maſters, and as the event teſtifies all too little too, to reſtrain them from undoing themſelves, and damning their immortal ſouls? is not vertue as amiable as vice, if we did but look upon them indifferently? can there be more ſaid for the ways of ſin, than for the ways of God, which are *pleaſantneſſe* its ſelf, &c? and why then hath God ſo few, and the world, nay, ſinne and Satan ſo many ſervants?

They that converſe with children, or are any way concern'd in their education, can ſet to their ſeal that this is true; how often do they ſee *puerum zelantem*, if not worſe, wilful and obſtinate children; folly ſo deeply bound in their hearts, *that the rod of correction can hardly drive it out?* Prov. 22. 15

I ſhall omit many other Arguments which might be brought for the further evidencing of this pollution in us; but I know it is not their number, but their weight that is conſiderable: And I hope by theſe God will reveal ſo much of his light, that we may ſee and be convinced of our own darkneſſe.

The ſecond thing *more generally* concerning this ſubject to be conſidered, is, *what this corruption and inbred pravity is?* 2. What this corruption and ſpiritual pravity is.

There are many nameswhich *Scripture* and *Antiquity* have given unto it; thoſe which the *Antients* call it by, you may read more largely in *Aug. contra Julianum, lib. 1. cap. 2.* By him, or about his time it began to be call'd *original ſinne*, which word we ſhall henceforth more frequently uſe; for though it be not found in Scripture, yet that which we intend by it, being ſo clearly grounded on Scripture, the *name* cannot diſtaſte any, who have not a quarrel againſt the *thing*; no more than the name of *Trinity* or *Sacraments*, and the like. 1. From its name.

And in theſe too, *conveniunt rebus nomina*; there is good reaſon why 'tis ſo call'd.

For 1. 'Tis call'd *original ſinne*, becauſe 'tis in every one from his original; it may ſay to every one, *as ſoon as thou wert, I am*; Or, Rivet *in ſynopſ. Theol.*

2. Becauſe 'tis derived from *Adam* the *original* of all Man-kinde, out of *whoſe blood God hath made us all*: Or, Acts 17. 26.

3. Becauſe 'tis the *original* of all other *ſinne*; it is the ſeed and

spawn out of which they all grow; this is that lust which when it *hath conceived bringeth forth sinne*, James 1. 15.

As for Scripture names, *Chemnitius* in his *Common place* upon this subject reckons up above *twenty* whereby it is called in the *Word of God*: I shall not insist on any besides those which I shall have by and by out of this Text to speak unto.

Which I should be too much prevented in, if I should set down any certain *definition* of it to be here explained, besides what every one may gather from what hath been already said; only I cannot but mention those *three things*, which make up as it were, this *original sinne*, and into which *Anselm* divides his definition of it.

2. And parts it consists of.

1. There is in *original sinne* the absence of *original righteousnesse*, which is the image of God in which he made man at first; for he *makes him upright*, and all his workmanship (when looked over) is exceeding good.

2. There is present in man its contrary image, that is *unrighteousnesse*, *concupiscence*, &c. A heart *evil, and only evil*; *vitious habits*, even before there were *vitious acts*; as afterwards a man hath the *habits of grace* infused before he acts *graciously*.

This souls disease is like unto those of the body, where there is not only a *privation* or absence of the former good constitution, but a present indisposition, &c. And though *original sinne* be not *actual*, yet 'tis *active*; *actuosum*, though not *actuale*. The flesh *lusteth* against the Spirit, and sinne *worketh* all manner of concupiscence, *Rom.* 7. 8. To understand these things the better, we must know:

1. That *the soul of man cannot be indifferent to, or altogether without either of these images or likenesses*; it hath either the image of a *holy* God, or of a *sinful* man upon it; to think that it is *tabula rasa*, like white paper without any thing good or bad written in it, is but a *Philosophical* fiction, which Scripture no where owns, and Christianity every where explodes; there are but two Cities made out of mankinde, *Jerusalem* and *Babylon*; there will be but two sorts at the last day, *Sheep* and *Goats*, and unto which should these neuters or indifferent ones belong?

Aug. de Civit. Dei.

2. As

2. As none can be without one of these images, so none have both of them. A mans soul cannot be as some artificial picture representing on the one side a *beauty*, on the other side a *Monster*; light and darknesse; God and Mammon; Christ and *Belial* are too much opposite to enter into any fellowship or agreement in his soul. No, but 'twill be ask'd, *whose image and superscription* (in the singular number thus too) *hath it?*

3. And as by this sin there is both the absence of Gods image, and the presence of his enemies; that is, man by it, is not what God is, *holy*, &c. and is what God is not, *unholy*, &c. so thirdly in this *sin*, is considerable that *debt* which man owes unto *Divine Justice*, to satisfie for this his *irregularity*. God might require, that man should make him satisfaction for this injury; and 'twill be exacted of all men out of Christ. It is no small crime to break the seal, to throw away the image and picture of any Prince or Soveraign. Now as the former ingredients into this sin, made us altogether sinful, so this consideration makes us by nature altogether miserable.

And thus I have spoken to this subject *in general*, and more by way of *common place*. I shall now confine my self in that which is behind, to speak of it *only* under those notions which this Text affords. As,

1. 'Tis called here *our Old man.*
2. *The body of sinne.*
3. This is that also which in the last words is called *sin.*

As to the first of these. *Original sinne* is represented to us under *our old man*; and that not without special reason, whither we lay the *emphasis* upon *Old* or *Man*. Original sin spoken to more particularly. 1. As *our old man*.

We will first enquire why it is call'd *Man*; not our old *understanding*, or *affections*, &c. only, but our old *Man*. 1. Why call'd man.

And I will only give you these two reasons for it, to omit others which are given by that learned Authour who hath writ so fully on this subject. Mr. *Burgesse*.

1. Because this sin runs parallel with our being men, or partaking of mans nature in this world. This sin and our nature in us are twins in life and death; they live and dye together; we shall not cease to be sinful, before we cease to be men. Our whole Fabrick is so overspread with this leprosie, that it can never be sufficiently cleans'd, till it be wholly taken down. Its 1. It attends us whilst men.

strength indeed is abated; it does not rule in a child of God as formerly; nay, it's deaths wound is received, it is crucified, or fastened upon the Crosse, as my text hath it; yet it will not totally expire but with our latest breath: it can be no more wholly parted with, then our very soul it self; *Quod natura nobis inest deponi non potest*; *Whatsoever is in us by nature, will stick by us till the dissolution of nature.* *Gerhard.*

2. This sin is call'd man, because it hath overspread the whole man; that as the *subjectum κατηρείας* is every man in a natural way propagated from *Adam*: it may be said of every such one, he is guilty of this sin, he is infected with this *Original sinne*; So the *subjectum ὑπάρξεως*, or the subject unto which this sin adheres, and in which it is, is every part of every man. It is not in this spiritual malady as in corporal, where the head akes many times when the heart is hail; the Foot is wounded, when the hand is whole; but by this soul distemper, every man is a very hospital of spiritual diseases; *neque manus, neque pes*, neither hand nor foot, neither head nor heart is as it should be, or does as it should do. 2. It overspreads the whole man.

And because this is so material to our present purpose, I will shew,

1. That this sin cleaves to the soul; and 2. It infects the very body also. 1. It infects the soul in its chiefest faculties.

First, It hath overspread the soul, and that in its most noble faculties; I mean those two which do so much advance man above the common sort of creatures; *Reason and Will*, understanding and affections; the *highest* and *inmost powers* poor man hath, are surprized by it. 1. The understanding.

This sin appeares in the *mind*, the eye of the soul; *'tis dimsighted in natural things*; *'tis quite out as to spiritual truths.* 1 Cor. 2. 14. *The natural man receiveth not the things of the Spirit of God.* What those things of the Spirit are, the Context tells us, no other than the plainest truths of the Gospel; nay, he counts these foolishnesse. Those things which are the *wisdome of God*, the product of infinite wisdome, he slights and disesteems; and no wonder, for *he cannot know them*, *because they are spiritually discerned.* Spiritual truths as such, are no more within the cognizance of the *natural* eye of the soul, than spiritual substances are within the view of the eye of the body. *There is none that*

under-

underſtandeth, Rom. 3. 11. If *Peter* and ſome few other here and there in the world may be recepted, no thanks to them, but to *the Father who hath reveal'd theſe things unto them.* Certainly did we know the things of God more, we ſhould love them better; *Good*, when diſcover'd, is attractive; if a child prefers an apple before a piece of gold, it is becauſe he does not know the difference; and when the children of men prefer themſelves, or any creature elſe before God, the reaſon is, *they do not know, they do not conſider.* Mat. 11. 25.

And hence it is that in our ſpiritual recovery the eyes are anointed with eye-ſalve. Chriſt came to *open the eyes of the blinde*; and his Spirit is a Spirit of *illumination* and *revelation*: Believers were *darkneſſe*, but *now they are light in the Lord*, Epheſ. 5. 8. What needs St. *Paul* to have prayed ſo earneſtly that *the eyes of the Epheſians underſtanding might be enlightned*, if they of themſelves had not been blinde? *Epheſ.* 1. 18. Luke 4. 18. Revel. 3. 18. ult.

The will is diſtemper'd with this ſin alſo; it hath not ſeized only upon the head, but upon the heart. *The imagination of the thought of mans heart is evil, and only evil*, Gen. 6. 5. & Gen. 21. 17. Jer. 9. I forbear gloſſing upon thoſe places; hence it is that there is ſo little love unto, or deſire after heavenly things; can any man give a reaſon (which he will not be aſhamed of at that great day) why he loves God no more? *What iniquity have ye found in me?* ſays the Lord. 2. The will is perverted with it. *Non amo — nec poſſum dicere quare.*

As the Elements have their proper principles of motion, *gravity and levity*, whereby they tend to that place in the Univerſe that beſt ſuits them; and ſenſitive creatures have their wings or feet to carry them towards thoſe objects which are moſt convenient for them; ſo God hath endued rational creatures with *a will and affections* to carry them forth towards the enjoying of himſelf who only is the Center of their happineſſe, and without whom they can never be at reſt.

But does the will of man by nature do him this good office to carry him unto God as his only bliſſe? why then do we ſee and hear of ſo many that are in the ſearch of other things, not once to be named with God? how many are there of whom it may be ſaid, God was never thus to be ſure in all their thoughts! like the Iſraelites they are ſcattered up and down gathering ſtraw; nay, droſſe and dung in the Apoſtles ſenſe, is frequently preferr'd before Jeſus Chriſt.

Christ. How many may sadly say as that good man, *Quantum Mercator pro lucro, &c.* I have not done so much for my God, as the Merchant doth daily for his gain, or the Hunts-man for his game: and yet what gain or pleasure is comparable to our enjoying of, and communion with God? but further,

2. The body is not free from it.

The body bears a part with the soul in this sore evil; 'tis comparatively I confesse but a small part, for it can according to its nature bear no greater.

Our Apostle speaks of sinne *reigning in our body*, Rom. 6.12. Every member of our body is ready to act in a sinne; *to be an instrument of unrighteousnesse*, ver. 13. *a servant to uncleanneß*, ver. 19. The temper or rather distemper of the body enclining often, sometimes to one, sometimes to another sinne, which the Divel (who is best seen in our constitutions) makes much use of in suiting his temptations; hence he frequently tempts those that are melancholy to despair, and the sanguine he tempts to presume, with no small disadvantage to their souls from the several inclinations of their bodies.

To be sure, whil'st a man is or should be providing for his soul, the body too often interrupts him with *What shall I eat? what shall I drink? wherewith shall I be cloathed?* And if there be any fear of suffering, though for Christ and his Gospel, the body cryes *Spare thy self, this may not come unto thee, &c.* So that with *Adam* by reason of sinne we need a cloathing for, and may be asham'd of our very bodies. Even they also should be the *Temples of the Holy Ghost*, but are now become Cages for these unclean Birds.

1 Cor. 6. 19.

Put but these things together, and 'tis too sadly apparent that this *original sinne* is as extensive as any thing in meer man can be.

A short draft of *Adams* image in us. *Aug. de Gen. ad lit. cap.* 24.

So that in every one methinks I see another *Adam*; if you consider the parallel, you shall finde *Adams image* and likenesse in each of his unhappy off-spring. Take it with some enlargement out of *Austin.*

1. *Adam* after his fall had his *understanding darkned*, he thought *to hide himself from that God from whom nothing can be hid*, Gen. 3. 8. And are we not thus blinde? does not *man* promise himself more security for a secret, than for an open impiety? The Adulterer, the Oppressor, the Proud and the Envious person

person saith', *None seeth me*, Isa. 47. 10. Durst men undertake that wickednesse under the sense of Gods seeing of them, which they would be asham'd of if men look'd upon them, were they not thus blind?

2. We finde *Adam* flying from Gods presence; his *will and affections were defiled*, or *he could not have been averse from communion with God.* Being now stain'd with sin, he trembles to heare him, whom before it was his chiefest delight to be with all. And this also sin hath brought upon the posterity of *Adam*; they do not delight in *communion with God*; in their hearts and lives too they forsake God.

We do not read that *Adam* after the commission of his sin, did so much as once think of God, till he *heard the voice of the Lord, walking in the garden* in the cool of the day, in order to the calling of him to an account for his sin, and then he is afraid, and flies, &c. So his wretched children (τῆς παρούσης τὰ πολλὰ) seldome think of God, at least seriously, and as they ought, till towards the end of their lives, when God by the voice of some extraordinary sickness, is a calling of them to judgement; and then no wonder if they be afraid.

3. I might observe a similitude we have in our bodies unto *Adams* sinful body, but that our very cloathes as I hinted but now, sufficiently evince it. We have the same use and necessity of them which he by sin fell into; The best apparel being but as playsters which this soare calls for; howsoever too too often man makes himself proud of them.

Now whither these faculties of soul and body being so nearly conjoyned, do corrupt and infect one another; as Ivy while cleaving to the Oak, draws away the sap from it, and destroyes it, I shall not here contend; I confesse there are many difficulties concerning this subject, of which we may say, as of other depths in Religion, with the Woman of *Samaria*, *John* 4. 25. *When the Messias comes, he will teach us all things.*

I have been too long upon this first consideration in explaining, why *Original sin* is called *Man*. I must be the shorter in what follows; why it is call'd *Old* man.

2. Why Original sin is called *Old* man.

1. Because it is derived from the eldest or first *Adam*; for though Christ as God, was from eternity; yet as an *Adam*, or

common head, he was the Israel — Man must be fallen in the one, before he can be raised in the other.

Wilde in locum. 2. *Original sin* is the *Old man*, because corruption is first in every one. *Even* comes out first; first that which is *natural*, then that which is *spiritual*.

Heb. 8. 13. 2 Cor. 5. 17. 3. 'Tis call'd *Old*, because it is to *be done away*. This *old man*, all *old things are to be done away*. Compare it to the *new man*, or the work of grace, and then you will say indeed, There is no loveliness in it, for which you should retain it; were there not an eternity of happiness or misery to put into the ballance, virtue would out-weigh vice.

4. It may be call'd *Old*, because of its cunning and craft; as old men by reason of their abundant experience, are more wise and subtle than others. This *old man*, this corruption is cunning to deceive. Oh what cradles does it bring for sin, what pretences? you have heard it hath much of *Adam*, but know it hath somewhat of the *wise* and *old Serpent* too, for it was begot between them both.

I shall passe this first particular only with this note, instead of further Application, viz.

Observe (with *Parens*) that when the Apostle calls *Original sinne our old man*, he distinguishes it from ourselves. It is *ours*, too nearly cleaving to us, but it is not *our selves*. Whence we must learn to put a difference betwixt the *corruption of nature*, and *nature it self*. Mans nature is from God, but the corruption of mans nature is from himself. And this *original sinne* is not *Rom. 7. 20, 21.* *considered in it self materialiter*, any substantial part of man, but *magis formaliter sumitur*, it is *malum* as the Apostle sayes of it, *Heb.* 12. 1. *The sin that easily besets us.*

Thus at length we are come to the second particular which the Apostle uses to expresse *original sinne* by; 'tis *the body of sinne*.

The second particular expressing Original sin, the body of sin. And herein I have only to shew how this Original sin is a *body*; for the other, how it may be call'd *sin*, or a *body of sin*, will be considered in the third Appellation which is here bestowed upon it.

Now Original corruption is a *body of sin*,

Why called a body. 1. In that a *body*, though it seems never so beautiful and fair, yet 'tis in it self but a stinking carcasse, made of base, loathsome

some matter, &c. So sin and wickednesse, though it may seem specious and alluring, yet 'tis but an *abomination*, as Scripture in a hundred places calls it; adultery, covetousnesse, excesse, and all the parts of this body are not as they seem to be when varnished or painted over. They say there is no stench comparable to that of a humane *body*, when not salted or animated with the soul. I am sure nothing so noysome as this *body of death*: *Paul* that could with rejoycing endure scourgings and stonings, imprisonments and shipwracks, yet cryes out mightily of this, *O wretched man that I am, who shall deliver me?* Rom. 7.24.

2. As a *body* being material, is visible; so *original sin* discovers its self to every one that without prejudice will look to finde it. It is discernable in its effects daily. Though we cannot see the soul, yet from the motions and actions it causes, we know a man hath a soul; so we may know every one hath *original sin* from that vanity and sin that is put forth by it.

3. As the *body* hath divers members, so this *sinne*; it is not so much one sin, as seminally and vertually all sin: there is a concatenation of vertues and vices: Scripture speaks of both under that notion; hence a single eye, a pure heart, &c. And on the other side that sin is a *body*, and is thus universally in us, the Apostle shews, *Rom.* 3.13, 14. and the Prophet saith it hath over-spread us; from the soles of the feet even unto the head there is no soundnesse, *Isa.* 1.6. As the waters in *Noah* covered the highest Mountains, so these raging waves of iniquity over-flow the highest and choicest faculties of humane nature. *Vere Magna.*

4. I wish I could not adde as a *body* is beloved and provided for, so is this *sin*: *We make provision for the flesh to fulfill the lusts*; Who would willingly part with the least member of his body? men do not willingly forgo any sin; but if something of this body must be parted with, 'tis but haire and nayles, &c. such as are rather excrements than members, and will soon grow again, which we are content to cut and pare off. And thus till that day in which God puts forth his Almighty power to make us *willing*, we are loth to leave any sin, unlesse such as for the present are troublesome to us, or may ere long grow again, and be with more ease or credit enjoyed by us. Rom. 13.14.

5. This sin as a *body* hath strength in it, and Tyranny is exercised by it. The *body* leads poor Captives whether it lists, and lays

says to this man *Go, and he goeth, &c.* so does this *sin*, we are held *Captive* by it, till the Son of God sets us free. Man is not *ingenuus*, but *libertus*; he is not by nature born free, but by grace made free; untill he be *established by the free Spirit*, he goes and comes as the winde and Tyde of corruption drives him.

Paius.

And this is farre more sad than to be possessed, or to have our members acted by the *Divel* himself; for the incestuous person was given over to Satan (which some interpret thus) for the good of his soul, that his soul might be saved; but none are left under the power and command of their corruptions, but to their certain and inevitable destruction.

Cor. 5. 5.

6. It is call'd here especially a *body* by the Apostle, to answer to the other Metaphor of *crucifying* in the words before; only *bodies* can be crucified, and this sin is *crucified with Christ.*

Paræus.

Which by the way shews the state of *original sin* in the people of God, and how it should be in all others, especially such as are baptiz'd; it should by faith be nayl'd to the Crosse of Christ, we should by believing fetch vertue from Christs death to crucifie it; it must hang on Christs Crosse, ἵνα καταργηθῇ, a *Metaphor* taken from those that are crucified, who hanging on the Crosse upon nailes, grow weaker and weaker, till they expire and dye; so must original sin be in us, (dead already as to its reigning power, and) dying daily as to its in-being moving power, having every day lesse strength than other.

The third expression of original corruption in the Text, 'tis *sin.*

We have now but the last expression the Apostle uses for this *original corruption*; he calls it here *sin*, to shew that it is so; it is sin.

1. Properly and truly.
2. Eminently and especially.

1. Properly.

It is truly and properly *sin*, it is not only a defect, but a *sin*; it is against the *holy will of God*, and is chargeable upon us by the justice of God; every soul disease is not only a punishment, but a sin, and therefore farre worse than the worst disease that is incident to the body; and our *sinful state should be more terrible to us than our dying condition.* To convince us of this, know that this *original corruption* becomes *our sin.*

2. By Imputation.

1. In that God imputes the guilt of *Adams* sin to us, which I suppose you have had vindicated in the foregoing Sermon: I shall only

only say this to it, that God may as well by *imputation* make *Adams* sin become *our sin* for condemnation, as he may by *imputation* make *Christs righteousnesse* become *our righteousnesse* unto salvation; and yet *Christ is made* of God unto us *wisdome, righteousnes, &c.* and we have no other righteousnesse to appeare in for justification before him at that great day. Hence *Rivet* well observes, that the Church hath ever found and still does, that those very men who are enemies to the doctrine of Original sin, are enemies also to the doctrine of the grace of God in Christ. Thus the *Socinians*, who deny that we have contracted any debt by *Adams* sin, deny also that Christ satisfied, and paid our debts to divine Justice; and if they take away this, let them take all. *In Thesi de pecc. orig.*

2. Though Original corruption be truly sin by imputation, yet 'tis not sin by imputation only. It is our sin by inhæsion, inhering in us, and making of us otherwise than God made us. To blot a letter in a fairly writ Copy, to draw a black line over a beautiful picture, cann't but prove a fault; what is it then to mar Gods curious workmanship, which this sin does in man? Consider that God is many moneths in the framing of the body, (for we are wonderfully made by him) and when this body is fitted, he unites it to a soul more worth than a world of bodies. This *great-little* creature *man*, hath many prerogatives too that advance him, especially in that Gods *delight is said to be with him*. Now when all this care and paines are taken, this cost and charges expended by God to make man for himself, this *corruption* comes and mars all, and will God hold it guiltlesse? 2. By inhæsion. Psal. 139. 13, 14

No, this sin is exceeding sinful; for, 2. 'Tis sin eminently.

1. 'Tis more extensive than other sins; every actual sin hath some particular faculty in soul or body, which it does defile and charge with guilt, wherein it was conceiv'd, or whereby it was acted; but *original sin* stains all alike, so farre as by their several natures they are receptive of its defilement; it ruines the whole *little world* of man. It does not only overspread the whole earth; mans baser part, the body; but his celestial part, his heaven-born soul is contaminated by it; the sun, moon, and stars in it are turn'd into blood. 1. Extensive.

2. This Original sin is diffused, derived, and communicated, 2. Diffusive.

whereas actual sins are not. Personal faults of Parents are not imputed to Children, and defile not their Children, unlesse imitated or unbewail'd. Childrens teeth are not set on edge by the sowre grapes their Parents thus eat, but Original sin being the sin of the nature of the Parent, becomes the sin of the Child, and will be entailed further to the last man upon earth; for Children have the *nature*, but not the *person* of their Parents.

An Objection answered.

And let it not seem strange, that God should suffer this *original sin* to be so vastly diffusive, that he should not exempt his own people wholly from it. There is the same reason that corruption should remaine amongst them, which there was for the abode of the *Canaanites* amongst the *Israel of God* of old; It tryes them and brings them often to *Bochim*, and makes their life a *vally of teares*; and whilst they go on their way weeping and crying unto God by reason of it, they beare precious fruit; for God does make *good* come unto *believers* out of this *great evil*, making it an Antidote against carnal confidence, and self-love, a meanes to exercise their faith, and a sure evidence of his own power and presence in the keeping of them.

Besides, it is farre better for us by this occasion to be under the second *Adam*, then ever it could have been being under the first. The first *Adam* was a head of clay, *of the earth earthly.* 1 Cor. 15. 47. The second *Adam* is a head of gold, *The Lord from heaven.* Though we were made holy in the first *Adam*, yet having a mutable will, we might under him perish everlastingly; but they that are in Christ shall not perish, but have everlasting life; a glory beyond what we could have had, if we had continued in innocency; for under that first Covenant, we could have expected only a reward answerable to our own works; but under the second we hope for glory, in some measure proportionable to Christs merits. Though we *know not* what that *glory is*, yet this we know, that when *he appeares*, *we shall be like him*, 1 Joh. 3. 2.

And in the mean while as the *Israelites* who were before but Brick-burners, and potters, by reason of the *Canaanites* amongst them, learn'd *the art of warre*, and became Renowned soldiers; so the true *Israel* of God by this meanes put on their who'e *spiritual Armour*, *and dayly fight the good fight of faith*, and *become*

come more than Conquerors (to conquer a lust, being more glorious than to conquer a Kingdome) *through Christ that strengthens them*; when these *Philistines are upon them*, (as upon *Sampson*) then the *Spirit of the Lord comes upon them too*, and what lust is able to stand before his Spirit? As *Joshuah* took the five Kings and shut them up in the Cave at *Makkedah* till the Battel was over, and then slew them: So the Lord is pleased to shut up and restrain the corruption of his people in the Cave of their body, untill their warfare be finished, but then he brings them out and slays them; they shall then never see these enemies more. And therefore holy *Paul* who cryes out, *Who shall deliver me?* addes presently, *I thank God*, &c. as if he had breathed the same breath out in praise, which he had taken in, in prayer for deliverance; so soon does God answer prayer made against this *sin* according to his will. Josh. 10. 24, 25. Rom. 7. 24, 25.

And thus we have seen something towards the explaining of this difficult matter. The nature of this undertaking being more to informe your judgments, than to deal with your affections; I shall the rather hope to be excus'd if I be not proportionably so large in the Application, which I am now come unto, and shall lay down what I intend to speak to, under these two heads. 1. Of Instruction. 2. Of Exhortation; to inform your judgment, and to quicken your practice. *Application.*

1. If we all have corruption thus by nature inherent in us, it may silence all complaints against God for exposing of us to such wants and miseries at our very entrance into the world, and so all along during our continuance in it; πόθεν τὰ κακὰ, *whence come evils?* was a question which did much puzzle the Philosophers of old; here we are resolved of it: *The evil of sin, and sorrow com s from this root.* No wonder now that our children are more miserable than the young ones of Beasts or Birds, because they are more sinful. 1. Use of Instruction.

2. Hence it follows that in the very best there is a mixture, both in their *principles* and *actions*. There was two in *Rebecca's* womb, there are two in their hearts; the *Old man*, and *the New man*; nature and grace; flesh and Spirit: *Hence that striving, that combate betwixt them daily.* The unregenerate person this *sin* reigns in; his body is as a Temple, and his soul as a Shrine for this his *Diana*. This keeps the house, and all things are

are in peace; In the glorified Saint, *this sin* is wholly done away; this unclean thing does not go with him into the new *Jerusalem*. Only the *gracious person is the field in whom the flesh warreth against the Spirit, and the Spirit against the flesh.* He is like the Moon which hath its spots when it receives the fullest influence from the Sun. sin in him will not dye willingly, but, as a dying man, multiplies his stroaks at his enemy, though they are comparatively but weak ones.

2. Use of Exhortation.

For Exhortation, let me recommend these following Duties.

1. To a right knowledge of this sin.

1. Get a right knowledge of thy self according to this doctrine; it is folly in men to have travel'd much abroad, and to be strangers in their own Countrey. It will be found the greatest folly for thee to be never so knowing in other things, if thou beest a stranger to thine own heart, and dost not know that it is *desperately wicked*. The very Heathens apprehended this precept, γνῶθι σεαυτὸν, *Know thy self*, to be of such consequence, as to grace it the more, they said it came down from heaven; I am sure it is Gods message unto you from this truth this day. *Know your selves.* unless you know your selves thus *lost*, Christs coming will be in vain unto you; for he came only for the *lost sheep*. *Nicodemus* had never doubted so much of Regeneration, and a new birth, had he understood the defilement of his *first birth*. I am afraid there are many *Masters in Israel* that are ignorant of this still, or else they would labour not only to reforme their lives, but especially to get new hearts also. thou canst not kill one lust unless thou layest the Axe to the root of it that is in thy heart; if thou cuttest but the branches off, and for a while refrainest only the outward acts of sin, upon the next temptation or occasion they will grow the faster; as Rivers that have for some time been kept up by Banks, run the more violently after they have broken them down.

John 3. 4, 10.

2. To confession of, and humiliation for it.

2. Be perswaded to make confession of, and be humbled for this *sin, this original-sin*; some think that *Moses* who was the penman of *Psalme* 90. *ver.* 8. understood those words of this sin: *Thou hast set my secret sins in the light of thy countenance.* Remember this corruption, though never so deeply hid in thy heart with all the parts of it, is as perfectly seen by God, as if it were set in the light of his countenance; which is a thousand times

times brighter than the Sun in all its glory. We read of *Ahabs* mourning, as well as of *Davids*; and of *Judas's* repenting, as well as of *Pauls*; and why were not *Ahabs* and *Judas's* sorrow accepted as well as the others? One remarkable difference I will observe in them; *Ahab* that we read of, mourned only for the judgement denounced; and *Judas* repented only of the outward act committed, but neither of their tears or sorrow went to the root, to bewaile the Original of all this their impiety, which we have seen *Paul* did, and we know *David* practis'd; *Psal.* 51. 5. He sayes not only, *Deliver me from blood-guiltinesse*, but *I was conceiv'd in sin*, &c. and that is as well matter of his sorrow, as the other.

Possibly you would think much if I should recommend *Austines* example to you, who confessed he had need of mercy not only to pardon those sins which he had committed, but for those sins, which if grace had not restrained him, he should have committed; and certainly we owe as much to this soul-physitian, for preventing those diseases which otherwise we should have faln into, as we owe him for recovering of us out of those diseases which we did fall into; nay, *plures sunt gratiæ privativæ, quam positivæ*, thus too; And therefore let me bespeak Gods dearest children in the words of the Prophet to *Babylon*, *Come sit in the dust.* *Gods own inheritance is as a speckled bird*, as he complaines *Jer.* 12. 8. Oh be not *Ingrati gratiæ*, *Unthankful to grace.* Isa. 47. 1.

You have heard a sad parallel between *Adam* and you; but Oh that you might be like *Adam* in one thing more; when he had sinn'd, 'tis said, his *eyes were opened*, Gen. 3. 7. by which some understand that God gave him a sight of his sin, awakened his conscience, so that he saw from what blisse, and into what misery by sin he was now cast. He thus by lamentable experience understood good and evil. *Sensus peccati, & conscientiæ stimulus*, &c. Ger.

Oh that your consciences were awakened, that your eyes were opened too! I shall pray for you as the Prophet did for his servant, and afterwards for the *Syrians* that came to take him; *Lord open the eyes of these men*, 2 King. 6. 17, 20. I am sure the more grace ye have, the more sense of this sin you will have also. *Paul* a Christian complains of it, though *Paul* a *Pharisee* did not.

If ye have been prevailed with by the other exhortations, ye will yield up your selves to the power of this. Did you but understand your condition by reason of this sin, and were humbled for it, you would engage all that you could against it. First then

.Exhortation. Look out for remedy and help against it.

In your selves. Set your selves against this sin in *your own hearts.* Thou canst not be a man after *Gods own heart*, till thy heart be cleansed, and made like unto God. A true Christian takes more care to get rid of the evil, than to rejoyce in the good that is in him (though both be a duty) being it is better not to see a friend which we know will do us no hurt, then not to see an enemy which (unseen) will certainly kill us. When *Elisha* would cure the waters of *Jericho*, he did not cast salt into the *pots or dishes* (that might take it up) but into the *spring* that sent it forth. Labour to get thy heart which is the spring and issue of life or death, season'd with grace. *Blessed be God, there are meanes to cure you of this evil.*

2 King. 2. 21.

Means to be used.

1. Faith in Christ. Cast the wood of his Crosse into these bitter waters; he was circumcised, yet had no filthy foreskin of his own, but of ours to do away. 'Twas our filth that was washed off in his Baptisme.

2. The in-being of the Spirit of Christ, prevails against the in-dwelling of sin. Behold I have shewn you a mystery, if ye would not *all die*, and that eternally, *ye must all be changed.*

3. Prayer is a means in order to this. *David, Paul*, others were troubled with this evil, and they pray'd; *go thou and do likewise.* Let it be thy daily prayer, *From the evil one my self, good Lord deliver me*; thou complainest of bad times, oh complain more of a bad heart. The flood came upon the whole world, not so much for their actual abominations though great, as for their heart-corruptions, *Gen.* 6. 5. *Gen.* 8. 21. If we ever be owhelmed with sufferings, it is for this Abomination in chief.

A malo hominе meipso libera me Domine.

Oppose thy self against this sin in *thy relations*; weaken the Kingdome of Satan everywhere, especially in thy children; If their head ake you pity them, and enquire after remedies for them; alas, spiritually every part is distempered; they are blind, lame, poor, naked, and what not that speaks misery? Oh *hard-hearted*

2. In our relations, childlen especially.

Parents

Parents, that have not once gone to the heavenly Physitian for their poor children! 'tis usually said, *venenati non patiuntur inducias*; they that are poyson'd must not be dallyed with, but presently some antidote (if I may so call it) given them. They do but pledge you in this cup of deadly wine, and will ye not the rather be instrumental to help them to the cure, being ye have help'd them to the disease? Wherefore do ye think your children came into the world in such a piteous manner? *what do they cry for?* the Naturalist will tell you 'tis out of want that some body might cloath them, feed them, care for them, &c. But a Christian will tell you, God hath given them bitter teares and cryes to lament their spiritual necessities, and to beg spiritual remedyes. Their insignificant voice signifies thus much; whil'st they are yet dumb, they speak aloud in their manner; Oh carry us to the *Laver of regeneration*; let us be washed in the fountaine set open for sinne, &c. Surely, God who hath not caused their tender voice to be in vain for their bodies, (though they know not what it means) would not have it to be in vaine for their soules; and he *that hears the young Ravens when they call*, would not have you deafe in this respect, when your Children cry.

Vox naturæ clamantis, &c.

Nihil aliud faciunt nisi deprecantur.

Psal. 147. 9.

Lastly, Let the consideration that Original sin is thus in us, weane us from the world, and that immoderate desire of living in it. Alas, whersoever we go we carry these chains of darkness with us; if it be grievous to be in pain or want, how grievous is it to a gracious heart to sin? I know *gravia non gravitant in eorum loco*; sin seemes not heavy to a carnal man, to whose heart 'tis naturaliz'd; but if thou beest spiritual, and tender, sin is a burden to thee to purpose. Now by death *peccatum, non homo, moritur*, it is sin that dies, a Childe of God does not dye, but only changes his life; this life for a better, these pleasures, relations, &c. for better; *and if it be good to live, surely to live eternally is best of all.*

4. Exhortation. Be wean'd from the world by reason of it.

Some have thought that the soule was put into the body for a punishment, as into a Prison; and who would not willingly be at liberty? If we consider what paines, care,

torments, and diseases (which are but the effects of sin) we endure, we cannot but be of *Theophrastus* his mind, that the soule payes a deare rent for the body which it dwells in; and 'tis but a house of clay, how finely soever dawb'd over. being then we cannot be without these enemies, these mischiefs, let us be content when God pulls down the house of sinne in which they all are, that he may bury them all in the rubbish of our mortality, and
Rev. 22. 17, 20. *with the Spirit and the Bride, let us say Come, even so Come Lord Jesus Christ, come quickly.* Amen.

THE

THE MISERY OF *MANS ESTATE* BY NATURE.

EPHES. 2. 3.

And were by nature the children of wrath even as others.

WE have heard the Doctrine of *Mans fall*, and of *Original sin* opened and applied: This Text genuinely leads to speak of *Mans misery* through sin. As to the Coherence briefly, The Apostles *scope* is, to display the glory of the Lords grace, by comparing the sinful and cursed estate of the Ephesians and others *by nature*, with the dignity and priviledges conferred on them *in Christ*. He insists *mainly* on three heads.

1. He describes the natural *estate* and *course* of the *Ephesians and all other Gentiles in them*; their estate, *ver.* 1. *You were dead in trespasses and sins*; their course, *ver.* 2. Ye walked wholly in sin, pricked forward by corrupt customes, which in several Ages had taken place, and were effectual to hold and hearten you in the same Tracts; and the Devil, that *eminently* bore sway in others, ruled and acted you likewise at his very will; this was yours, and the Gentiles *estate* and *course*.

2. He applies the *whole* equally and indifferently, *to himself*, and to the whole *body* of the *Jewish Nation*, ver. 3. *among whom also we all had our Conversation, &c.* q. d. such children of disobedience were *we all to*; as deep in sin, and open to wrath as you Gentiles were. He would by no means have any *think* that speaking *so of the Gentiles*, he exempted the *Jews* from the same ground of *shame* and *despair* in themselves; though he *knew full well* that this point went exceeding crosse to the grain *of that people*, who greatly (*a*) boasted themselves to be the *holy seed*, and children of *Abraham*, and despised the Gentiles as an idolatrous, unclean, bastard brood; and *especially of the Pharisees*, of which (*b*) leaven himself once was, who not only disdained the Gentiles, but thought and spake contemptibly of *Gods heritage*, *viz.* the common people of their own Nation as a base and cursed crew, *John* 7. 49. *& chap.* 9. 34. He pricks this bladder, affirming *roundly* of himself and all the Jews without exception, that *as to their course*, *whilest unregenerate*, they did whatsoever their sensual and carnal man willed, liked and inclined to; *And as to estat*, were children of wrath as much as others, even as the very *despised Gentiles* themselves were. The great temporary *difference flowing from grace*, Psal. 147. 19, 20. hindered not their being the *very same* with the Gentiles *by nature*; this and no other was the *estate* and *course* of the Jews likewise.

a Ezra 9. 2. John 8. 33. Gal. 2. 15. Rom. 10. 3. chap. 11. 24.
b Acts 26. 5. Phil. 3. 5.

3. He sets over against all this, in them both, the *quickning* and recovering *grace of Christ*; in the Gentile, *ver.* 1. and in the Jew, *ver.* 4.

The words read, contain a *brief comprehensive description* of the misery that *Jews, and consequently Gentiles with them*, are under *by nature*. And in the words observe these two particulars.

1. The

1. The *Case* of all men, Jews and Gentiles *alike* described, *children of wrath*; Do not understand this *actively*, as *children of disobedience*, ver. 2. are disobedient children, so that *children of wrath* should be angry and wrathful people; but *passively*, that are obnoxious unto wrath *indefinitely*, which though it *principally* relates to that chiefest pressing insupportable burden; *viz. the Lords wrath*; yet includes *consequently* the wrath and power of Satan, the terrours and rage of conscience, the vengeance and assaults of every creature, &c. The Hebraisme, *children of wrath*, implies

1. Desert. *Deut.* 25. 2. *It shall be, if the wicked man be a child of beating, that the Judge shall cause him to lye down, and to be beaten before his face*, &c. which the *Sept.* solidly renders, ἐαν ἀξιος ἡ πληγῶν, *worthy of stripes*. And so the Targums in like manner concurrently with our Bibles, *a sonne guilty and worthy to be beaten*; so *Mat.* 23. 15. *Ye make him twofold more the childe of hell*; that is, more worthy of hell-fire, *than your selves*. בֶּן מַכּוֹת

2. Tendency, bent and addictnesse to involve themselves under wrath, *John* 17. 12. *But the sonne of perdition*, which *poured* out himself *in ways* of self-destruction. He had many and excellent means to the contrary, but nothing would hold him back; self-damnation is not proper to *Judas*, but a very common sin; and men ordinarily, *Rom.* 2. 5. *treasure up to themselves wrath*, Prov. 8. 36. *love death*.

3. The event and issue which shall befall them, if they do abide such; *viz.* that they shall be destroyed, and the *eternal wrath of God abide upon them*; so *Judas* gave up himself to those sins, that not only *deserved* and *tended* to destruction, but *would certainly destroy* him; so 1 Sam. 20. 31. *he is the son of death*; viz. deserves to dye, and shall surely dye.

Now gather all these things together, our *estate* and *course* is such by nature as *deserves* destruction, *tends and leads* to destruction, and *will end* and the Lord hath *peremptorily* fixed and ordained *without a change*, *shall end* in Eternal destruction.

2. The *rise* of this case expressed, *by nature*, which implies

1. The

1. The *term from which* this commences; *viz.* the very first receiving of our natures and beings from our Parents; from the first original, and moment of our being, we received with all a liableneſſe to the wrath and curſe of God, *Pſalme* 51. 5. *Behold I was ſhapen in iniquity, and in ſin did my mother conceive me!*

2. The *ground for which* this wrath impends and hovers; *viz. nature*, not firſt *created*, for that was upright after God; but the *corrupted* nature which is conveyed and derived with our beings: This very nature *leads to, deſerves*, and *will lodge* under eternal wrath, every mothers child in whom regeneration and tranſplantation into Chriſt are not found.

Eccleſ. 7. 29. Gen. 1. 27.

The Doctrine then compriſing the ſumme of the Text, is this.

Doctr. Every man and woman from their very firſt conception, through a corrupted nature, are under the Lords wrath, and continuing ſuch, not new-born and engraffed into Chriſt, that wrath ſhall abide upon them for ever. We may not *mince and extenuate here* with the Pelagian, as if this *only* were by imitation. *Flatterers of nature* may leſſen the wound, but *Heires of grace* ſhould and will rather magnifie their Phyſitian. Nor may we *limit and confine this* truth as if it concern'd native Turks, canker'd Papiſts, and the Proſelytes of the Phariſees *only* to be children of hell, when it knocks at every of our doors, Jew and Gentile *promiſcuouſly*: Neither people nor Miniſters, nor Apoſtles can exempt themſelves; great and ſmall, rich and poor, thoſe *which the Lord hath not appointed unto wrath, but to obtain ſalvation by their Lord Jeſus Chriſt*, 1 Theſ. 5. 9. yet by *nature* are children of wrath, *even as others*.

Mat. 23. 15.

This *wrath* in the Scriptures hath ſeveral Names; reſpectively to the *Law-giver*, it is called *wrath*; reſpectively to *the Law it ſelf, the curſe*; reſpectively to the *effects of both*, it is tranſlated *vengeance*, Rom. 3. 5. Man by nature is expoſed unto all theſe.

1. He is expoſed to the wrath of the Law-giver: Here,

1. Take ſome *Cautions*, that we may duly conceive of wrath, the *root of all penal afflictions on Gods part*, as ſin is the *meritorius cauſe on mans part*. All wars *with men* begin in wrath; Animoſities

Animosities first boyle within, and then wars break out. *James* 4. 1. *From whence come wars and fightings among you? Come they not hence, from your lusts which war in your members?* and in special, *this of wrath*; so there is somewhat proportionable *in God*, if understood sutably to his glorious *Being*; namely, wrath perfectly clean from all *dregs* of, 1. Folly; the fool never more peeps out than in passion. *Prov.* 14. 29. *He that is hasty of spirit, exalteth folly*; that is, sets it aloft that every body may discern, and take notice of it; but the Lord is, 1 *Sam.* 2. 3. *A God of knowledge by whom actions are weighed.* 2. Injustice; Gods wrath is a clear fire without any smoke of unrighteousnesse. *Rom.* 3. 5. *Is God unrighteous that inferreth wrath?* he cannot be. We plough with *an Oxe and an Asse*; mingle drosse with our zeal, &c. 3. Perturbation; the wrath of men is the rage of men, who disjoint and discompose themselves as well as others; but the Lord *acts*, and suffers not in his wrath; he strikes, wounds, destroys from the infinite holinesse and justice of his nature, declaring it self against all sin with the exactest serenity and *oneneß* of minde and frame within himself from everlasting to everlasting. This is the *root* of all wars with sinful men; *Moses* saw the plague growing up out of this root. *Num.* 16. 46. *Wrath is gone out from the Lord, and the plague is begun.* Job 21. 17. *He distributeth sorrows in his anger.*

ὀργὴν ἐπιφέρων. Prov. 11. 17.

2. Consider what this wrath implies; two things.

1. That the Lord is *highly displeased with* men and women in their natural estate; though never so goodly a vernish of Religion be *above*, yet if nothing but nature be *underneath*; Isa. 10. 6. an *hypocritical Nation are the people of the Lords wrath.*

No created understanding can conceive exactly what this displeasure is. *Psal.* 90. 11. *Who knoweth the power of thy anger? even according to thy fear, so is thy wrath.* Take some *short ladders* that our thoughts may a little *climbe up* by; and consider seriously and deeply,

1. What a *Kings wrath* is. *Prov.* 20. 2. *The fear of a King is as the roaring of a Lyon; who so provoketh him to anger, sinneth against his own soul*; that is, acteth as an enemy to his *own life*; and *Prov.* 16. 14. *The wrath of a King is as the Messengers of death, but the wise man will pacifie it*, as that which he cannot resist. *Eccles.* 8. 4. *Where the Word of a King is, there*

is power, and who may say to him What dost thou? that is, where not only the *name*, but the reality of a King is, he sustains the person of the Common-wealth, and hath the strength and power of all put into his hand; and hath power to execute his wrath, and will not be controlled nor expostulated with. And what can a Branch do against the whole Tree? The King is *wroth*, and *Hamans* face is covered. *Prov.* 27. 3. *A stone is heavy, and sand is weighty; but a fools wrath*, that is, that hath power, *is heavier than them both*, to crush a weak person that standeth in his way. All these are but *toyes* to the power and weight of Gods wrath.

2. What an *incensed brothers* wrath is, that hath a little more power. *Rebecca* understanding *Esau* his wrath against *Jacob*, packs him away till that wrath be over. *Gen.* 27. 43, 44. If a *mother* dare not venture a childe into an angry *sons* presence, nor a *brother himself* into an angry *brothers* presence, how insufferable will the *angry presence of the Lord* be?

3. What Gods *Fatherly refining* wrath is against the drosse that mingleth it self with his Worship and Ordinances, and what dreadful Furnaces he hath put the *Vessels of mercy* into, to take away their tin from them. *Mal.* 3. 2. *Who may abide the day of his coming? and who shall stand when he appeareth? for he is like a Refiners fire:* If men cannot bear Christs coming with a *refining fire* to purge out drosse, much lesse not his coming *with flaming fire*, 2 *Thes.* 1. 8. to *consume* and burn up persons and drosse together. *We have need of grace to serve him acceptably with reverence and godly fear; for our God*, that is related to us in Christ, *is a consuming fire*, Hebr. 12. 28, 29.

4. What *afflictions* are, how very bitter, yet separated from wrath, they may be born with comfort. The mingling of fire with the haile in *Egypt*, made it so very dreadful, *Exod.* 9. 24. The fire of the Lords *wrath* mingled with stormes, renders them so grievous to be stood unde. Hell it self would not be so dreadful, did not the *breath of the Lord*, that is, the wrath of the Lord, *like a streame of brimstone kindle it*, *Isa.* 30. 33.

The Prophet submits to any stroaks, only deprecates *wrath*, as worse than any stroaks, and more deadly than death it self. *Jer.* 10. 24. *Correct me O Lord, but not in thine anger.* Apprehensions of wrath were the dregs in *Jobs* Cup. *Job* 14. 13. *O*

that

that thou wouldest hide me in the grave, and keep me in secret till thy wrath be passed over. He cannot stand in the face of Gods wrath, though he knew it was *passing*, and not *abiding* wrath; and therefore begs a hiding anywhere, and in the very *grave*, till that wrath be over; who then shall dwell with *abiding wrath?* John 3. 36. *With everlasting burnings?* Isa. 33. 14. with *fire and brimstone, and tempest,* that hath *stored in it?* Psa. 11. 5, 6.

5. What the *Lords glory* is, when it is proclaimed, and passeth forth *in a way of grace*; only in a little more *lustre* and brightnesse. *Moses* needs putting *in a clift of the Rock, and to be covered with the Lords hand*, while the Lords glory passed by, *Exodus* 33. 22. *Peter* is swallowed up at a glimpse of the power of Christ. *Luke* 5. 8. *Depart from me, for I am a sinful man, oh Lord*; what then, when he *speaketh in his wrath, and vexeth in his sore displeasure?* Psal. 2. 5.

6. What the Lords *wrath is passing upon others.* All the children in the house tremble when the rod is taken down, though not with respect to themselves, but their fellows only. Take a man whose heart is touched with the sense of the Lords greatness, and that will be his temper. *Isa.* 2. 19. *They shall go into the holes of the rocks, and into the Caves of the earth, for fear of the Lord, and for the glory of his Majesty, when he ariseth to shake terribly the earth.*

7. What the Lords *wrath is*, only *hanging in the threatening.* His rebukes made *both the eares of Eli to tingle.* There is a terrour when a Prince convenes and rates his Rebels for their conspiracies, and insurrections against him, though not yet brought to the barre or block. *Hab.* 3. 16. *When I heard, my belly trembled, my lips quivered at the voice, rottenness entered into my bones, &c. Josiah* his heart was tender, 2 *King.* 22. 19. *When he heard what the Lord spake against Jerusalem, and against the inhabitants thereof.* 1 Sam. 3. 11. 2 King. 21. 12.

8. What *Christ himself did*, under the sense of this wrath to be poured forth, though supported with *all the fulnesse of the Godhead dwelling bodily in him*, and saw the *glory beyond*, and the *certainty of* his resurrection, and the *fruits of the travels of* his soul that should be; yet *sweats*, and that *clods* of blood to the very ground; prayes, and that with strong cries and teares, that Col. 2. 9. Heb. 12 2. Luke 22. 44.

Heb. 5. 7. Luke 12. 50. *if possible, this cup might passe.* Though other *considerations* made him drink it chearfully, yet *nature droops*, and cannot bear up under this burden. Those pills are very bitter, that very health it self doth hardly sweeten.

You that are yet in *the mire of meer nature*, steep your thoughts in these things, that ye may have a little taste, what an *evil and bitter thing* it is, that Gods wrath and displeasure is out against you. But this is not all; God may be displeased, and very highly with his own people. *Isa.* 47. 6. *I was wroth and polluted mine inheritance*, viz. dealt with it as if a polluted and unclean thing.

2. God *reckons*, and will *deal* with men and women found in their natural estate, as his *enemies*. Gods tender-hearted servants, have not been able to bear the *apprehension* of this. *Job* 19. 11. *He hath kindled his wrath against me, and counteth me to him as his enemies*; the plural number encreases the sense; *as his deadly enemy.* He that *takes the Bible*, and carefully turns it over, and *considers the contents* thereof, and what he hath said of those he reckons his enemies, will have a *further glimpse* of the dreadfulnesse of this condition. *Nahum.* 1. 2. *He reserveth wrath for his enemies*; that is, he hath built and made wide the storehouses of hell, that there might be wrath enough in due season to be drawn forth for them. *Luke* 19. 27. *Those mine enemies, that would not that I should reign over them, bring hither, and slay them before me.* Isa. 1. 24. *Ah, I will ease me of my Adversaries, and avenge me of my enemies.* Heb. 10. 27. *Judgement and fiery indignation shall devoure the Adversaries.* And this must be applied to *both sorts of* enemies. 1. *Close.* That go closely on in wayes of sin, secretly correspond with the Divel and his temptations, and their darling lusts, and will not lay the bucklers down, though they smile in the Lords face; and *Isa.* 58. 2. *Seek him daily, and delight to know his wayes, as a Nation that doth righteousnesse, and forsaketh not the Ordinance of their God. Flatter him with their lips, and lye to him with their tongues*, Psal. 78. 36. 2. *Open* enemies, that proclaime and declare warre against heaven, that do and *will do* what they please, let the Lord say and do what he will to the contrary. As *Pharaoh*, Exod. 5. 2. *Who is the Lord that I should obey his voice?* Psal. 12. 4. *Our lips are our own, who is*

Lord

Lord over us? Luk. 19. 14. *His Citizens hated him, and sent a message after him, saying, We will not have this man reign over us.*

And understand, when the Lord so deals with this sort of sinners, he takes a kind of *comfort* in it. *Ezek.* 5. 13. *Thus my anger shall be accomplished, and I will cause my fury to rest upon them, and I will be comforted.* To *others*, the Lord distributes sorrows *with sorrow*; and speaks of himself as *grieved*, when he puts *them to grief*, Judg. 10. 16. Lam. 3. 33. Isa. 63. 9. But *here* he is comforted, in making them the resting place of his fury, *Prov.* 1. 26. The heat and height of his fury poured forth upon incurable sinners, is *comfortable* and pleasing to him. *Isa.* 30. 32. *In every place where the grounded staff shall passe, which the Lord shall cause to rest upon him, it shall be with Tabrets and Harps.* Vengeance on such, is *musick and delight* to the Lord, *Rev.* 18. 20. and to his people.

This is the first, and not the meanest part of the misery of fain man, that he is under the *Lords wrath*; that is, such as God *is displeased* with, and will *reckon and deale with* as his enemies.

2. Every natural man and woman is *exposed* to and under the *Curse of the Law.* Is this nothing to have the Word against thee? and to have the Lord *write bitterly* against thee in that very Book which is the storehouse of comforts and supports to others? Dreadful is that language of *Ahab*, concerning *Micaiah*, 1 King. 22. 8. *There is yet a man by whom we may enquire of the Lord, but I hate him, for he doth not prophesie good concerning me, but evil.* So that language of a natural mans heart. *Gods mind is in that* book, but I *cannot abide* to read therein, or to hear it opened and applied by a *lively rowzing* Preacher: for it only raises stormes and tumults in my conscience, and speaks not a word of comfort to me. The Word, Job 13. 26.

1. Rings many a sad *knell* in the ears of conscience, and which he cannot abide to hear or think of; in that it doth declare,

1. *His sinne*: The Word faithfully discovers *Gods streightnesse*, and *mans crookednesse*, and swervings from that platforme and rule, to which he should be conformed as the Counter-part to the Original. This charges omissions, commissions, and *dawdlings* in the good which he does do, and *sets all in order before* Psal. 50. 21.

his

his eyes, if possible, to make him ashamed and confounded in himself.

2. The *due and desert of sinne*; every breaker of the Law, the Law pronounces and dooms to be cursed. There is *that necessary connexion*, that it is impossible to be chargeable with sin against the Law, and not liable to the Curse of the Law. *Gal.* 3. 10. *Curs'd is every one that continueth not in every thing that is written in the Book of the Law, to do it. Justification it self* takes not away the desert of sin; pardoned sins are as *well* sins, and as much sins as they were; pardon makes not the Malefactour none; makes not that the *fact* was not *committed*, or not *faulty*, or that it *deserved not* death; for then he should have been *legally* acquitted, not *graciously* pardoned. Those will never take heaven of grace, that take not hell as their proper desert. The Lord will have *his own* weare this rope about their necks, the desert of hell in their hearts to the very grave. *Assurance*, and in the very highest *degree*, takes not away the sense of the deserts of sin, but amplifies and enlarges them. The deserts of sin shall be perfectly acknowledged in the *state of glory*, and the Ransomer adored and admired upon this score. Nothing so heightens grace as this, that persons *deserving to* suffer, are yet freed in Christ from suffering *eternal wrath*, as if they had *not deserved it*. This desert, was no *doubtful and dark point* in the consciences of the Heathens themselves, *Rom.* 1. *ult. They know the judgement of God, that they which commit such things, are worthy of death.* But the Word *more distinctly* layes this home to the heart; *Prov.* 11. 23. *The expectation of the wicked is wrath.* There is nothing else that he can *justly and solidly* expect *in that estate*; and expecting otherwise, he does but *cozen* himself.

3. The *sinners exclusion* while in *that estate*, from *any part in the great and precious promises of the Gospel.* The Word opens the promises, but knocks his fingers off from touching and eating of this *Tree of life.* This is none of the meanest heart-cutting terrors to natural men, to *see many come from the East and West, and sit down with Abraham, and Isaac, and Jacob, in the Kingdome of heaven, and themselves cast out*, Mat. 8. 11, 12. incorporated with the Patriarchs, into *fellowship* of the same grace, and *title* to the same glory, and themselves debarred from both. To

view

view the unsearchable riches of Christ displayed, and themselves *justled* off from any intermedling, as to present application or grounds of application of them as *their own*. I met lately with a godly woman who heard a Sermon full of choice comforting supporting promises to *weary and heavy laden* sinners, which warmed her heart, but in the closure was strucken through with the first arrows of God, discerning her self excluded *in her present estate*, from any part in them. This makes the Gospel a *fiery Serpent* to sting them, which is the *Pole* holding up the brazen Serpent for healing to others.

2. The Word attaches and binds him over. Ye shall answer this at the day of Christ; and hangs the writ upon his door; as the man that is in Gods debt, and is to look for an Arrest, and to be dragged into prison till the utmost farthing be paid, unless a speedy, timely peace be made; and inforces this partly *from the will and justice of God*, that hath made *indignation and wrath, tribulation and anguish* the portion of *every soul* that goeth on to *do evil*, Rom. 2. 8. 9. and partly *from the nature and circumstances of sin it self*. Debts may be so great, so long owing, so growing, and the negligence and boldness of the debtor such, that makes it necessary in point of *wisdome*, not to keep the writ longer off from his back.

3. The Word excites terrours. A man bound in a very great summe, in which the forfeiture will be his undoing, the *very obligation troubles*. There are no debts, but where any ingenuity is, induce answerable cares. And the Lord *knowing the frame, and tendring the peace* of his people, *advises* therefore against all debts, especially sticking under them, and not coming *timely and carefully* off. *Rom.* 13. 8. *Owe nothing unto any man*; much more to be *over head and eares in Gods debt*, and no care to *agree with him*, is a very dreadful condition, *Mat.* 5. 25. If these terrours *actually* are not, yet they are very *subject* every moment to be excited. The Sea may be very calme, but the least storme makes it nothing but commotions; conscience, though now quiet, hath a very wide and clamorous mouth, when the Lord commissions and commands it to rebuke for sin. These terrours *hold* the sinner in bondage, or *all his life time subject unto bondage*, Heb. 2. 15.

This

This is the second branch of the misery of a natural estate, to be in all these respects under the *Curse of the Law*, and to have the *Lord fight against him with the sword of his mouth*, Revel. 2. 16. Here is *patience*, that the Lord will fight with this sword *first*, that he may *reclaime* and lead to repentance, rather than destroy him; and if this prevaile, then is the *curse* turned into a *blessing*, and the *bondage* ends in *liberty indeed*; but if this do not prevaile, then *there remains* nothing else *but a certain fearful looking for of judgment and fiery indignation, which shall devoure the adversaries*, Heb. 10. 27.

3. Every natural man and woman is obnoxious to *all the effects* of the wrath of God, and of the curses denounced in his Word.

1. There are manifold effects of Gods wrath that are upon him, or are apt every moment to be rushing in upon him *in this life*.

1. Upon *the body*: Look upon all the *breaches*, *flawes*, *defects*, *monstrosities* in the body, and set them upon the score of sin. Every man else had been like *Absalom* and much more. 2 Sam. 14. 25. *From the sole of his foot even to the Crown of his head there was no blemish in him*; these argue not special sin, *Joh.* 9. 2. yet had never been without sin; look upon all *diseases naturall or adventitious*, John 5. 14. *Sin no more, lest a worse thing come unto thee*; there had never been a stone in the *reins*, or in the *bladder*, if not first in the *heart*. These crumblings *by degrees* into the dust, flow in by sin. We pity the ruines which *War* hath made in goodly Palaces, but those are nothing to the havock which *sin* hath made in the *more noble Fabricks* of our own bodies. Look upon the *difficulties*, *cares*, *turmoyles* for provision of us and ours. *Gen.* 3. 17. Labour is with toyle, wearinesse, vexation, disappointment: We plough and sowe, and reap not; *carne and put in a bag with holes*. Hag. 1. 6. Look *upon shamefull nakednesse*: We have lost our Robes of glory, and need *now* the spoiles of beasts to cover our shame with. How many trades are there, and what toile in them, *meerly* for this end, that the dishonour of the body may be hidden! Look upon the *sorrows of the female sex*, Gen. 3. 16. which though mitigated and mingled with promises, yet still are arrows which sin hath shot into their sides, and grace doth not quite pluck them forth.

forth. 1 *Tim.* 2. 15. Look upon the *assaults made even to our ruine, by those things that otherwise were under our feet*, Psal. 8. 6. But now withdraw from the yoke, serve with groans, remissnesse and much unserviceablenesse, and often lift up their heel, and turn and tear us; these are a very small part, and only bare hints of those confusions, and effects of the Lords wrath, which sin hath let in to the body, which else had been invulnerable in the very heel.

2. Upon the soul; Consider,

1. The *minde*: O what *blindnes*, ignorance, thick darknesse in the apprehensions of God, his very being, most self-evidencing Attributes, in the very mysteries of the first magnitude, which are the rules of our duty, and the grounds of our hope! *incapablenes*, dulnesse, slownesse to believe; *lothnes* to *inquire* or *receive* the light which shineth forth from heaven; *doubts*, distrust, mistakes, wandrings after that which is not light, and into *wayes that seem right, but the end of them are the ways of death*, Prov. 14. 12. The heresies of the whole earth are *seminally* in the blindnesse of the minde, and would grow up from thence, though there were none of our *many sowers* to scatter them, being nothing else but *corrupt imaginations* formed into a systeme. *Unprofitablenesse* in the knowledge of truths, which we most *clearly and distinctly* conceive: *unsteadinesse*, that we cannot fix and close upon holy thoughts, till the impressions thence be powerful, and work a real change. There is no *Spaniel more wilde* and running after every *Lark and Butter-flye* that rises in his way, than our thoughts are *gadding* after every thing that comes in our way. Yea, our minde *gathers* vanity to it self, when the eyes are shut, and no objects to divert and inveigle us with. These are sins, and yet are rushing in *further*, as the *recompences* of former sins, which *are meet*, Rom. 1. 27.

2. The *memory*: Things *stick* there that a man would *gladly learn*, and count it a singular mercy to *attain* the art of forgetfulnesse of; and others *leak and slip away* though taught often plainly; repeated, mused upon, and we felt the power of them *in a degree* upon our hearts; what *Indispositions to the use of means in order to a cure?* what *Pronenes to cumber our selves with by-matters*, till they talk with us sleeping, and crowd in and suck away *Lords-days* themselves, and leave nothing but *scraps*

of prayer and preaching to us; sin first brought in these plagues, and wrath binds them on, and leaves *judicially*, the reins loose to them.

3. Conscience. *The directing part is out of tune*; and either gives *no directions*, as a Master that is no body in his Family; or gives *wrong directions*, as false lights on the shore lead the ships upon the Rocks and quicksands; forbids where the Lord commands, and urges to that which he forbids. *John* 16. 2. *Tit.* 1. 15. or gives *right directions, and hath no authority*. And *the judging part of conscience is out of tune*, and gives *no judgement of what is done*; like a *Bell* whose clapper is out, or a *dumb dog* that cannot bark; or gives *perverse judgement*, and *excuses where it should accuse*; makes sin no sin, or very little; and stayes the heart with empty comforts; or *accuses for having done that which he is bound to do*, and disquiets with undue fears; or *accuses rightly for the matter, yet with excesse*, and so sinks the soul under despaire; so that *there is as much need for conscience to be overseen as to oversee, to be guided as to guide*. These arrows abide in, and the venome of them *invades more and more*, and that is a very dreadful effect of the wrath of God.

4. The Will. There are sad strokes there. *Averseneſſe and impotence unto that which is spiritually good*, Phil. 2. 13. Psal. 110. 4. *Inclinations and byasses*, to drink in the very *first*, and the very *worst* motions and suggestions unto sin. *Lustings after evil things*, Job 15. 16. and *against the Spirit*, Gal. 5. 17. *stubbornesse*, Rom. 8. 3. *Contempt of the offers of reconciliation*, Joh. 5. 40. Ezek. 33. 11. *incompliance with the counsels of the Holy Ghost*, Act. 7. 51. These are cords of mans twisting, and the Lord in dreadful wrath sayes, *Be it so*; and *pinions* him with them to the last judgement.

5. The affections *fly upon unmeet objects*, headlongly inclining to them, and *Clasp, and cleave there*, and cannot be gotten off. *Recoile from that which is good*, are stirred in respect *of evil* to embrace it; and in respect *of good* to eschew and be weary of it. *Ahab* imprisons the *true* Prophets, and sets the *false* at his own Table, and gives them his ear and heart. Are *full of disorders*; more offended with our injuries than Gods: merry, and the Holy Ghost calleth it *madnesse*; mourn and *swallowed*

Eccles. 2. 2.

lowed up. Cannot *be raised to things above*, and *settled* on them. We complain, and justly, of servants that are nimble and *expert* in any piece of knavery, and *lazels* at their work; this is the very temper of our hearts, nimble *and wise to do evil*; but in the things and wayes of God, and which are of greatest necessitie and advantage, we *have no knowledge.* And a sharper wrath is not, than the Lord to *leave us to our selves.* These are hints, and no more of the Lords wrath upon the soul. 2 Cor. 2. 7. Psal 81. 12. Psal. 78. 30.

3. Upon the estate. Look upon the *general estate of the whole Creation*, impaired, groaning, and subject unto vanity; into the *Publick state*, Confusions, stumbling-blocks, undermynings of civil and spiritual liberties, &c. into the *particular estates of* men, snarles, damages, wrongs, powlings; men taken and carried whither they would not, build, and dwell not therein, gather, and it melts as butter against the Sun, &c.

4. Upon Relations. *Unequal marriages*, yokefellows disloyal, wastful, idle, with-holding more than is meet; troubling their own flesh, dampers in the wayes of God, suddenly strucken, and the greatest comforts leave the smartest wounds after them, &c. *Unfaithful servants* looking only to the Masters eye, invading that which is not theirs, imbezeling or suffering to go to wrack, that which by care they might and ought to preserve. *Children* sickly, unnatural, taking to no Callings, or not diligent and faithful in them, dispose themselves without consent, run themselves into bryers, and see their errour when too late to retreat. This is wrath in *Domestique* relations. And wrath as terribly mixeth in *Publick* Relations. *Ministers* preach not, oversee not, are not ensamples to the flock, have not experience, nor ability, or care, rightly to divide the Word of truth, and *muzzle* the gain-sayer. Misled themselves, and mislead others, &c. *Magistrates* mind not the things of Christ, are tight and vigilant over the good, indulgent to the evil. Beare the sword in vaine, &c. Such vials there is much wrath poured through.

5. Upon the holy things of *God*, and of his *people*. *Ours* come not with *acceptance* to God. The *Lords*, not with *favour*, *closeness*,

closeneſſe, authority, &c. to us. The very *book of the Covenant needs ſprinkling*, Heb. 9. 19. The Law which *is pure and clean*, Pſal. 19. 8, 9. is made *a killing letter*, 2 Cor. 3. 7. The Goſpel which is *the grace of God bringing ſalvation*, Tit. 2. 11. is made a *ſavour of death unto death*, 2 Cor. 2. 16. the *Lords Supper* an *eating and drinking judgmsnt to our ſelves*, 1 Cor. 11. 29. and Chriſt himſelf is made for *falling*, Luke 2. 34. and a *ſtone of ſtumbling, and rock of offence*, 1 Pet. 2. 8. without Chriſts blood taking away ſin, the very book of grace had *never been opened*, Rev. 5. 4. and though the *choiceſt in it ſelf*, being opened, would never have been *uſeful unto us*; and ſorer wrath cannot be, than to *curſe our very bleſſings*, Mal. 2. 2. and the very means of grace that they ſhall be uſeleſſe, and for judgment.

6. Upon the whole man; the perſon is under the effects of wrath.

1. Inſlaved to the Divel. This is plain, 1. From the *Scriptures*. Elſe converting grace could not (*a*) *deliver from the power of darkneſſe*; nor men be ſaid when (*b*) *God gives repentance, to recover themſelves out of the ſnare of the Divel that were taken captive by him at his will.* 2. From the *likeneſſe of mans work with Satans*; ὁμοτεχνοι; Men of a Trade are *ordinarily* of a company together; but *here* the rule *failes not*; 1 Joh. 3. 8. *He that committeth ſin is of the Divel*; that is, by doing the ſame work diſcovers himſelf of *communion* with, and in *thraldome* to him. The firſt finders of a Craft, are *Fathers*; and Succeſſors and Imitators in the Craft are called *children*, Gen. 4. 20. we naturally and *freely do the Divels* work; *John* 8. 44. *The luſts of your Father ye will do*, and *have no minde to the Lords* work, nor can brook the ſame to be done *circumſpectly and exactly* by others; Acts 13. 10. *Thou child of the Divel, enemy of all righteouſneſs*. 3. From the *community of principles*; the very mind and will of Satan is engraven upon our ſpirits, and expreſſe themſelves in efficacy and obſtinacy of ſinning. Theſe principles are Satans image inſtead of Gods. 4. From the natural mans *ſubjection to the guidance of Satan*; *regenerate* perſons are *led by the Spirit*, but Satan *filleth the hearts* of natural men. He had poſſeſſion of *Judas* his heart, and by a piece of mony rides deeper into him, and prevails to engage him

a Col. 1. 13.

b 2 Tim. 2. 26.

to

to betray Christ. This is a lamentable branch of the natural mans misery.

2. He is banished and separated from God, both from *conformity* to, and *communion* with him, and doth *effectively* banish and cast himself forth of the Lords presence: This appears,

1. From the former *point*; *viz.* mans fellowship with Satan; there cannot be *fellowship with God and with Satan together.* These communions are inconsistent, in the same Spirit, at the same time, in a reigning intense degree.

2. From Gods *end*, and his Apostles and Ministers, in the writing, explanation and application of the Scripture. 1 *John* 1. 3. *That which we have seen and heard, declare we unto you, that ye may have fellowship with us; and truly our fellowship is with the Father, and with his Son Jesus Christ.* Were this fellowship already in the state of nature, there needed not this means of rebringing into fellowship with God. Defiers of the *evil one* with their *mouths*, are *not the lesse* in league with him in *their hearts.*

3. From the *language* of the carnal heart; *Job* 21. 14. *Depart from us, we desire not the knowledge of thee.* This they speak *internally*, and the desire of their souls is to be rid of God; notions of God are a saplesse and burdensome piece of knowledge. *Rom.* 1. 18. *They did not like to retain God in their knowledge.* To banish our selves is the heighth of mans *sin and folly*; and to be banished, the heighth of the *Lords wrath*, and of *mans misery.*

Now do we know what a man loseth in the losse of God? that is impossible for any created understanding to conceive!

The world is a *Dungeon* without the *Sun*; the body a *carrion* without the *soul*; but *neither* so necessary as God is to the soul. A *taste* of the goodnesse of God, made the world and the *lives* of the Martyrs nothing to them. *Psal.* 30. 5. *In thy favour is life*; & Psal. 63. 3. *Thy loving kindnesse is better than life.*

The very *heaven* of heaven lies in the enjoyment of God, and the *hell* of hell in the losse of him. The losse of him is the losse of the *Fountain* from which all kinde of good *doth or can come.*

The losse of the *cause*, is the losse of all the *effects*, of all the blessed affections, influences, and promises of God; The losse of all those blessed hopes that fill the soul with joy unspeakable, and full of glory. No prayer, praises, faith, love, fear, or any spark of other grace, are to be found *in truth* upon the hearth of that heart. Now the person in *league* with the Devil, and *banished* from, and *without God in the world*, must needs be miserable and accursed.

3. He is discontented and unprofitable in every condition. *Rom.* 3. 12. *They are altogether become unprofitable.* The Holy Ghost makes a natural man of no more use, than *rotten things*, which we cast forth to the dunghill for their unprofitablenesse; This is a dreadful ruine, that a creature so *excellent*, should become *unprofitable to others*; and very *far* from *comfort to himself* in any condition. The wife having *all* for use, and the husbands heart; hath *nothing*, because not the authority, *dominion*, and *disposition*, which is proper to the husband. *Israel* have bread and quailes from heaven, and water from the *Rock that followed them*; a table everywise furnished for *need*, *and for delight*, and yet grumble because not meat *for their lusts*. Many have all things very good, and the wisdome of heaven could not carve *fitter* and *better* things, and yet all not good *enough*. Let sin creep in, and *Adam* will not be content in *Paradise*, or the Apostate Angels in *heaven*, but *leave their own habitation*. Go from God, and take thy leave and *farewell* of contentment and satisfaction.

4. He is grown a Wolf and Devil to his brethren. *Biting* and *devouring*, Gal. 5. 15. tearing, pulling, catching at advantage, flying upon the necks of the weaker. Men execute *much* of the wrath of God in these *feuds* among themselves; so that the Caution is very necessary, *Matth.* 10. 17. *Beware of men*; in a sort, as of any wild beast, or the very Devils themselves. This is a glimpse of that wrath which the Lord draweth forth against natural men, *in this life* before the sons of men.

2. There are *further degrees* of this wrath that rush in *at the end of this life*. Rom. 6. 23. *The wages of sin is death.* The bodies of the very *heirs of glory*, and which are *Temples of the holy Ghost*, lie *trampled* upon under rottennesse, and suffer *losse* of their appointed glory till the last day. The Lord *batters* them, till

till the house *tumble* about their eares. He layes on *load* till the heart-strings *crack*; and to whom *Hell* is remitted, *death* is not remitted; those *must die*, that shall *not be damned* for their sins, and death shall have dominion over them till the morning of the resurrection. There is a *progress* in Gods wrath, which will not stop in the *midway*, but goes on till it shall be *accomplished*, Ezek. 5.13.

3. The *full vials* and very *dregs* of this wrath, shall be poured out *in the world to come*, which *now* God *reins* in, and lets not get loose, and break over the banks; or if it do, calls it back and *turneth it away*, but then *all his wrath shall be stirred up* and let forth to the full. Psal. 78. 38.

1. There shall be the general judgement of the great day; in which *the Lord himself shall descend from heaven in a shout, with the voice of the Archangel, and with the trump of God*, and shall be *revealed*. 2 Thes. 1. 7. *with his mighty Angels in flaming fire*, terribly to *execute* the curses of that Law which was so terrible in the *promulgation*. Then shall the sinner be forced from his grave, dragged to the barre, arraigned, the books opened, all the secrets of *darkness*, and of the *heart* made manifest; and the *Goats* put on the left hand, and have that dismal sentence, *Go ye cursed*, &c. Mat. 25. 41. 1 Thes. 4. 16.

2. There shall be dreadful and final execution, and this stands in two things.

1. In *losse*; expulsion from the *Lords face*, and presence, and glory. As incurable lepers, from the Camp and *fellowship of the Saints*. For the *good things* which they never cared for, and from the good things of the *world* which they *grasped*, and were their *portion*; from all *hopes* of grace, all *preachings* of peace, all *strivings* of the Spirit; never a *friend* to comfort, a *sun* to shine, a *drop of water* to cool the tongue, or any *blessing* to come near them any more for ever.

2. In *sense*; which is sometimes termed, *suffering the vengeance of eternal fire*, Jude ver. 7. *Wrath to come*, 1 Thes. 1. 10. where there shall be with the damned Angels, subjection to the eternal *wrath* of God, the *worm* of a guilty conscience that never dies; where the Lord will beare up the creature with one hand, that it continue in *being*, and beat it with the other, that it shall be ever *dying*; in *death alwayes*, *and never dead*.

Use 1.

Use 1. *Inform.* We may clearly gather divers Corollaries hence.

1. This may inform us of *the vast and woful change that sin hath made*. Men could not come, possibly, *such* out of the hands of God. *Gen.* 1. 31. *God saw every thing that he had made, and behold it was very good*, and therefore *blessed*; but
Deut. 27. 12, 13 sin hath taken him from Mount *Gerizim*, and set him upon *Ebal*; and the misery now is such, that if the Lord should open the same to the conscience *fully*, the very view would drive men out of their wits, and men could not tarry in their beds, or relish a morsel of bread till *delivered*, and blessed with some *evidence of deliverance* out of that condition.

This may informe us of the *causelessnesse of the offence taken at Ministers for preaching this point.*

Now consider seriously,

1. Is there a *parallel* to the offence taken here *in any other case* in the whole earth? Who is angry with a *watchman* for giving notice that the house is beset, and ready to be broken up, or on fire; though all be disturbed, some *half*-frighted out of their wits, or *wholly* with the tydings; and very great pudder follows till the house be secured, and the fire quenched? men might *otherwise* have been undone and destroyed in their beds. Who flies out against a *Centinel* that gives a true Alarme, and rowzeth the Souldiers at the deadest time of the night? he prevents their surprizal, or throats being cut in their beds, and the Town from being sacked. Who storms at a *passenger* that sticks up a bough in a *Quagmire*, that other Travellers going securely on, may not be laid fast ere they think of any danger? Who takes it ill of a *friend*, that seeing a bearded arrow coming that would strike the stander next him *mortally*, puls him aside *with that force possibly* as to draw his arme out of joint, and the arrow goes not through his heart? Who thinks amisse of a *Lawyer* that opens the badnesse of his Clients cause to him, that he may not insist on a wrong point, in which necessarily he must be cast?

Ezek. 3. 18, 19. *Videsis Greenhill in loc.* 2. Should we to avoide *your displeasure*, not give you warning, and so draw *Gods displeasure*, and the *blood of you perishing upon* our heads? is this good for you or us?

3. *Do* you *well* to provoke poor Ministers to *banke that part* of their office which *flesh and blood* makes us too willing to have

our

ur *edge* taken off in? Desire we to be messengers of sad tydings, or rather to come in the *abundance* of the comforts of the Gospel? A *pettish Patient* makes the *Chyrurgion* search the wound lesse than is necessary to a through cure. Ye tempt us to stop from speaking *needfully* of your danger, by your lothnesse to hear on that ear, and by your rage and regret against the teller. Those which have *most need of faithful intelligence* of the Lords wrath, have *least* upon this very score. *Job* 21. 31. *Who shall declare his way to his face*, viz. that is respited, and prospers, and *tramples* the doctrine *under foot*, and *turns again*, and *tears* the Preacher?

4. This is no other than what the *Scripture* speaks, and *conscience* upon retirements will speak; and *Satan* will lay in your dish, and the *Lord* will pay into your bosome. Will those flye in the Lords face, and of conscience, telling this story to them, and pronouncing the sentence against them? Oh profane partial spirits that cannot endure such Preachers as themselves shall be unto themselves; that cannot bear the hearing of those terrours that themselves shall be relators and inflicters of upon themselves! Ye had better have the commodity at the first hand; conscience will preach in another *note and loudnesse* than we do, and the *more*, because your ears have been stopped against our words.

5. There cannot be a greater madnesse than not to be able to live under the *noise and news* of this wrath, and yet stick under the *wrath it self*; the *hearing* makes the *ears tingle*, but the *wrath* does *not make the heart quake*. Ye had better hear the *Heralds* in the Princes name denouncing the war, and send out for peace, than have the *Prince* himself come with fire and sword into your bowels *upon the contempt*.

3. This may informe us of *the righteousnesse and wisdome* of the Lord in this wrath annexed and declared against sinne.

1. Consider the *high rewards* the Lord hath propounded: The Law is not so *fiery in comminations against sin*, but the Gospel is as *full of (a) grace and promises* to wayes of *duty*. Now bring things to the bar of reason it self, and may not the Lord annex this dreadful wrath to sin, that doth annex such glorious incomprehensible promises to the duties and weak services of his

(a) 1 Cor. 2. 9. 2 Cor. 12. 4.

people? sin strictly deserves; these not. May not he punish *severely*, that rewards *eminently*? how just is it that persons *invited* to the Supper, and *making excuses*, should not *taste thereof*? that despisers of the recompences of God should suffer eternal losse of them, and be scourged with the contrary to them? Luke 14. 24.

2. Consider the *Ends* the Lord hath designed to reach.

1. In the *Elect*. 1. To *startle*. Luke 12. 5. *I will forewarn you whom ye shall fear: Fear him which after he hath killed, hath power to cast into hell; yea, I say unto you fear him: Faith* in the threatning engenders fear, as faith in the promise genders hope; faith and fear were conjoyned in *Noah*, Heb. 11. 7. and wrought together in his obedience and preservation. 2. To make *all things else little* that meet them in the world, to shoulder them off from the truth and homage of Christ. A Merchant in a *Storme* throws his goods over-board; the wrath of God makes the startled sinner part with any thing, and incur any thing rather than incur that: *Moses* had rather incur the wrath of a *thousand Pharaohs*, than the wrath of God, because he knew the *power of his wrath*. As Gods people have *rewards promised* that out-weigh all that they are called to part with; so *terrours propounded* that all *other* terrours may be over-looked, and incurred rather than these. 3. To *worme out the esteems of the world*, and the sensual pleasures, honours and profits thereof, the *fewel of lust*; there is need of violence to pull out of this fire. Now he that propounds an end, pitches upon means fitted to compasse that end. A Cleaver of knotty timber, must have a wedge that will go through. The mother that will wean the childe, must lay such bitter things on the brest, as will make the childe loath the milk: So the Lord hath declared those wages to sin, that shall turn the edge of love and liking to sin. That had need be very bitter, that shall make those *very sweets* bitter to us: No lesser evils would work the sense of that evil of sin into the conscience. And those secretly grudge and complain of the pains as *too great*, to whom they are *too little* to awaken and lead them to repentance.

2. In the *Reprobate*. 1. That he may discover his *perfect and infinite displeasure against sin*; and in these *great letters*, that all the world may read his *full hatred* of it. *Eli* his *faint checks*, proclaimed

proclaimed his *faint dislikes* of his sons sins. High dislikes produce answerable checks. Affections in men, are the *feet* the soul goes forth upon; and *strong* affections goe a very *nimble eager* pace. The Lord *much more*, because of his infinite contrariety to sin. 2. That he may discover the *power of his justice and wrath.* Rom. 9. 17. *For this same purpose have I raised thee up, that I might shew my power in thee, and that my Name might be declared throughout all the earth.* Those which glorifie not God in *that manner which he would*, he will glorifie *himself in the manner that they would not. Pharaoh* said, *Who is the Lord?* and trampled his authority and commands under foot. Now as he did *sometimes* bring light out of darkness; and the *Apothecary* doth *Preservatives* out of *rank poysons*; so the Lord not *actively* glorified, doth *fetch* the glory of his power and vindictive justice *out of sin* it self. The walkers in greatest pride and scorne of God, the Lord will have everlasting glory in their everlasting smart; and he will *so punish*, that heaven and hell shall *ring* of his justice and power, and displicence against sin, and that his *threatnings* to the utmost are *made good*, and were not *scarecrowes.*

3. Consider the dreadful aggravations of sin. It is,

1. A *confederacy with the devil.* A sworn servant about the Princes person, to contract amity, and hold correspondence with the *worst* of his enemies, makes the sin *rise*, and his judgement *without pity.* Should a Christian fall from a *mild* and gracious Prince *without a cause*, and side with the *Turk*, or *worshipper of the devil*, against him, we should think no punishment *too much* for him.

2. A *defection from*, and *insurrection against God*, and *teasing* the Lord into the lists and field. 1 *Cor.* 10. 22. *Do we provoke the Lord to jealousie? are we stronger than he? Goliah* challenges and *defies* the Host of *Israel*, till *David* comes forth, and sends a *stone* into his braines, and cuts his head off with his own sword, and gives his flesh to the fouls of heaven; so sinners, till they draw the Lord, and the weight of his infinite and eternal displeasure forth against themselves, even that weight which sinks them, and they are never able to rise from under it again. Now sins rise, as the *quality* of the person that they are done against. He that flies in my face, and gives me blows and wounds there-

by, there is an *Action of battery* and damages to be had against him; He that doth the same against the *Judge of Assize*, or the *King upon the Throne*, that is *Treason*, and his life and estate are hardly enough to make amends for it. The *infinity of God*, makes the infinity of the *evil* and *meritoriousness* of wrath in sin. The *Majesty* rises, and so the *guilt* and *demerit* rises infinitely.

3. The contempt of all means used for fetching the Rebel in.
Mat. 23. 37. *How often would I have gathered you? —— and ye would not.* Men stand out, and if they *could* have *stood*, *would* have *stood out*, and *continued* hostility against heaven for ever. How equal is it, that a creature *nigh to God*, falling off *to the devil* without a cause, and which chooses to *have God his enemy*, and that *no means can reduce*, though the *danger and evil* of sin be evidenced, and his inability to stand, an *act of oblivion* offered, and highest *preferment*, and yet will not come in: How just is it, that he reap the fruit of his continuing at a *distance* from his Soveraign, and in *disobedience* against him?

4. This may inform us of the *distemper and pride of mans heart*, that will *charge* his misery *anywhere* rather than upon *himself*. 1. Upon instruments *foreign* that do inflict, rather than sin *within*, for which the same is inflicted. The Lord scourges sin by that which is the *inflicters* sin too. They have *no Warrant* to do, and yet we *justly* suffer from them as *Organs of wrath* in Gods hand. 2. Upon God himself. *Prov.* 19. 3. *The foolishnesse of man perverteth his way, and his heart fretteth against the Lord.* The Malefactour blames the Judge, when it was *himself* that *delivered* himself over into the Judges power, and *Armed* the Law with power of doing all that is done against him.

5. This may informe us of the *grounds and advantages the Lord hath given us to humility, and self-abasement.* Wipe the *sweat* off from thy brows, and say, This is the fruit of sin. See the *cloaths* on thy back, and these are the coverings of that shame which came in by sin; look into thy *body*, *soul*, *estate*, *relations*, *person*, whatsoever is crooked and afflictive, pertains to this account, and is to be set at the foot of sin. When beaten, consider the fault that thou art beaten for, and *accept of the punishment of thy iniquity*, Lev. 26.41. Thy eye cannot turn, but there are *remembrances*

membrances of sin, and *provocations* to lay thy self in the dust before the Lord.

6. This may informe us of their folly, that *kindle* this wrath *yet more*. The Princes spake well to the two Tribes and a half, *Josh.* 22. 17. *Is the iniquity of Peor too little for us, from which we are not cleansed untill this day? &c.* So are those *wrath-provoking* pollutions of nature too little for us, by which we are so far *defiled and troubled* unto this day, that by increases of sin we should *augment yet the fierce anger of the Lord?* Num. 32. 14. while abiding in this estate, ye do this more and more continually.

Use 2. *Exhort.* and this is double.

1. To carnal and unregenerate persons: *Arise ye and depart, for this is not your rest*, Micah 2. 10. This is not an estate to be quietly abode one moment in.

Motive 1. Who can dwell with this wrath which God describes to be 1. *Burning* wrath; *Job* 19. 11. *He hath kindled his wrath against me.* 2. *Tearing* wrath; this set the Bears awork, 2 *Kings* 2. 23. *Consider this ye that forget God, lest he tear you in pieces.* Psal. 50. 22. 3. *Piercing* wrath, that goeth down into the very inwards of the conscience, when all *visible* blessings stand *intire* round about, and not a haire of the head is *ruffled*. This curse often works in the middle of blessings, and ripens by them insensibly for hell it self. 4. *Abiding* wrath; the prisoners of which are *bound hand and foot*, and there is no starting, *Zach.* 5. 4. 5. *Surprising* wrath; *Job* 20. 23. *When he is about to fill his belly, God shall cast the fury of his wrath upon him, and shall raine it upon him while he is eating*, and so of all other times, is most chearful. 6. *Reserved* wrath; *Job* 21. 30. 2 *Pet.* 2. 9. which like a woman with childe will *travel*, till it have *brought forth judgment* against all the enemies of the Lord though upon *Thrones, and having Nations under their feet*, Psal. 78. 30, 31. Was *Sodom* a City fit to be dwelt in, especially for *Lot*, when the Lord had given him *notice* of the cloud of fire and brimstone hovering, and ready to come down upon the same? This Climate is too hot for any that have spiritual *senses*, to dwell a minute in.

2. Shall all our warnings be lost, that tell you of the storme, *meerly* to drive you under covert; and that ye may understand and

1 Thes. 1. 10. saviour that glorious name, *Jesus that delivers from wrath to come!* The Avenger of blood is in your *necks*, to quicken your haste into this City of Refuge. Why should ye make the *Furnace hotter*, and to the *Fathers wrath* which is quenchable in the blood of Christ, superadde the *wrath of the Lambe*, which is *absolutely unquenchable*? Shall we only stand forth to clear the justice of the Lord against you in the last day?

Jam. 1. 25. 3. The great and *swaying* care of all Gods people assoon as ever they saw themselves in the glasse of the *Law of liberty*, was to be *found in Christ*, Phil. 3. 9. This was *Pauls* prevailing care, when sought for, and to be set to Gods bar, to be found cloathed with Christs righteousnesse, and to have his Image legibly ingraven upon him; the like care should be ours.

Directions. 1. Stir up shame, and sorrow, and fear, and indignation against your selves; no sins are heavier than those we count light of; *Ezek.* 8. 17. *Is it a light thing to the house of Judah that they commit the abominations which they commit here?* Take this *oppositely* to a double evil. 1. Men *pare and lessen* their sins, and make a very small matter of them, and consider not, that *lessening their own* indignation, they *increase Gods.* Prov. 14. 9. *Fools make a mock at sin*; chap. 10. 23. *It is a sport to a fool to do mischief*: So those, *Isa.* 57. 4. *Against whom do you sport your selves? Against whom do ye make a wide mouth, and draw out the tongue?* They fell to other gods, and *laughed* the Prophet to *scorne*, that made *such a businesse* of it; so when Christ and grace, and life were offered, *Mat.* 22. 5. *they made light of it, and went their ways*; that is, made light of grace, and of the sin of contempt of grace. 2. Men *stick* in vile practises, and *think their sacrifices and prayers will salve all up again*, which the Lord so earnestly declares against, *Isa.* 1. 14. But stir ye up

2 Cor. 7. 11. sorrow, shame, displeasure; repentance hath these adjuncts, and proceeds to, and deals with, and *chiefly, with this first bottome-sinne.*

2. Lie down meekly at the Lords feet; this follows upon the practice of the first direction. 1. In submission to any the sharpest dispensations. As passions stir up passions, and one Coale kindles another; so our frettings, the Lords wrath. There are tangs of this

2 Sam. 6. 8. Jonah 4. 5. sin in the godly themselves; but grace takes it by the throat.

Psal.

Psal. 51. 4. 2. In supplication. The Lords servants have humbly and earnestly deprecated wrath. Jer. 10. 24. Psal. 6. 1.

3. Embrace the Lord Jesus in the force of all his blessed offices, and then go flie to, and *lift up thy face without spot before* the Father in him. Know 1. That it is a *dreadful thing* to have a *settled Warre and plague* in a Nation; much more to be in the *Jews case*, that rejected, and would not be under the blessing of Christ, and are under the curse of God, and *wrath is come upon them to the uttermost*; and hath *rested* already these One thousand six hundred years. 2. That there is *no other remedy* propounded to remove this *wrath*, which we came into the world *children and heires of*, but *only Christ*. *He hath the keyes of hell and death*, to let the soul out of the body, and into hell when he will; to inferre and remove wrath. If any receive not him, this wrath tarries still, and will cleave to, and *abide upon him for ever*. He speaks with authority. *Luke* 19. 27. *Those mine enemies* ——— *bring them and slay them before me*; and it shall be done. 3. That the Psalmist makes it (as it is) a point of *wisdome in the greatest*, to *kisse the Son* with a kisse of homage and subjection, *least he be angry*; what is the danger of that? *and ye perish in the way*; of your hopes and purposes, and never compasse grace nor glory. *If his wrath be kindled but a little, blessed are all those which put their trust in him.* 4. That then ye may plead with the Lord with humble boldnesse. *Psal.* 74. 1. *Why doth thine anger smoak against the Sheep of thy Pasture? remember thy Congregation which thou hast purchased of old, the rod of thine inheritance which thou hast redeemed*, &c. 5. And assure your hearts of welcome. *Prov.* 21. 14. *A gift in secret pacifieth wrath, and a reward in the bosome strong wrath.* Mark their policy, *Acts* 12. 10. and be assured the *relations of Christ, are beloved of the Father.* Job 33. 24. *Then he is gracious to him, and saith, Deliver him from going down to the pit, I have found a ransome.* 1 Thes. 2. 16. Acts 4. 12. Rev. 1. 18. John 3. 36. Psal. 2. 11, 12.

2. To those which the Lord hath translated out of their natural condition.

1. Bring the work often to the touchstone, that you may not *boast in a false gift*; gold will endure the test, and be more fully manifested to be gold indeed; and finding the work to be right, live with an enlarged heart to the praise of that grace which hath made this change.

2. Deal

2. Deal seriously in the mortification of sin, which God only strikes at; and in order thereto, *count sin the worst of evils*; if this were done; and throughly, and fixedly done in our spirits, there is nothing of any other directions would be left undone. To set up this judgement, there needs,

1. Ploughing carefully with the Lords heifer, *viz. search into the Oracles of God*; there, and there only are *lively portraitures* of sin, and the genuine products and traine of sin.

2. The *eye-salve of the Spirit*. We are blinder than Batts in this matter; and are indisposed very much, or rather wholly, to let this truth sink down into our hearts.

3. *Applications to the Throne of grace*. None but those which *deal* in good earnest in *heaven*, will see the *hell and mystery of sin* in themselves. *He gives the Holy Ghost to them which ask him.*

4. Excussions and communings with your selves. *Prov.* 20. 27. *The spirit of man is the candle of the Lord, searching all the inward parts of the belly*; and duly made use of, will tell many stories correspondent to the Word of truth; use conscience, and use therewith another and *bigger candle*, to *rummage* the dark room of thy heart with. Superadde to conscience, the succours of the *Word* and *Spirit*, and thou shalt do something in the search; and finde out *convictively*, the swarms of evil in thine own heart.

5. The *work of grace*. There will be else a *beam in the eye*, and plaine things will not be plaine to us; *Gods work* holds intelligence, and is of amicable affinity with *his Word*; *grace hath the only excellent faculty in looking through sin.*

6. *Attendance to the Lords administrations against sin*; God writes *in great letters in the world*, what he had first written in the *Scriptures*; every *breach* by sin, should lead down into *more hatred*, brokennesse of spirit, and shame before the Lord *for sinne*. This is the *engaging* evil; this engages God and the holy Angels, and Devils, and the very man against himself. Nothing can be his friend, to whom sin hath made God an enemy. Wo to the man that is in this sense *alone*, and hath heaven and earth, and hell, and all within the Continent of them against him; it is impossible for that mans heart and hands to stand strong. This is the *mighty prevailing* evil. Never was *man* so stout, as to stand *before the face*

of

of sin, but he shivered, and was like a *garment eaten up of moths*. This hath fretted the joynts of *Kingdomes* in pieces, and made the goodliest *houses* in the world a heap of rubbish; will make *Babylon* that sits *as a Queen*, an *habitation of Divels*, and the hold of *every foule spirit*, *and a Cage of every unclean and hateful birds*; made the Angels *Divels*, and heaven it self too *hot* for them. Never were the *like changes* made as by sinne; *grace* makes not changes of *richer comfort*, than *sin* doth of *dismal consequence*; it is made by the Holy Ghost an argument of the infinity of the power of God to *pardon and subdue* sinne, *Micah* 7. 18. Psal. 39 11. Zech. 5. 4. Rev. 18. 2.

3. Bear all afflictions incident to an holy course chearfully. The Martyrs went joyfully into the *fire*, because the *flames of hell* were quenched to them; bore their *Crosse* easily, because *no curse* and *damnation* to them in Christ Jesus, *Gal.* 3. 13.

4. Reduce your anger to the similitude of Gods, which is very *slowly kindled*, and is an intense holy displicence *only* against sin; and is cleans'd from all dregs of rashnesse, injustice and discomposure; such zeal should eat us up. Psal. 103. 8. John 2. 17.

Dorf Manton

MANS IMPOTENCY TO Help himself out of that misery.

ROM. 5. 6.

For when we were yet without strength, in due time Christ dyed for the ungodly.

IN this Chapter there are two parts; in the first the Apostle layes down the *comfortable fruits* and *priviledges* of a *justified estate*; in the second he argues the *firmnesse* of these comforts, because they are so *rich* that they are scarce *credible*, and hardly received. The *firmnesse* and *soundnesse* of these comforts the Apostle representeth by a double *comparison*. 1. By *comparing Christ with Christ*; and 2. *Christ* with *Adam*. *Christ* with *Christ*, or *one benefit* that we have by him with another, from the Text to *ver.* 12. then *Christ* with *Adam*; the *second Adam* with the *first*, to the end of the Chapter.

In comparing *Christ* with *Christ*, three considerations do occur.

1 The efficacy of his love towards us *before justification*, with the

the efficacy of his love towards us *after justification*; the argument standeth thus; if Christ had a *love* to us when *sinners*, and his love prevailed with him to *die* for us, much more may we expect his love when made *friends*; if when we were in *sin* and *misery*, *shiftless*, and *helpless*, Christ had the heart to die for us, and to take us with all our faults; will he cast us off after we are *justified* and *accepted* with God in him? this love of Christ is *asserted* in the 6. verse, *amplified* in the 7. and 8. verses; and the *conclusion* is inferred verse 9. *much more then being now justified by his blood, we shall be saved from wrath through him.*

The second Comparison is of the efficacy of the *death of Christ*, and the efficacy of the *life of Christ*; 'tis absurd to think that Christ *rising* from the dead, and *living* in heaven, should not be as powerful *to save*, and bring us to God, as *Christ dying* was to *reconcile* us to him.

The third Comparison is the *privative mercy*, or being saved *from hell*, with the *positive mercy*, or obtaining a title to *heaven*. Verse 11. and *not only so, but we joy in God, as having now received the atonement.*

2. For the comparison between *Christ* and *Adam*, the sum of it is, that *Christ* is more *able to save*, than *Adam* to *destroy*; and therefore *justified persons* need to fear nothing. As *Adam* was a *publick person*, and root of man-kinde, so is *Christ* a *publick person*; for *Adam* was* πτπ῀ μέλλοντ῀. *Adam* was a publick *person*, but a *finite person*, having no *intrinsick value* in himself, and only was *all us* by *divine institution*; but Christ besides the *institution* of God, was an *infinite person*; and therefore there is a πολλῷ μᾶλλον, a *much more* upon Christ; his *sacred vertue* exceedeth that *cursed influence* of *Adam* in many particulars, amply set down in the latter end of the Chapter by the Apostle.

* *The figure of him that was to come.* Rom. 5.

The words begin the first Comparison. In them,

1. The condition wherein we are by nature, is set forth by two notions, *ungodly*, and *without strength*; the one noteth we have *no worth* to move God to help us, for we were *ungodly*; the other, that we have *no power* to help our selves, for we were *without strength*; we were *without strength*, and so *need* help; *ungodly*, and so *refused* help.

2. The *means* of our recovery, Christ died for us.

3. The *ſeaſonableneſſe* of our redemption, in due time.

For the firſt notion whereby our natural eſtate is expreſſed [*ungodly*] I ſhall paſs it by; the next notion [*without ſtrength*] will yield us this point:

That man faln, is deſtitute of all power and means of riſing again, or helping himſelf out of that miſery into which he hath plunged himſelf by ſin.

This will appeare if you conſider his condition with reſpect *to the Law*, or with reſpect to *the Goſpel*, and thoſe *terms of grace* which God offers in Chriſt; the former more properly falls under the conſideration of this place; but becauſe of the method of this exerciſe, you expect the diſcuſſion of the latter alſo, I ſhall take occaſion from hence to ſpeak of that.

1. *With reſpect to the Law*; that will be underſtood by a view of that Scripture that expreſſeth the *tenour* of the Law; *Gal.* 3. 10. *Curſed is every one that continueth not in all the words of this Law to do them*; where is conſiderable,

1. *The duty* it *exacts*.

2. *The penalty* it *inflicts*.

3. *The operation* that both theſe have upon the *faln creature*.

1. *The duty it exacts*; an *innocent nature* that is preſuppoſed for the perſon muſt *continue*; it doth not ſay *Now begin*; the ſentence of the Law, doth not ſuppoſe man as *lapſed* and *faln*, or as having *already broken* with God, but as in a *good* and *ſound eſtate*; and then *univerſal, perpetual, perfect obedience* is *indiſpenſably* required; he muſt continue *in all things* with *all the heart*, and that *continually*; if he fails in *one point*, he is gone; this is perſonally exacted of all men, as long as they abide under *Adams Covenant*; he *that doth them ſhall live in them*, and *the ſoul that ſinnes ſhall dye*. Now if God ſhould call us to an account, for the moſt *inoffenſive day* that ever we paſſed over, what would become of us? *Pſal.* 130. 3. *If thou ſhouldeſt mark iniquities, O Lord, who could* ſtand?* better never born, than to be liable to that judgement, when the Law ſhall take the ſinner *by the throat*, and ſay, *Pay me that thou oweſt*; what ſhall the poor wretch do? ſo that here we are *without ſtrength*, altogether unable to come up to the obedience of the *Law of works*. Rom. 8. 3. *The Law can*

*That is, *reſtat in curia*, be able to make a bold defence.

make

make nothing perfect, because 'tis become weak through our flesh; to faln man it establisheth a *course of punishing* sin, not of *taking away sin*; we may *increase the debt*, but we cannot *lessen* it; if our *obedience* were *exact* for the *future*, (let us suppose it) yet the *paying of new debts doth not quit old scores*; they that could not keep themselves when *intire* and *innocent*, cannot *recover* themselves when *lost* and *faln*.

2. The *penalty it inflicts*, *Cursed is every one*; how *cursed*? cursed in *all that he hath*, Deut. 28. 15, 16, 17, 18. All his enjoyments become a snare, and temporal comforts do but harden him, and prepare him for a greater misery. Cursed *in all that he doth*; his *prayer* is turned into *sin*; his *hearing*, the *savour of death unto death*; all his toyle and labour in outward service is to no purpose. *Prov.* 21. 27. *The sacrifice of the wicked is abomination, how much more when he bringeth it with a wicked mind?* At the best 'tis but an *abomination*, God will not accept an offering at his hands, much more when 'tis *polluted with sinful* and *evil aimes*; but this is not all; he is *cursed for evermore*, the *Law* bindeth him over *body* and *soul* to *everlasting torments*, and in time he shall hear that dreadful sentence, *Matth.* 25. 41. *Go ye cursed into everlasting fire prepared for the Divel and his Angels*; there is but the *slender thread* of a fraile life that hinders the execution of this sentence upon him; a sinner stands upon the very brink of hell, and ever and anon is ready to be cast in, where he shall eternally lie under the wrath of God; so that here we are without strength, because we cannot satisfie the justice of God for one sin, but are *alwayes satisfying*, and can never be said to *have satisfied*; like a poor man that pays a debt of a thousand pounds by a farthing a week.

3. Consider how this works with him; *an exaction of duty* under so *severe a penalty*, doth either *terrifie*, or *stupifie* the conscience; he that escapeth the one, suffereth the other; or else thirdly, doth *irritate corruption*; or fourthly, obtrude us upon a *sottish despaire*, so as to give over all *endeavours* and *hope of* salvation.

First, Sometimes *it terrifieth*, that's easily done; the conscience of a sinner is a sore place; they are *all their life time subject to bondage*, Hebr. 2. 14. There is a *hidden fear* in the heart of a wicked man not *alwayes felt*, but *soon awakened*, either by a *sound conviction*

conviction from the Word, or *some sore judgment*, or by the *agonies* of *death*, or *serious thoughts* of the world to come; *Felix* trembled when *Paul* did but mention *Gods judgment*, Acts 24. 25. the *Prisoner* makes the *Judge* tremble; a sinner is afraid to think of his condition; if God do but a little break in upon his heart, do what he can, he lies under the bondage of a *wounded spirit*, and where ever he goes (like the Divels) he carrieth his *own hell* about with him.

Secondly, If it *terrifieth* not the conscience, it *stupifieth* the conscience, that they grow senseless of their misery, *past feeling*, Ephes. 4. 19. and that's a dangerous *Crisis* and estate of soul, when once a man comes to that, and goeth like *a fool to the correction of the stocks*.

Thirdly, it irritateth their inbred corruption. *Rom.* 7. 9. *The Commandment came*, that is, in full conviction and power, *and sin revived*, and I *dyed*; the more we understand of the *necessity of our subjection* to God, the *more opposite* is the soul to him; as *a Damm* makes *a River* or *strong streame* the more violent, or *as a Bullock* at the *first yoking* becometh the more *unruly*.

Or Fourthly, It breedeth a *sottish despaire*. Jer. 18. 12. *There is no hope, therefore we will walk after our own devices, and do every one according to the evil imaginations of our own heart*; 'tis to no purpose to speak to us, or strive further about us; (as if they had said) there is *no hope*, and therefore we will live as we list without any further care of turning to God; this is the worst kinde of despaire, when a man is * *given up to his own hearts lust*, and runneth headlong in the way of destruction without hope of returning; there is more hope of them that are under *despairing fears*, or a *terrified conscience*, than there is of those which are under *despairing resolutions*, or a *stupid* and *sottish obstinacy*: thus as to the Law man is helpless.

* Psal. 81. 12.

2. Consider man as to *terms of grace offered in the Gospel*; he is still *without strength*, not only in a damnable condition by *the Law*, but without grace, *unable* to accept the *Gospel*; this will appear by two considerations.

1. By those *emphatical terms* of Scripture by which the *Case* and *Cure* of man is set forth.

2. By

2. By those *positive assertions* whereby all power is denied to man to convert himself to God, or to do any thing that is *spiritually good.*

1. Those emphatical expressions which represent { His *Case.* / His *Cure.*

1. His Case; the Scripture sets forth mans condition thus, that he is *born in sin*, Psal. 51. 5. and things *natural* are not *easily altered*; *greedy of sin*, Job 16. 15. *He drinketh in iniquity like water*; it noteth a vehement propension; as greedy to sin, as a *thirsty man* to drink; *thirst* is the most implacable appetite, *hunger* is far better born; but this you will say is but now and then in a *great temptation*, or *vehement passion*; no, *Gen.* 6. 5. *Every imagination of the thought of his heart is evil, only evil, and that continually*; by how many aggravating and increasing circumstances is mans sin there set forth! there is in him a Mint alwayes at work, his *minde* coyning *evil* thoughts, his *heart* evil *desires*, and *carnal motions*, and his *memory* is the *closet* and *store house* wherein they are kept. But may not a man be reclaimed, is not this his bondage and trouble? no, his heart is a *heart of stone*, Ezek. 36. 26. that is, *inflexible*, *insensible*; when God useth the *Word*, some *common motions* of his Spirit, some *rouzing providences*, yet all in vain; for mans heart is *deceitful above all things, and desperately wicked*, Jer. 17. 9. inventing shifts and excuses to avoid God, and to cheat it self of its own happiness. But is not the New Testament more favourable than the Old? or is not man grown better, since there was so much grace discovered! I answer, No; there is a *perfect harmony* between the Testaments; there you will finde man represented as a *childe of wrath by nature*, Ephes. 2. 3. even the *Elect* as well *as others*, to be a *servant of sin*, Rom. 6. 17. Never such an *imperious* Master, never such a *willing servant*; sin never leaveth *commanding*, and we *love* the work; you will finde him again expressed as one averse from God, *alienated from his life*, Ephes. 4. 18. 'Tis a melancholy thought to a carnal heart to think of *the life of God*, as *an enemy to the Law*, Rom. 8. 7. One that neither *can*, nor *will* please God; as *blind*, and knoweth not what to do, 2 *Pet.* 1. 9. and this *blindnesse spiritual*, is worse than *bodily*; a man that is *blind in body*, seeketh

for

for a *fit guide*, as *Elymas* when he was ſtricken blinde, *ſought about for one to lead him by the hand*, Acts 13. 11. as *weak* and *without ſtrength* here in the Text, yea, ſtark *dead in treſpaſſes* and *ſins*, Epheſ. 2. 5. yea, worſe than dead; a dead man doth no more hurt, his evil dieth with him; but there is a *life of reſiſtance* and rebellion againſt God that goes along with this *death in ſin*. Now put all this together, and you may ſpell out *mans miſery*, what a wretched *impotent creature* he is in his *natural eſtate*; the Scripture does not ſpeak this by *glances* or *ſhort touches*; neither is it an *Hyperbole* uſed once or twice, but every where, where it *profeſſedly* ſpeaks of this matter; certainly man contributeth little to his own converſion; he cannot *hunger* and *thirſt after Chriſt*, that *drinks in iniquity like water*; there is nothing in nature to carry him to grace, who is *altogether ſinful*; if the Scripture had only ſaid that man had *accuſtomed himſelf* to ſin, and was not *born in ſin*; that man were *ſomewhat prone to iniquity*, and *not greedy* of it; and did *often* think evil, and not *continually*; that man were *ſomewhat obſtinate*, and not a *ſtone, an adamant*; if the Scripture had only ſaid that men were *indifferent* to God, and not a *profeſſed enemy*; if *a captive* of ſin, and not *a ſervant*; if only *weak*, and not *dead*; if only a *neuter*, and not a *rebel*; then there might be ſomething in man, and the work of converſion not ſo difficult, but the Scripture ſaith the quite contrary.

2. *The Cure*; certainly to remedy ſo great an evil requires an *Almighty power*, and *the al-ſufficiency of grace*; therefore 'tis good to ſee how converſion is deſcribed in Scripture; ſometimes by *enlightning the minde*, Epheſ. 1. 18. *and the eyes of your underſtandings being enlightned, &c.* Man the *wiſeſt creature* on this ſide heaven, is *ſtark blinde* in the things of God; though he hath the *light of nature*, and can put on the *ſpectacles of Art*, and dreſſe his notions of divine things by *the glaſſe of the Word*, yet ere the cure is wrought, ſomething muſt be done upon the *faculty*; the *eyes of our underſtandings* muſt be *enlightned*, as well as the *object revealed*; I but this infuſion of light is not all; the Scripture ſpeaks of *opening the heart*. Acts 16. 14. *He opened the heart of Lydia*; God doth not only *knock* at the heart, but *open* it; he knocks many times by the *outward means*, but findes no entrance; yea, as one that would open a door, he tries key after

after key, till he hath tried all the keys in the bunch; so does God use means after means, but till he * *putteth his fingers upon the handles of the lock*, the door is not opened to him; well then the *mind* must be *enlightned*, and the *heart opened*; if these words are not emphatical enough, you will finde *conversion* expressed by *regeneration*. *Joh.* 3. 3. *Except a man be born again*, &c. Mark, we must not only be *reformed*, but *regenerated*. Now because *generation* is an ordinary work of nature, and often falls out in the course of second causes, therefore 'tis expressed by the Metaphor of *resurrection*, Ephes. 2. 5. But that which hath been, may be againe; therefore 'tis called a Creation, *Eph.* 2. 10. we are *ποίημα ἀυτῦ his workmanship*, 2 Cor. 4. 6. 2 Cor. 5. 17. Psal. 51. 10. yea, further 'tis expressed by *victory*, 1 *Joh.* 4. 4. or the *bearing* and *binding the strong man*, by one that is stronger than he. *Luk.* 11. 21, 22. by *bringing into Captivity every proud thought*, 2 Cor. 10. 5. All these expressions doth the Scripture use, to set out the *mystery of grace*; one expression may not enough be heeded, and therefore are many types and figures of it used, that what is wanting in one notion, may be supplied by another; as let us gather them up a little, there must be not only *light in the mind*, but the *heart must be moved*, and that not a *little stirred*, but *changed*, fashioned anew, *born again*; and because generation supposeth a previous disposition in the matter, not only is it called *regeneration*, but the term *resurrection* is used, in which the matter is *wholly unprepared*; but yet because still here is matter to work upon, therefore 'tis called *Creation*, which was a *making all things out of nothing*; God works faith, where there is no faith; and repentance, where was no repentance; and *calls the things that are not, as though they were*; but now because sin makes us worse than nothing; and as in *Creation*, as there was nothing to help, so there was nothing to resist and hinder; therefore 'tis expressed by *victory*, implying the opposition of Gods work, and the resistance that there is in the heart of man, till it be over-powered by grace.

* Cant. 5. 4, 5.

2. The next proof is from those *assertions*, whereby all power is denied to man to convert himself to God, or to do any thing that is spiritually good; as when 'tis said he *cannot know*, 1 Cor. 2. 14. he *cannot believe*, Joh. 6. 44. he *cannot obey*, Rom. 8. 7. nay to instance in single acts, he *cannot think a good thought of*

himself, 2 Cor. 3. 5. he cannot *speak a good word*, Mat. 12. 34. *How can ye, being evil, speak good things?* he *cannot do any thing*, *John* 15. 5. He doth not say, *nihil magnum*, but *nihil*; not *no great thing*, but *without me ye can do nothing*. Well then, when man can neither *know*, nor *believe*, nor *obey*, nor *think*, nor *speak*, nor *do* any thing without grace; surely man is *without strength*, wholly impotent and unable to turn himself to God.

But here is an Objection; If it be so, how can these things stand with the *mercy of God*, as the *Creatour* of man-kind, to require the *debt* of him that is not *able* to pay? with the *Justice* of God as *the Judge of the world*, to *punish* him with *eternal death*, for the *neglect* of that which he *could* not performe? or with the *wisdome* of the *supreme law-giver*, to *exhort* him by promises which hath no power, to do what he is exhorted unto?

I answer to the *first*; God doth not lose *his right*, though man hath lost *his power*; their *impotency* doth not dissolve *their obligation*; a *drunken servant* is a *servant*, and 'tis against all reason the *Master* should lose his *right to command* by the *servants default*; a *Prodigal debtour* that hath nothing to pay, yet is liable to be sued for the debt without any injustice; God contracted with us *in Adam*; and that obedience he requireth is not only due by *Covenant*, but by *Law*; not only by *positive Law*, and *contract*, but by *immutable right*; 'tis harsh men think to suffer for *Adams fault*, to which they were not conscious, and *actually consenting*; but every man will finde *an Adam* in his *own heart*; the *old man* is there, wasting away the *few remaines* of *natural light* and *strength*; and shall not God challenge the debt of obedience from a *debtour* that is both *proud* and *prodigal*? we are *proud*; for when we are *miserable*, we think our selves *happy*; and when we are *poor*, we think our selves *rich*; and when we are *blind*, we conceit our selves *very seeing*; and when we are *naked*, we think our selves *well clad*, Rev. 3. 17. and therefore God may *admonish* us of our duty, and *demand his right*, if for no other reason, but to shew us *our impotency*, and that we may not pretend that we were not call'd upon for what we owe; and as man is *proud*, so he is *Prodigal*; we spend what is left, and throw away those relicks *of conscience*, and *moral inclinations*, which escaped out of the ruines of the fall.

2. As

2. As to the second, How God can *with justice* punish him for the neglect of what he could not do?

I answer, our *natural impotency* is *voluntary*. We must not consider man only as *impotent to good*, but as *delighting in evil*, and loving it with all his heart; as man *cannot*, so he *will not* come to God, *John* 5. 40. our *impotency* lies in our *obstinacy*, and so man is left without excuse; we *refuse* the grace that is offered to us, and by continuing in sin, increase our bondage, our *inveterate customes* turning to *another nature*.

3. As to the last, how God can *exhort* and *persuade* us.

For answer, suppose we should say, This is only for the *elects sake*, who certainly *are the called according to purpose*, Rom. 8. 28. whereas others are called *obiter*, *by the by*; and as they live intermingled with them; if the elect did *dwell alone*, and were a *distinct community* by themselves, the objection were plausible; but they are hidden amongst others, and therefore the Reprobate have the like favour in the *external means* with them; the world standeth for the elects sake, yet the Sun doth not shine upon them alone, nor the showres fall upon their fields alone; or let me illustrate it thus, The *sun shineth*, though *blind men* see it not; the raine falls upon the *Rocks* and *Mountains*, as well as the *fruitful Valleys*; so are exhortations of duty promiscuously rendred to good and bad; this might be answer enough: but that which I rather say, is, that these exhortations have their use, for they carry their *own blessing* with them, to them to whom God means them for good; the word has a *ministerial subservi-ency* to the power of God; as when Christ said, *Lazarus come forth*, it raised him out of his grave; as for others that are not *converted* by them, 'tis for their *conviction*, and to *bridle their fierceness*, and a means to *civilize* them, and keep them from growing worse, whereby many *temporal blessings* do accrue to them; as *Pagan Rome* flourished in all manner of vertue and successe, as long as *moral precepts* were in force; but of this more in the next objection.

2. Objection. If man be so altogether without strength, why do ye presse him to the use of means?

I answer, though man cannot *change* himself, yet he is to *use the means*; and that for several reasons.

1. That we may *practically see* our own weakneſſe. Men think the work of grace is eaſie, till they put themſelves upon a trial; the *lameneſſe of the arme* is found in *exerciſe*; *apply thy heart to underſtanding*, then *cry for knowledge*, Prov. 2. 2, 3. Whoſoever ſets himſelf in *good earneſt* to get any grace, will be forced to *cry* for it before he hath done; we never ſeek ſtrength at Gods hands in ſo feeling a manner, till our experience convince us of our weakneſſe; when a man goes to lift up a piece of timber heavy, above his ſtrength, he is forced to call in help.

2. The *uſe of the means* we owe to God, as well as *the change of the heart*; we lie under a *moral obligation* to uſe them; God that hath required *faith* and *converſion*, hath required *prayer, hearing, reading, meditating*; and we are bound to obey, though we know not what good will come of it; as * *Abraham obeyed God, not knowing whither he went*; and *Peter*, when there was little hope, ſaith, *Luke* 5. 5. *Howbeit, at thy command*, &c. our great rule is, *We are to do what he commandeth, and let God do what he will.*

*Heb. 11. 8.

3. To *leſſen our guilt*; for when men do not uſe the means, they have *no excuſe*, 'tis *plaine lazineſſe*, and *want of will*, not *want of power*; when we will not ſo much as try to come out of our condition, we *love our bondage*, and ſhut the door upon our ſelves; or as that phraſe, *Acts* 13. 46. *judge our ſelves unworthy of eternal life*; paſſe ſentence upon our own ſouls; 'tis a ſign we care not whether God ſhew us mercy yea or no, for you will not ſo much as beſtow a thought upon it; you come under the cenſure of *wicked* and *ſloathful ſervants*, Mat. 25. 26.

4. There is encouragement in the uſe of means, many wayes.

1. If we do not ſomething, we ſhall *grow worſe*; ſtanding pools are apt to putrifie; man is of an *active nature*, either *growing better* or *worſe*; when we do not *improve* nature, we *deprave* it; Jude 10. *They corrupt themſelves in what they know naturally*; *voluntary neglects*, draw on *penal hardneſſe*, and ſo your *impotency* is increaſed; there is this benefit of uſing meanes; it prevents *much ſinne* and *hardneſſe of heart*; 'tis like *the embalming of a dead body*; it keeps it from *ſtinking*, though it does not *reſtore life.*

2. With-

2. Without the use of means they can never *hope* for any thing. *Rom.* 10. 14. *How shall they believe without a Preacher?* If ever I meet with God, with Christ, it must be in this way *; 'tis good to *lie at the Pool*, as the poor man did who was unable to get in when the Angel stirred the waters; marriage is instituted for the propagation of mankinde; yet the *soul is of God only*: no man abstaineth from marriage because he cannot beget a *reasonable soul*; so grace is *of God*; but hearing, reading, praying, are the *instituted meanes*, and we must not abstaine from these means, because grace is not of our selves, but God.

* John 5. 3, 4, 5

3. *It may be God will meet with us*; 'tis the *ordinary practice* of his free grace so to do, and its good to make tryal upon a *common hope*. Acts 8. 22. *Pray if it be possible, &c.* There is a *great uncertainty*; yet pray; 'tis Gods usual way to *meet* with them that *seek* him. Luke 11. 8. For his *importunities sake*; διὰ τὴν ἀναιδείαν, for his * impudence, God is not engaged, but who knows what importunity may do? he may, and he may not give grace, but usually he doth; 'tis *Gods usual way to bless mans industry*, and yet all they that labour have not an *absolute certainty* of successe; who would forbear ploughing because in one year of ten there may happen a dearth or a *lean harvest*? Act, God may come in (for usually he doth) with his influence and blessing.

* And so fitly expressing our restlesnesse in the use of means.

Let me now give you some reasons why God permits this weaknesse and want of strength to lie upon the false creature.

1. To exalt the *freeness*, and *power* of his grace; first, the *freenesse of his grace*, for God hath shut up all under the curse, that there may be no way of escape but by *his mercy*; their eternal ruine and damnation is else certain and inevitable. *Rom.* 11. 32. *God hath concluded them all under unbelief, that he might have mercy upon all*; συνέκλεισε, that's the word, the state of unbelief is there compared to *a prison*; made sure and fast with iron bars and bolts; and *by* Gods permission man hath *shut up himself* in such a prison, that *mercy alone* might open the door to him; *Jew* and *Gentile* lies *fast bound* with a *chaine* that can be loosened by no hands but Gods; so *Gal.* 3. 22. *The Scripture hath concluded all under sin, that the promises by faith might be given*

to them that believe; 'tis the same word and notion, we may mourn and sigh through the grates of the *flaming prison*, but can never get out till God look upon us in mercy thorough Christ: And so also the *power of his grace*, in rescuing us out of this misery; 'tis a *mighty power that works in them that believe*, Ephes. 1. 19. When we consider it, we may wonder at it that ever *such a change* should be wrought in us that are so *carnal*, so *obstinate*. 1 Pet. 2. 9. *Who hath called us out of darkness into his marvellous light*; 'tis indeed *marvellous* that ever we should get out of the *prison of sinne*; more miraculous than *Peters* getting out of prison, having so *many chaines* and *doores*, and *keepers* upon him, *Acts* 12.

2. To *humble the creature* throughly *by* a sense of their own *guilt*, *unworthinesse* and *nothingness*; in our natural state we are *ungodly* and *without strength*; why has God permitted it? that every mouth might be stopped, and all the world may become guilty before God. *Rom.* 3. 19. ὑπόδικος τῷ Θεῷ, liable to the processe of his revenging justice, and so to humble us for our inability and obstinacy that we may go complainingly to God, saying, Lord, *I am as a Bullock unaccustomed to the yoke.* Jer. 31. 18. Whosoever hath passed this tryal, doth sensibly finde it.

Use of all; 1. To the *unconverted*, to be sensible of their condition, and mourn over it to God, acknowledge *the debt*, confesse your *impoteney*, *beg pardon* and *grace*, and in an humble sense of your misery endeavour earnestly to come out of it. By such Doctrines as these, men are either *cut at heart*, Acts 7. 54. or *pricked at heart*, Acts 2. 37. which is the *far more kindly work*; some mens *hearts* and *lusts* are *exasperated*, and they *rage* and *storme* when they are warned of their *danger* by a *closer application*; Oh 'tis better to *bemoane your selves*, than *fret* against the Lord, and yield to a *sottish despaire*; there is *some hope* when *conviction* ends in *groaning* rather than *murmuring*: And you do not fret against the *Lords Soveraignty*, but *complaine* to him of the *naughtinesse of your hearts*, begging his grace for Christs sake; therefore go and lie at his feet, and say, Lord, *I have a blinde minde, a froward heart, none more; I shall never of my self flie the evil forbidden, performe the good commanded, renounce these bewitching lusts,*

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take up such a course of service to thy blessed Majesty; O take away this stony untractable heart, &c. You are *in Prison*, but you are *Prisoners* of hope if you do so.

2. To presse the *Converted to thankfulnesse*; we were once in such a pitiful case till God plucked us as *brands out of the burning*; we were utterly miserable and destitute of all good. O blessed be God that *opened the Prison door*, and *proclaimed deliverance* by Christ to *poor Captives*, and not onely *proclaimed* it, but *wrought it* for us; none but an *Almighty arme* could loosen the Bolts, and shut back the many Locks that were upon us. *Peter*, when the Angel made his Chains fall off, *considered the matter*, Acts 12. 12. and went to give thanks among the Saints: Oh when there were so *many Doors* and *Bolts* upon you, such difficulties and disadvantages in the way of your conversion; *Consider it*, and bless God for your escape. *Blessed be the Lord that gave me counsel in my reines*, Psal. 16. 7.

3. Let us *compassionate* others that are in this estate, *poor souls* in what a sad condition are they! We have not usually such a *deep sense* of their misery as we should have; *Israel* was to *pity strangers*, because *they were once strangers in the Land of Egypt*; we our selves have been in *the house of bondage*: O pity poor *captive* souls: Especially doth this concern *the Ministery*; they that do *induere personam Christi*, that stand in the *stead of Christ*, should *induere viscera Christi*, put on the *bowels of Christ*. Phil. 1. 8. *God is my Record how greatly I long after you in the bowels of Christ Jesus*; when we were *ungodly*, and *without strength*, Christ *dyed* for sinners, and wilt not thou *labour* for them, and employ thy Talent to Edification? Oh if we had more weighty thoughts about the *worth* and *danger* of souls, we would not do the Lords work *so sleepily* as usually we do, but as *co-workers with God* we would *beseech* you with all earnestnesse not *to receive the grace of God in vain*, 2 Cor. 6. 1. Every advantage should be taken hold off; as a sinking, perishing man, if it be but a bough in the waterscatcheth at it, so should we presse you to improve all *closer applications* and *Ministerial helps*, and that with *compassion* and *tendernesse*, as having our selves been acquainted with the heart of a poor *impotent captive sinner*.

THE

THE COVENANT OF Redemption OPENED.

Isa. 53. 10.

When thou shalt make his soule an offering for sinne, he shall see his seed, &c.

* *Non tam Propheta dicendus est quam Evangelista.* Ep. ad Paulam & Eustochium. tom. 3. p. 9. *Quanto Prophetа hic aliis antecellit Prophetis, tanti hæc ejus. c. 53. edita Prophetia cæteris ejus præstare videtur oraculis.* Mouſ. *in Præf. ad com. in c. 53. Isaiæ.*

OF all the Prophets, this Prophet *Isaiah* was the most *Evangelical Prophet*; (* *Hierome* calls him *Isaiah* the *Evangelist*) Of all the Propheſies of this Prophet, that which you have in this Chapter, is the most *Evangelical Propheſie*. I do not remember any one piece of Scripture in the *Old* Teſtament, ſo often cited in the *New* Teſtament, as this 53. chapter of *Isaiah*, it being cited there no leſſe than *eight* or *nine* times.

The

The *Eunuch* you read of in the Gospel, was converted by a part of it; after God by the Ministry of *Philip*, had opened his eyes to see Christ held out in it. Acts 8. 30, &c

In the whole Chapter you have a most lively and full description and representation of the humiliation, death and passion of Jesus Christ; which indeed is so exact, and so consonant to what hath fallen out since, that *Isaiah* seems here rather to pen an *History*, than a *Prophecy*.

That Christ all along is here treated upon, and not the sufferings of the Jewish State, I shall not now insist upon. *Philip* when he had this Scripture before him, *he preached Jesus*, Acts 8. 35. —— Christ brings it down to himself, *Mark* 9. 12. —— And the matter of it is so convictive, from that cleare light that goes along with it, that several of the *Jews* in the reading of this Chapter, have been brought over to the Christian Religion, as not able to stand out against the light and evidence of it. *Ingenuè profiteor illud ipsum caput ad fidem Christianam me adduxisse; nam plus millies, illud caput perlegi, &c. Joh. Isa. Levit. vid. Herneb. contra. Jud. l. 6. c. 1. p.* 408.

The time allotted for this exercise being but short, I must fall upon my work presently.

I come to that Branch which I am to insist upon, *When thou shalt make his soul an offering for sin, he shall see his seed*, &c.

In the *verse* before you have Christs innocency, *he had done no violence, neither was any deceit in his mouth*; why then did he undergo so much? *It pleased the Lord to bruise him, and to put him to grief*. How could the Father, *salvâ justitiâ*, deale thus with an innocent person, and with his own Son too? I answer, Christ had now put himself in the sinners stead, and was become his ἔγγυος, his surety, and so obnoxious to whatever the sinner had deserved in his own person; and upon this the Father *might*, without any injustice, and actually *did*, for the manifestation of the unsearchable riches of his wisdome and love, bruise him and put him to grief. The Lord Jesus had no sin *in* him by *inhæsion*; he was *holy, harmless, undefiled*, &c. but he had a great deale of sin *upon* him by *imputation*; *He was made sin, that knew no sin, that we might be made the righteousnesse of God in him*. It pleased Christ to put himself thus under our guilt, and therefore it pleased the Father thus to bruise him. Heb. 7. 26. 2 Cor. 5. 21.

If you ask further, what had Christ to encourage him either to, or in these sufferings? Though there was infinite love in Christ to put him upon all this, and to carry him thorough all this, yet there must be something more; you have therefore here very precious *promises, made to Christ upon this his undertaking; as that, *he should see his seed, he should prolong his dayes, the pleasure of the Lord should prosper in his hand, he should see the travel of his soul, and God would divide him a portion with the great, and he should divide the spoile with the strong, because he had poured out his soule unto death,* &c.

*Mr. B. looks upon these rather as Prophesies, than as promises. *Append.* p. 39.

Verse 10.
Ver. 11.
Ver. 12.

This very briefly to clear up the Coherence of the words; I pass over the various readings of them; and also what might be spoke for the explication of them (that will come in afterwards) because I hasten to that which is my business this morning, namely, the opening of the *Covenant of Redemption.* You have heard of the misery of man by Nature, of the inability of man to help himself in this lost condition, &c. I am now to speak something to his recovery or restauration, or rather to that which indeed is the foundation of his recovery, and that is the Covenant here called, The Covenant of Redemption.

By which Covenant, I mean *that federal transaction that was betwixt God the Father, and the Son from everlasting, about the Redemption of lost and fallen man.* Understand me here aright; I am not to speak to the *Covenant of grace*, but to the *Covenant* of *Redemption.* We make a difference betwixt these two. 'Tis true, the Covenant of Redemption is a Covenant of grace, but 'tis not strictly and properly that Covenant of grace, which the Scripture holds out in opposition to the Covenant of works; but rather the means to it, or foundation of it. Amongst other things wherein these two Covenants do differ, this is one, they differ in the *fœderati*; for in the Covenant of Redemption, the *fœderati* are *God* and *Christ*; but in the Covenant of grace, the confederates are *God* and *Believers.* I lay down this as my judgement with much submission, because I know herein I differ from some of great repute, whom I very much honour in the Lord. The Lord Jesus I grant is the very *kernel* and *marrow* of the Covenant of grace; the *Mediator* of this better Covenant, *Heb.* 12. 24. the *surety* of this Covenant, *Heb.* 7. 22. the *Testator*

Musculus, &c. Dr. *Preston*, Mr. *Rutherford*, *Assemblyes greater Catech.*

of

of this Covenant, *Hebr.* 9.16, 17. The *Messenger* of this Covenant, *Mal.* 3. 1. All this is very clear; all that I say is this, that Christ is not the *persona fœderata*, but believers. The Covenant of Grace was not made with God and Christ, (as a common head) but 'tis made with God and believers; and therefore whereas the promise is said to be made to the *seed, and that seed is Christ*, Gal. 3. 16. you are to take Christ there not *personally*, but *mystically* as you have it taken, 1 *Cor.* 12. 12. *So also is Christ.*

I only say this to clear up *my* way, and therefore shall not lay down any Arguments for the confirmation of this opinion; he that desires satisfaction in this point, let him peruse the Authours cited in the Margent. To the Business in hand:

Bulkely on the Cov. pag. 28, &c *Blake on the Cov.* ch. 6. p. 24. *Baxter, his Append. to his Aphor.* p. 35, &c.

The Covenant of Redemption (I say) is that fœderal transaction, or mutual stipulation that was betwixt God and Christ in the great work of mans Redemption. I call it a *fœderal transaction*, or *mutual stipulation*, because therein lies the nature of a Covenant; 'tis (as Civilians define it) a mutual stipulation or agreement betwixt Party and Party upon such and such Termes, with Reciprocal Obligations each of the other.

That the business of Mans Redemption was transacted betwixt the Father and the Son is very clear. *Zech.* 6. 13. *The Counsel of peace shall be betwixt them both*; the Counsel of Reconciliation: How man that is now an enemy to God, may be reconciled to God, and God to him; (for whatever the *Socinians* say, the Reconciliation is not only on the sinners part, but on Gods also) this Counsel or Consultation shall be *betwixt them both*; (that is) Father and Son. I know some interpret it of Christs offices; the Priestly and the Kingly office of Christ, both conspire to make peace betwixt God and man; but I rather take it in the other sense.

That this transaction betwixt these two glorious persons, was also *fœderal*, or in the way of a Covenant, and that too *from everlasting*, is to me a very great truth, (though I am not ignorant that some learned men are not so well satisfied about it.)

For the Explication and Confirmation of this great myſtery, I will lay down theſe ſeven Propoſitions.

Prop. 1. The firſt is this: *God the Father in order to mans Redemption ſtands upon Satisfaction*; the ſinner ſhall be juſtified, but firſt God will be ſatisfied. Man is now fallen from that happy ſtate wherein at firſt God made him, and by this fall he hath offered an affront to God, and wronged God (ſo far forth as he was capable of ſuch a thing;) in this caſe therefore God will have ſatisfaction, in the *Reparation of his Honour, in the Manifeſtation of his Truth, in the Vindication of his Holineſſe and Juſtice.* 'Tis true, He being the *Perſona laſa*, he might freely have remitted the offence, and done what he pleaſed; but *ſuppoſito decreto*, (ſome go higher, even to Gods nature, which neceſſarily puts him upon the puniſhment of ſin.) I ſay, ſuppoſing Gods decree, he having decreed thus and thus, and alſo threatned thus and thus, he will have ſatisfaction; and therefore though he doth in *Election* give ſuch and ſuch freely unto Chriſt; yet for the carrying on, and *execution* of his purpoſe herein, he ſtands upon terms for the ſatisfying of his *juſtice*, (which Attribute God will advance as well as his *Mercy*; for all are alike dear to God) he will have an *offering* for *ſin* in an expiatory and propiatory way; a *price* and *ranſome* ſhall be paid him down, or the Captive ſhall never be releaſed: And in order unto this, or for the manifeſtation of this, you do not only read in Scripture of Election as to *believers*, but alſo as to *Chriſt*, whom God calls *his Elect*, *Iſa.* 42.1. The Father chooſes him, and *ſets* forth, or *fore-ordains* him, as 'tis *Rom.* 3. 25. To make ſatisfaction, without which fallen man ſhall not be taken into his favour again: who ſhall be redeemed and juſtified, but in ſuch a way that God may *declare his righteouſneſſe*: The Apoſtle doubles his Expreſſion as to this, *To declare his righteouſneſſe for the remiſſion of ſins; To declare I ſay his righteouſneſſe, that he might be juſt, and the juſtifier of him which believeth in Jeſus*, Rom. 3. 25, 26. You will have this great truth more fully inſiſted upon by another in the carrying on of this exerciſe; I will here ſay no more to it.

Iſa. 53. 10.
1 Tim. 2. 6.

Προέθετο.

Prop. 2. Secondly, The Father you ſee demands ſatisfaction; well, *To this he annexes many excellent, great and precious promiſes*; that if Chriſt would engage in this work, and undertake thus to ſatisfie, (for he alone could do it) he would do thus and thus for him;

him; as that he would fit him for the work, own him and ſtrengthen him in the work, ſucceed and proſper him in the work, and then reward him for it. And all this the Father makes good to Chriſt.

1. He *fits* him for this work, both in a large effuſion of the graces and gifts of the Spirit upon him. *John* 3. 34. *God giveth not the Spirit by meaſure unto him.* And alſo in the preparing of a body for him, *Hebr.* 10. 5.

2. He *ſtrengthens* him, and ſupports him in the work. *Iſa.* 42. 1. *Behold my ſervant* (Chriſt is our Lord, but in the work of Redemption he was the Fathers ſervant) *whom I uphold*; and therefore you finde when Chriſt was put upon the greateſt tryals, God gave in eminent ſuccour to him; as in the caſe of temptation, *Matth.* 4. 11. and in his agony in the Garden, *Luke* 22. 43. *And there appeared an Angel unto him from heaven, ſtrengthning of him.* And certainly if Chriſt had not had ſupport and ſtrength from the Godhead, he had never been able to have bore up under, and carried thorough his terrible ſharp work: You finde him encouraging himſelf, and acting faith upon this, that God would own him, and ſtand by him in this undertaking. *Iſa.* 50. 7, 8, 9. *The Lord God will help me, therefore ſhall I not be confounded; Therefore have I ſet my face like a flint, and I know that I ſhall not be aſhamed; He is near that juſtifyeth me; who will contend with me?* Pſal. 16. 8, &c. *I have ſet the Lord alwayes before me, becauſe he is at my right hand, I ſhall not be moved,* &c.

3. Further, God the Father *ſucceeds* and proſpers him in the work. *When thou ſhalt make his ſoul an offering for ſin, he ſhall ſee his ſeed, the pleaſure of the Lord ſhall proſper in his hand.* This was promiſed, and alſo made good to Chriſt in the numerous body of believers, paſt, preſent, and to come. I might here enlarge upon a *threefold gift* which the Goſpel holds forth. There's the *Fathers* gift, the *Sons* gift, and the *Believers* gift. The Fathers gift lies in Election; ſuch and ſuch individual perſons he gives to Chriſt; *Thine they were, and thou gaveſt them me,* John 17. 6. We are a free gift to Chriſt in *Election*, as Chriſt is a free gift to us in *Redemption.* The Sons gift lies in the giving of himſelf for us, *Who gave himſelf for us, that he might redeem us from all iniquity*, &c. *Tit.* 2. 14. And then there is

the Believers gift, and that is, he gives up himself to Christ, to be ruled by Christ, disposed by Christ, saved by Christ; he gives up himself *to the Lord*, 2 *Cor.* 8. 5. The Father giving believers to Christ, and promising that believers in time should also give themselves to him, was a great encouragement to Christ to give himself for believers; and if you read *John* 17. you shall see there, that Christ when he had done his work, takes much notice of the accomplishment of this promise to him, in believers (who are his seed) owning of him, and closing with him.

4. Lastly, God will and doth *reward* Christ upon his undertaking to redeem man; he tells him he shall not lose by it, *His days*
Isa. 33. 10. *shall be prolonged*; (*i. e.* his Kingdome shall be set up in the world to endure for ever) God would *divide him a portion with*
Ver. 12. *the great, and he should divide the spoile with the strong, because he hath poured out his soul unto death.* And many such promi-
Eph. 1. 21, 22. ses you have made to Christ; Accordingly; *God hath exalted him far above all principality and power, hath put all things under his feet, made him to be head over all things to the Church, given him a Name which is above every name, that at the Name of*
Phil. 2. 9. *Jesus every knee should bowe*; and all becauſe (to give satisfaction to his Father) *he made himself of no reputation, and became*
Ver. 7. 8. *obedient unto death, even the death of the Crosse.* And thus you see what the Father demands, and what he doth indent and promise to his Son, in case he will engage in this undertaking; not as if the Son was unwilling so to do, (you must not so understand it) but the work being of such a nature, so hard, so grievous, it pleased the Father thus to Treat with him.

Prop. 3. In the third place: *The Lord Jesus Christ engages in the work, accepts of the termes and conditions set before him, and undertakes to satisfie his Fathers demands.* And in order to satisfaction, (which God stands upon as you have heard before) Christ is willing to *fulfill the whole Law*, which was the rule, or measure, or standard for this satisfaction: God had been dishonoured by the violation of his Law, and the disobedience and non-performance of it was that which kept God and the sinner at a distance, and therefore he will only be satisfied and reconciled upon the fulfilling of it; here is my Law saith God, satisfie it, and my justice is satisfied.

You

You must know this, that though a sinner as to *himself*, is justified upon the termes of the *Covenant of grace*, yet as to his *surety*, he is justified upon *the Covenant of works*; for the surety must pay the whole debt, and the Father will bate him nothing.

Object. Where is then, some will say, the freenesse of grace in the justifying and acquitting of a sinner? if God will be satisfied to the utmost, what becomes of mercy? if the surety pay the debt to the Creditor, is it any great favour for the Creditor to let the debtor out of prison?

Sol. To this I answer, *Free grace is very well consistent with full satisfaction*; and notwithstanding the latter the former is very glorious, partly because God himself found out this way of satisfaction, partly because God accepts it for the good of the sinner, as though he had made it in his own person: That place of the Apostle is observable, *Being justified freely by his grace, through the Redemption that is in Jesus Christ*, Rom. 3. 24. Notwithstanding Redemption by Christ, yet we are justified freely; as freely as though Christ had done and suffered nothing at all. But this is a digression.

I say, the Father demanding the fulfilling of the Law, Christ undertakes to do it; and therefore he willingly puts himself under this Law. *When the fulnesse of time was come, God sent forth his Son, made of a woman, made under the Law, to Redeem them that were under the Law, that we might receive the adoption of Sonnes*, Gal. 4. 4,5. And he submits not only to the *duty* of the Law, but also to the *penalty* of the Law; not only to *do* what the Law enjoynes, but also to *suffer* what the Law threatens; and the former he makes good by his *active* obedience, the latter by his *passive* obedience.

Quod requirit lex, nempe tum plenam pœnæ reatibus nostris debitæ luitionē ut à condemnatione liberemur; tum plenam legis præstationē ut ad æternam vitam in qvoi inveniamur, ex illa promissione, Hoc fac & vives. Beza.

To open this a little further, Christ here doth two things.

First, *He undertakes to performe the whole moral Law*; and therefore when he comes into the world, his eye was upon this; *Thus it becometh us to fulfill all righteousnesse*, Mat. 3. 15. *I am not come to destroy the Law, but to fulfill*, Mat. 5. 17. And all this Christ did for our good, *that the righteousnesse of the Law might be fulfilled in us*, Rom. 8. 4. a very convincing place for the *imputation of Christs active obedience.*

Se-

Secondly, *Whereas a special Law was laid upon him, as he was our Mediatour; he is willing also to obey that in order to our redemption.* That Christ should die was no part of the *moral* law, but it was a *positive* special law laid upon Christ; well, he makes it good: I lay down my life, *this Commandment have I received of my Father, Joh.* 10. 18. Christ as Mediator had a command from his Father to die, and he observes it; And to be short, whatever the Father put him upon in his whole Mediatory work, he did it all; so he tells us, *I have finished the work which thou gavest me to do, Joh.* 17. 4.

4. Prop. Fourthly, *In this federal transaction betwixt the Father and the Son, both parties were free*; here was no necessity, co-action, or any thing of this Nature, but both were free.

The *Father* was free in his demands of satisfaction; he might have let man alone in his state of guilt and wrath, he might have suffered all man-kind to have perished, and to be thrown into hell; he had been infinitely happy in himself, though there had been no such thing as Redemption by Christ. 'Tis true, without this, God had not had satisfaction to his justice (for if *Adam* and his posterity had burned in hell to all eternity, all would have been nothing in a way of satisfaction) but there had not been the least diminution of his essential glory and blessedness in himself.

The *Son* is free too on his part; he freely consents to the terms of this Covenant; and in the fulness of time, freely engages in the making of them good. *Heb.* 10. 5. *Lo I come to do thy Will, O God.* Psal. 40. 8. *I delight to do thy Will, O God, yea, thy* Ver. 6. *Law is within my heart.* And therefore he sayes there, *Mine ears* Exod. 21. 6. *hast thou bored.* As the servant in the Law, when he was willing to stay with his Master, and to do his work, his eare was *bored*; so 'twas with Christ, he was willing to serve his Father in this business, the greatest that ever was carried on in the world, and therefore sayes he, *Mine eares hast thou bored.* Christ was free in all his obedience; and if it had not been free and voluntary, it would not have been satisfactory or meritorious: whatever he did or suffered, it was from love, not necessity. This truth is so evident from the whole current of the Gospel, that I need not enlarge upon it.

Fifth-

Fifthly, *The two persons in this blessed Covenant, they do mutually trust each other*; I say they do mutually trust each other, for their respective making good the termes of this Covenant: the Father trusts the Son, and the Son trusts the Father; the Father trusts the Son for the *making of his soul an offering for sin*; the Son trusts the Father *for the seeing of his seed*: To bring this assertion down to time; in the times of the *Old Testament*, the Father trusts the Son; in the times of the *New Testament*, the Son trusts the Father. Before the coming of Christ, the Father takes up the Patriarchs and others to heaven, upon assurance of this, that Christ in the fulnesse of time, would take our nature upon him, and therein make full satisfaction: Christ having promised to do thus, the Father takes his word, and so takes up old Testament-believers to glory. *Since the coming of Christ*, the Son now trusts his Father; for he hath offered up himself, paid down the full ransome, and yet he doth not reap the full benefit of it, many believers being not yet glorified; but he trusts his Father, that one by one they all shall be so in due time. This may seem to be but a notion. I confesse we have no place of Scripture positively asserting this, but the nature of the thing demonstrates it; for there being some distance of time in what was to be done by both persons, there must be a mutual trusting each of the other. 5. Prop.

In the sixth place; *These two persons all along in their proper and peculiar transactions, they deal each with the other as under a Covenant, and they hold each other to the termes of the Covenant that was betwixt them.* (Not that there's any question of their breaking of it; but thus we may with an humble reverence conceive of it) The Father holds the Son to the engagement on his part; he will not *spare* him, or bate him any thing; satisfaction he will have to the utmost, though it cost his life and blood; And therefore you may observe the prayer of Christ, *John* 12. 27. *Father, save me from this houre*; he seems to check or recall himself, *but for this cause came I unto this houre*: this is but that which I engaged to go through, and therefore I must do it: And his Father answers him there accordingly. *Ver.* 28. *Father, glorifie thy Name*; (still Christs eye was upon that, his Fathers glory) well, saith the Father, *I have both glorified it, and will glorifie it againe*: He speaks thus not only upon the accompt of Prop. 6. Rom. 8 32.

his Soveraignty, but of the Covenant also that I am speaking to.

The Son also stands upon the termes of this Covenant; and therefore having performed the conditions on his part, he now makes his claime both for himself and his members, that the Father will make good the conditions on his part. *Father*, sayes he, *I have glorified thee on earth, I have finished the work which thou gavest me to do; And now, O Father, glorifie thou me with thine own self, with the glory which I had with thee before the world was.* And for his members he speaks more in the language of a Covenant; *Father, I will, that they also whom thou hast given me, be with me where I am, that they may behold my glory*, &c. *I will*; not only I pray, or beseech, but I will; I ask this as my right, by vertue of the Covenant betwixt us; I having done thus and thus, 'tis but my due (for though *glory is a gift to us, 'tis a debt to Christ*) and so I claime it, that those whom thou hast given me, may be with me in glory.

John 17. 4, 5.

Verse 24.

Prop. 7. I'le adde but one thing more, and then I have done with the Explicatory part. *This federal transaction betwixt the Father and the Son, it was from all eternity.* Here lies the difficulty, and this is that which stumbles some; I'le speak but a word to it. I say, this Covenant of Redemption, it was from all eternity; it was not made when Christ was just coming into the world, but from everlasting. Two Scriptures seem to hold out this, 2 *Tim.* 1. 9. *Who hath saved us, and called us with an holy calling; not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began.* Here is the *purpose* of God, here is *grace given in Jesus Christ*; how? in the Covenant betwixt the Father and him; when was this given? before the world began, (*h. e.*) from all eternity: So, *Tit.* 1. 2. *In hope of eternal life, which God that cannot lie, promised before the world began.* How was this life *promised before the world began*, but in this everlasting Covenant, wherein the Father promised unto Christ eternal life for all his seed?

I have been speaking to you of a very great mystery, of which the Scripture speaks but little *signanter*; we have not the termes, but we have the sense and substance of this Covenant of Redemption there laid down: If in any assertion I have seemed too bold,

bold, I am very ready to take shame for it. I am sorry my work did lie in such an unrodden path, wherein I have but very few to give me any direction. I will shut up all with a little Application.

And first, I would from hence stir you up to *an high admiration of the great and infinite love of God*, of God the Father, of God the Son; what manner of love hath the God of Grace revealed in this Covenant! Love, that for the freeness of it, and greatness of it, we should admire in this life, as we shall admire it in the life to come. Both persons have discovered unconceivable love in this transaction; Oh let both of them be admired with the highest admiration. *Application.*

1. *Admire the love of the Father*; we are more apprehensive of the love of the Son, than we are of the love of the Father. I would not speak any thing to diminish the love of the Son; God forbid; Oh 'twas wonderful superlative love! only I would heighten your apprehensions of the Fathers love in the great work of our Redemption; Redemption was not only brought about by Christ, but the Father had a great hand in it; therefore 'tis said, *The pleasure of the Lord shall prosper in his hand:* And *I have found a ransome; God so loved the world, that he gave his only begotten Son*, &c. I might instance in several particulars to set out the Fathers love in our Redemption; but take only that which I have been upon: That the thoughts of God should be upon poor lost man, so as to finde out a way for his recovery; that he should call his Son, and say, Come, let us consult together, (I speak after the manner of men) Is there no way to be found that man may yet live? he is now obnoxious to me, and I might throw him into hell; but may not I be satisfied, and he saved too? I am not willing he should utterly perish. I say, that God should thus set his thoughts on work for wretched man, and treat with his Son, and strike up a Covenant with his Son, and therein lay such a foundation for mans recovery; let Angels and men, and all creatures adore this love; and oh that you would return love for love; return your *drop* for Gods *Ocean*. *We must honour the Son as we honour the Father*, and *we must love the Father as we love the Son*. Isa. 53. 10. Job 33. 24. John 3. 16. John 5. 23.

2. *And then admire the love of the Son too*; he is willing to engage in this Covenant, he knew the termes of it, what the Re-

demption of man would coſt him, even his life and precious blood; yet for all this he willingly and freely binds himſelf to redeem poor ſinners, whatever it coſt him. *O the heights, depths,* Epheſ. 3. 18. *breadths of this love!* Bleſſed Jeſus, that ever thou ſhouldſt conſent *to lay down thy life* for me, to waſh away my ſins *in thine* 1 John 3. 16. *own blood*, to give thy ſoul as *an offering for ſin*, upon this encouragement and motive, that thou mighteſt *ſee* ſuch a poor worme as I brought in to God, that thou ſhouldſt ſet thy ſelf as a Skreen betwixt Gods wrath and my poor ſoul, and do and ſuffer ten thouſand times more than what tongue can expreſſe, or heart conceive! What ſhall I, what can I ſay to all this? but fall down, and wonder at that Love which can never be Fathomed! So much for the firſt thing.

Uſe 2. Secondly, This Covenant of Redemption may be improved *for the encouraging and ſtrengthning of faith*: Faith ſometimes is ready to queſtion the bleſſings of the Covenant of Grace, and the Continuance or Perpetuity of the Covenant of Grace; that's the great Foundation of Faith, and when it ſtaggers about that, 'tis very ſad with the ſoul.

Now I'le lay down two things for the help of Faith.

1. *The bleſſings of the Covenant are ſure.*

2. *The Covenant of Grace it ſelf is ſure.*

Firſt, *The bleſſings of the Covenant are ſure.* They are Iſa. 55. 3. called the *ſure mercies of David*, Iſaiah 55. 3. They are ſure for *Continuance*, and they are ſure for *Performance*.

1. *For Continuance*; common mercies are dying, periſhing, uncertain things; but Covenant mercies are ſtable, durable, laſting things. A great eſtate may come to nothing, *Prov.* 23. 5; Riches are *uncertain* things, 1 Tim. 6. 17. And ſo in all worldly comforts, they are but a *faſhion*, matters of fancy, rather than of reality, and they *paſſe away*, 1 Cor. 7. 31. But now grace, pardon of ſin, adoption, &c. theſe are bleſſings that abide for ever, *Rom.* 11. 29.

Imaginaria in ſacris, & nihil veri. Tertul.

2. They are ſure alſo *for performance*; I mean, whatever bleſſing God hath put into this Covenant, (as 'tis full of bleſſings) all ſhall certainly be made good to believers; otherwiſe God would not be faithful to his Covenant, which certainly he will

will be; Men may be false in their Covenants to God, but God will certainly be true in his Covenant to men. Heaven and Earth shall passe away, rather than there shall be the least entrenchment upon Gods truth, in the not performing of his Covenant.

Secondly, The *Covenant of Grace is sure in it self*; a Covenant firme, unalterable, never to be broken; 'tis called an *everlasting Covenant*, Gen. 17. 7. Hebr. 13. 20. a Covenant *that shall stand fast*, Psal. 89. 28. a Covenant *ordered in all things, and sure*, 2 Sam. 23. 5. The Covenant of Grace is so firmly ratified, that there can be no nulling of it.

1. God hath ratified it by his *Oath*, Gen. 22. 16. Hebr. 6. 13, 14, 15, 16, 17, 18. His promise is enough, but surely his oath must put all out of question; there's no room for unbelief, now God hath sworn to it. *Si non credimus Deo promittenti, at credamus Deo juranti.* Hierom.

2. God hath ratified it by the *death* of his Son: A mans last Will as soon as he is dead, is in force, and cannot then be disanulled. The Covenant of Grace is a *Testamentary* Covenant, which by the death of the Testator is so setled, that there's no altering of it. *Gal.* 3. 15, *&c. Hebr.* 9. 15, 16. *Amant Scripturæ pro pacto ponere Testamentum.* Aug.

Again, the Covenant of Grace is ratified by the *seals* which God hath annexed to it. What was sealed by the Kings ring could not be altered: *Esther* 8. 8. God hath set his seal to this Covenant, his *broad* seal in the Sacraments, his *privy* seal in the witnesse of his Spirit; and therefore 'tis sure, and cannot be reverst.

And further than all this, 'tis ratified in and by that *Covenant* which hath been now opened; The Covenant of Redemption betwixt God and Christ, secures the Covenant of Grace betwixt God and believers. What God promises us, he did before promise unto Christ, and the Father would not make good his promise unto Christ, if he should not make good his promises to the Saints. And therefore as in other respects, so in this also, the Covenant may be said to be *confirmed of God in Christ*, Gal. 3. 17. with respect to that paction and stipulation that was betwixt them.

I lay all this before you for the strengthning of your Faith, as to the stability of the Covenant of Grace; so long as that Covenant stands,

ſtands, you are ſafe; and you ſee there's no queſtion but that Covenant will ſtand, which God hath ſet upon ſuch firme pillars. This promiſe in the Text, *He ſhall ſee his ſeed*, will aſſuredly bring every believer into heaven. O that faith might triumph in the conſideration of this, the Covenant of grace is ſure. *Davids* Faith did ſo, when death was in his eye, and affliction in his eye; *Yet he hath made with me an everlaſting Covenant, ordered in all things, and ſure; for this is all my ſalvation, and all my deſire*, 2 Sam. 23. 5. When Faith begins to faint, look up to this Covenant, and reaſon thus; God will not alter his promiſe to me, but to be ſure he will not alter his promiſe to his Son. I may fail in ſuch and ſuch conditions, but Chriſt hath been faithful in all; every childe of God may take much comfort from this.

Uſe 3. In the third and laſt place, I would have you to enquire what *this Covenant of Redemption is to you.* Here's a bleſſed Covenant betwixt the Father and the Son; how far are you and I intereſted in it, or like to receive benefit by it? Was it univerſal that all men ſhould have an equal ſhare in it? Some very learned men I know tell us of *Pactum univerſale* betwixt the Father and the Son; but I crave leave to differ from them.

Daven. *de morte Chriſti*, &c.

1. Becauſe that which they make their *Pactum univerſale*, is rather a Propoſition or a Promiſe, than a Covenant; as *he that believeth ſhall be ſaved.*

2. I know not how to believe that there ſhould be a ſolemn Covenant betwixt the Father and the Son, upon which never any man ſhould be the better; Did ever any ſinner get any thing by this univerſal Covenant?

3. We may preach the Goſpel to all upon an indefinite Propoſition, He that believeth ſhall be ſaved, and we need not to aſſert an univerſal Covenant, for the univerſal preaching of the Goſpel. This was the great reaſon that prevailed with theſe worthy men to aſſert ſuch a Covenant. I know no Covenant but that ſpecial Covenant into which the ſeed of Chriſt were only taken. I am loth to fall into the duſty roade of Controverſies; all along in this Diſcourſe, where I could not avoide them, I have but juſt croſſ'd them over, and ſo preſently falne in again into ſome more quiet and private way.

Paſſing

Passing by therefore this universal Covenant of men more moderate, and the universal Redemption of others who go higher; I shall only lay down that which I judge to be a great truth, *viz. That 'tis the Elect only who are concerned in this Covenant:* Such and such persons there were, (*individually* considered) whom God the Father in his Electing love doth freely give to Christ; for these, and only for these, doth the Lord Jesus engage to lay down his life: *Redemption* on the Sons part shall be no larger than *Election* on the Fathers part, that there may be a perfect Harmony and Agreement betwixt them in their love.

So then Beloved, if you would draw down comfort to your selves from this Covenant, you must finde out this, that you are the Elect of God, chosen of him to be Vessels of his mercy before the world was; Christ undertook to give his life only for those whom the Father had first given to him; these he only *pray'd* for, and therefore surely these he only *dy'd* for.

You'le say I put you upon a very difficult search; 'tis true, 'tis very hard for a man to know his Election, but yet it may be known; otherwise the Apostle would never have urged this as a duty upon Christians, *To make their Election sure*, 2 Pet. 1. 10. *Paul* knew that the *Thessalonians* were *elected of God*, 1 Thess. 1. 4. And he did not know it by Revelation only; No, he gives another account of it; he knew it by way of inference from what he saw of God in them: *Ver.* 5. *For our Gospel came not to you in Word only, but also in Power, and in the Holy Ghost, &c.* If Election may be known by others, why not by our selves?

I grant *à parte ante*, so it cannot be known, so the book is *clasped* and *sealed*, and none can open it, but the Lyon of the Tribe of *Judah*; but *à parte post*, by such and such effects and operations upon the heart, so it may be known. Rev. 5. 3, 5.

Several of these might be set before you out of the Word, but I'le only instance in the grace of *Faith*. He that believes, is certainly in the number of Gods Elect, he's a chosen Vessel of mercy. All the Elect shall believe, sooner or later they shall close with Christ upon the termes of the Gospel. *John* 6. 37. *All that the Father giveth me* (there's Election) *shall come to me.* (there's Faith) *Acts* 13. 48. *As many as were ordained to eternal life, believed.* None but the Elect can savingly believe.

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The sum of all then for the clearing up of your interest in this *Covenant* of *Redemption* is this, Have you the precious *Faith of Gods Elect*? Are your hearts wrought up to a blessed accepting of Christ? Have you ever had such a sense of sin and guilt, and misery, as to go out of your selves, and only to rest upon the Lord Christ? Do you venture your souls upon his all-sufficient merits? And is this Faith a *working* Faith, an heart-*purifying* Faith, a sin-*mortifying* Faith, a world-*overcoming* Faith? a Faith that closes with Christ as a *Lord*, as well as a *Saviour*? a Faith that is for obedience, as well as priviledge? Oh you that have this Faith, go away in peace, be of good comfort; This everlasting Covenant betwixt the Father and the Son is yours, your good was promoted and secured in this Treaty and fœderal Engagement. How much doth this Covenant speak for the benefit of believers? if you be such, 'tis all yours. By it you are already brought into a state of Grace; by it you shall hereafter be brought into a state of glory. Upon this Covenant Christ now sees you as his seed, upon this Covenant you shall hereafter see him as your Saviour face to face unto Eternity. To this Father, to this Son, with the Holy Spirit be glory for evermore.

Tit. 1. 1.

James 2. 14.

Acts 15. 9.
1 John 5. 4.

THE

THE COVENANT OF GRACE.

Heb. 8. 6.

But now hath he obtained a more excellent ministry, by how much also he is the Mediatour of a better Covenant, which was established upon better promises.

THE *general* design of this Epistle, is my *special* design in this Text, *viz.* to demonstrate to you, that you live under the *best* of gracious dispensations; that *Jesus Christ* our deservedly adored Mediator of the New Covenant, hath obtained a more excellent Ministry; and by the faithful discharge of that Ministry, more excellent benefits than either *Moses*, the *Messenger-Mediator*, or the Levitical Priests, the *Stationary-Mediators* of the Old Covenant.

But now] *now* is not here a note of *time*, but of *opposition*; as in *Rom.* 7. 17. *now then*] *i.e.* after the Law received; so *Grotius*; or if you will have it to note the time, 'tis the time of the Gospel, this last time.

* *Anselm.* *Hath he obtained*] not by usurpation, but by election; he hath of divine grace freely received *.

A more excellent ministry] λειτουργὸς, a Minister, is he that doth something at the command of another, *Heb.* 1. 7. and so 'tis said of Magistrates, *Rom.* 13. 6. they are Gods Ministers; but 'tis chiefly spoken of the Priests, *Nehemiah* 10. 39. *The Priests that minister*; because they offer those things that God requires, they are said to minister, *Exodus* 28. 35, 43. Christs ministry is more excellent than the Levitical; he executes it partly on *earth*, and partly in *heaven*; but he amplifies the excellency, chiefly from the excellency of the Covenant *; and therefore it follows,

* *Pareus.* [*By how much also he is the Mediator of a better Covenant*;] If you take the old Covenant for the whole dispensation under the old Testament, as well Gospel-promises as those things which are more strictly legal; then we may truly say, the old and new Covenant, are for *substance* the same; and therefore the Comparison relates rather to the *form*, than to the *matter* of the Covenant *. The Covenant of grace is dispensed with more *latitude*, *clearnesse*, and *power* of the Holy Ghost *; and therefore it may be called a better Covenant.

* *Calvin.*

* *Diodate.*

Which was established upon better promises.] ὃ μᾶλλον ἀγαθὰς ἐπαγγελίας νενομοθέτηται, πάθος. Chrys. He names that which may most affect them with joy, in saying it is established upon better promises. All Covenants consist in promises. The Covenants of *Kings* and *Princes* amongst themselves, consist in promises, of either not *hurting*, or *helping* one another; the Covenants of *Princes* and *people* consist in promises; the *Prince* promises *justice*, *clemency*, and *defence*; the *people* promise *love*, *obedience*, and *gratitude*; so in the Covenant of grace, the first and chief part, whereof is [*I will be thy God, and of thy seed*] and we promise *faith*, *obedience*, and *worship*; the promises of the Old Covenant run more upon *temporal* good things; the promises of the New Covenant, are chiefly *remission* of sins, *sanctification* by the Spirit, &c. and the Covenant is said to be established; the word

is

is νενομοθέτηται, q. d. *Legislatum.* Law and Covenant are joyned together in Scripture; *They kept not the Covenant of God, and refused to walk in his Law*, Psal. 78. 10. The New Covenant containeth certain *precepts*, which every one must obey that will obtaine the promise. Thus you have the meaning of the words; The [*Observation*] I shall commend to you, is this.

The Gospel Covenant (or the new Covenant) is the best Covenant that ever God made with man.

I will not stay you long in the general notion of a Covenant; the word sometimes signifies an *absolute* promise of God, without any restipulation; as Gods engagement to *Noah*, Gen. 9. 11. *And I will establish my Covenant with you, neither shall all flesh be cut off any more, by the waters of a flood, neither shall there any more be a flood to destroy the earth.* Whatever mans carriage shall be, God promises that he will no more drown the world. So the promise of perseverance, *Heb.* 8. 10. *This is the Covenant that I will make with the house of Israel after those dayes, saith the Lord; I will put my Laws into their minds, and write them in their hearts: and I will be to them a God, and they shall be to me a people.* Our perseverance doth not leane upon *imperfect* grace, but upon divine *favour*; but I wave this, and shall speak of Covenants, as they note the free promise of God, with restipulation of our duty *.

* Camero.

A Covenant is, *amicus status inter fœderatos*; so *Martin.* a friendly state between Allies; 'pray 'consider the several Covenants the Scripture mentions, and they are three; namely the *Natural*, *Legal*, and *Gospel* Covenant; the *Natural* commonly called the Covenant of *Works*, that flourished till the first sin; the *Legal* Covenant that flourished till the Ascention of *Christ*, and the pouring out of the holy Ghost upon the Apostles, though it began to languish from *Johns* preaching, and began to grow old throughout the course of Christs Ministry; the *Gospel* Covenant that flourisheth from Christ till the end of the world.

I shall speak but *little* of the first, something *more* of the second, but *dwell* upon the last.

1. The *Natural* Covenant, is that whereby God by the right of Creation, doth require a perfect obedience of all man-kind, and promiseth a most blessed life in Paradise to those that obey

him, and threateneth eternal death to those that disobey him, that it may appeare to all how he loves righteousnesse and holinesse; how he hates impiety and wickednesse. In this Covenant I shall consider but these three things.

1. *Gods condiscention*, that he would enter into Covenant with man; God was at liberty whether he would create man or not; and when God had made this glorious Fabrick, there could be no engagement upon him, besides his own goodnesse to keep it from ruine. *Matth.* 20. 15. *Is it not lawful for me to do what I will with mine own?* but man having an understanding, and will, to comprehend, and observe, the Laws given him, had a *natural* obligation to duty, which can no way be dissolved; there is no power in heaven or earth can disoblige man from *loving* and *obeying* God. Now that God will deale with man not *summo jure*, not imperiously, and threateningly; but *magna comitate*, that God will deale with man, as with his friend; and though he may give what Laws he will, yet he will give none but what are easie, and yet make them more easie, by bountifully rewarding an easie obedience; this speaks wonderful condiscention.

2. The second thing considerable in the *Natural* Covenant is *mans duty*, which consisted in the *knowledge*, and *love* of God; whence would have proceeded piety to God, justice and love to man, this was mans *natural duty*; for we must distinguish the *duty* from the *Symbole* of duty. *Natural duty* consisteth in those things that are good in their *own nature*, and not in those things that are only good *because God commands them*; the Law about the forbidden fruit, was only for the *tryal* of mans obedience; for had not the divine command intervened, it would have been as lawful for man to have eaten of that Tree, as any other Tree in Paradise; but,

3. The last thing I shall mention concerning this Natural Covenant, is the *Promise of Reward*; now that consisted in a perpetual life, flowing with all manner of good things, agreeable to the soule and body of man in that perfect estate.

2. The *second* Covenant was the *Legal*; now the Legal Covenant, is that *whereby God did require of the people of Israel, obedience to the Moral, Ceremonial and Judicial Law; and to that obedience,*

ence, he promiſed all ſorts of bleſſings in the Land of Canaan; and to the diſobedient, he denounced moſt ſevere curſes and death; and all to this end, that he might bring them to the future Meſſiah.

Here I ſhall propoſe the ſame conſiderations, as in the former Covenant; only ſomething more. Therefore conſider:

1. Gods *condiſcention* is ſingularly obſervable, that ever he would enter into another Covenant with man when the firſt was broken; this *Moſes* uſeth as a mighty Argument to perſwade *Iſrael* to obſerve the Covenant, *Deut.* 4. from the 32. to the 40. verſe. *Aſk now of the dayes that are paſt, which were before thee, ſince the day that God created man upon earth; and aſk from the one ſide of heaven unto the other, whether there hath been any ſuch thing as this great thing is, or hath been heard like it. Did ever people hear the voice of God ſpeaking out of the midſt of the fire, as thou haſt heard, and live? Or hath God aſſayed to go and take him a Nation from the midſt of another Nation, by temptations, by ſignes, and by wonders, and by warre, and by a mighty hand, and by a ſtretched-out arme, and by great terrours, according to all that the Lord your God did for you in Egypt before your eyes,* &c. *thou ſhalt therefore keep his Statutes, and his Commandments, which I command thee this day, that it may go well with thee, and thy children after thee,* &c.

2. Conſider *mans duty* in the *Legal* Covenant, and that is *obedience to the moral Law*; to which was added the *Ceremonial* Law, for a Rule and Direction in the worſhip of God; and the *Judicial* Law, which was their divine policy for the government of the State.

All theſe are comprehended in the ten Commandments; but the more particular their directions were, the more plain was their duty; and the truth is, it was but need that they ſhould have particular direction, when their Legal Covenant neither admitted of *faith* in the Redeemer, nor *repentance* of ſin; for pardon of ſin, and curſe for ſin are inconſiſtent. *Gal.* 3. 10. *As many as are of the works of the Law, are under the Curſe; for it is written, Curſed is every one that continueth not in all things which are written in the book of the Law, to do them*; As many as depend upon the works of the Law for Juſtification, are under the curſe; and the

Law discovered no other way of Justification but by Works.

3. The third thing considerable in the Legal Covenant, is the *promise* that God made to those that obeyed it, and that was *perpetual happiness in the Land of Canaan*.

[By the way to prevent mistakes, I do not say, neither will the Scripture at all warrant any such assertion, as that the Fathers under the Old Testament had only temporal promises; they had salvation promised them, and pardon of sin promised them; but *thanks to the Gospel for those promises*; the Apostle tells us, *Gal.* 3. 17. *The Covenant that was confirmed before of God in Christ, the Law which was foure hundred and thirty years after, cannot disannull, that it should make the promise of none effect*; the Morning Star of the Gospel Covenant that shone upon *Abraham* foure hundred and thirty years before the Legal Covenant was given, did shine thorough that dark dispensation.]

But to speak of the *Legal* promises as *Legal*, so they are of *temporal* good things, and they were made to *works*, not to *faith*; Rom. 4. 4. *To him that worketh is the reward not reckoned of grace, but of debt.*

4. The fourth thing considerable in this Covenant which had no place at all in the former, is a *Mediator*; Now the Mediator of the Covenant strictly legal was *Moses*; for *That* needed only a meer man, it not admitting of satisfaction, nor reconciliation, of mercy, nor pardon; *Moses* might serve as a *Messenger* to make known the minde of God unto the people. *Deut.* 5. 5. *I stood betwe n the Lord and you at that time, to shew you the Word of the Lord*; in the *Natural* Covenant, communion with God was *natural* unto man, and so there needed no *Mediator*. In the *Legal* Covenant, man was rather considered, as what he *should be*, than what *he was*; and so a meer man was able in the name of the people to promise *obedience*, and in the name of God to promise a *reward*, and this *Moses* did; you have both very plain in *Deut.* 5. The people do as it were say, Go to God from us upon this Errand; *Ver.* 27. *Go thou near, and hear all that the Lord our God shall say, and speak thou unto us all that the Lord our God shall speak unto thee, and we will hear it, and do it*; and God doth as it were say, Go, dismiss them with this blessing if they will be obedient: *Ver.* 28. 29, 30. *And the Lord heard*

heard the voice of your words when ye spake unto me, I have heard the voice of the words of this people which they have spoken unto thee, they have well said all that they have spoken; O that there were such an heart in them that they would fear me, and keep all my Commandments always, that it might be well with them, and with their children for ever; Go say to them, Get you into your Tents again; q. d. If they will keep their promise, assure them I will keep mine, and thus much concerning the Covenant strictly Legal.

3. The third Covenant is the *Gospel-Covenant*, and here Beloved, here is (2 *Sam.* 23. 5.) *the Everlasting Covenant, ordered in all things, and sure*; This is all our salvation, and all our desire: Here is the *better* Covenant, established upon *better* promises! But I must explain it, before I admire it: The *Gospel Covenant* is that whereby *God upon the condition* propounded *of faith in Christ, promiseth remission of sins* in his blood, *and a heavenly life*, and that for this end, *that he might shew forth the riches of his mercy* *. * *Camero.*

Here I shall propose the same considerations as in the former Covenant, only still something more, and more comfortably considerable; in the consideration of the persons contracting, namely, *God* and *man*, according to the proposed method.

1. Consider Gods *gracious condescention*. And now Beloved, that I have named Gods gracious condescention, were my heart but duly affected with it, it would constrain me to stop, and put in a large Parenthesis of admiration before I should speak a word more. *Will God after the loss of the natural communion, wherein he created man; will God, when man dreads his Majesty, and trembles at his revenging justice; will God then as a merciful Father, enter into a Covenant of peace with poor undone sinners, affrighted with the sense of sin and wrath! O the incomprehensible condescention of such unsearchable riches of grace! that grace should abound according to sins abounding, when sin over-flow'd all its banks; that God should make a way thorough the deep into the heavenly Canaan, never can we enough admire such Extasying grace!* This is the first thing considerable.

2. The second thing considerable, is the *duty* which God requires in this Gospel Covenant, and that is *Faith*; faith whereby

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we embrace the remedy offered us: We want a pardon, and nothing but *faith* can receive it; we want perfect Righteousnesse, and nothing but *faith* can furnish us with it; we want that which may make this Covenant effectual to us, and make it a blessing to us, and nothing can do any of these things but *faith*; faith is the *Antecedent Condition*, for which the Reward is given.

3. The third thing considerable in the Gospel Covenant, is the *promise*: Now the promise of the Gospel Covenant is comprehended in the word *Salvation*; therefore the *Gospel* is called the *salvation* of God: *Acts* 28. 28. And this is the great businesse of *Christ* to be a *Saviour*; *Isa.* 49. 6. *That thou mayst be my salvation to the end of the earth*; when the *Angels* preached the Gospel, they thought they could not expresse their news in better language, than to tell people of *salvation*; that must needs be *great joy to all people*. In short, when Gospel Ministers come clad with *garments of salvation*, as *Heraulds* do with the garments of their Office, then *Saints* may well *shout aloud for joy*, Psal. 132. 16. Now this promise of salvation contains all Gospel promises in it, but they are reduced to these foure.

1. *Justification*; this is a priviledge which other Covenants were unacquainted with; and without this what would become of poor sinful man? And this may well be the first great Gospel promise; I might name, not some Verses, but whole Chapters to prove it. *Rom.* 4. and 5. *Gal.* 3. and 4. but in a word, if you would know the *preciousnesse* of this promise, *Ask those that have but felt what sin is*, and they will tell you.

2. The second promise contained in Gospel salvation, is *Sanctification*. Rom. 8. 2, 3, 4. *The Law of the Spirit of life in Christ hath made me free from the Law of sin and death; for what the Law could not do in that it was weak through the flesh, God sending his own Son in the likenesse of sinful flesh, and for sin condemned sin in the flesh, that the righteousnesse of the Law might be fulfilled in us, who walk not after the flesh, but after the Spirit*: q. d. The efficacy and power of the sanctifying Spirit which gives life to believers, frees us from the tyranny of sin and death; and whereas the Law by reason of the corruption of our nature, could not make us pure and perfect, but rather kindled

than

than extinguished corruption; God hath cloathed his Son with our flesh, to take away the guilt and power of sin, that his perfect righteousnesse might be *imputed to us*, and *fulfilled by us*; that we might not live according to the motion of our sinful nature, but according to the motion of his holy Spirit.

3. The third promise, is the *resurrection* of the body: You know the *penalty* of sin, is the *death* of *soul* and *body*; though the soul be immortal, yet its being miserable for ever, may sadly be called an *Eternal death*: Now let the guilt of sin be abolished, and you do therewith abolish the punishment of it; for *guilt is* only *an obligation to punishment*; let sin be pardoned, and the sinner is freed from death; and though believers dye, yet it is as a *corne of wheat falls into the ground*, they thereby obtain a multiplied life. *John* 6. 54. *Whoso eateth my flesh, and drinketh my blood, hath Eternal life, and I will raise him up at the last day.*

4. The last promise is *Eternal life*, a spiritual, blessed, and immortal life in heaven. *John* 3. 16. *God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have Everlasting life*: The Covenant of Grace is excellently fitted to bring us to the chiefest good: Now the chiefest good consists in *communion with God*; that was broken by sin, and can never be perfectly recovered, till sin be abolished; therefore when the guilt of sin is taken away by *Justification*; and the filthinesse of sin is taken away by *Sanctification*; and the penalty of sin taken away by *Resurrection*; then, what can hinder our *communion with God*? when we have once obtained perfect *holinesse*, nothing can hinder us of perfect *happinesse*. Thus you have the promise of the Gospel-Covenant, which was the third considerable in it.

4. The fourth thing to be considered in the Gospel-Covenant, is the *Mediator* of this better Covenant, and that is *Jesus Christ*, God-man blessed for ever, through his dignity he hath purchased salvation. *Hebr.* 9. 12, 14. *By his own blood he entred in once into the holy place, having obtained Eternal Redemption for us; how much more shall the blood of Christ, who through the Eternal Spirit offered himself without spot to God, &c.* And he is not only the *Author* of Eternal salvation by his *merit* and *efficacy*, but the most absolute *example* and *pattern* to us, how we should

walk that we may obtain his *purchased* salvation. *Rom.* 8. 29. God did *predestinate us to be conformable to the Image of his Sonne, that he might be the first born among many brethren.* 1 *Cor.* 15. 49. *And as we have born the Image of the Earthly, we shall also bear the Image of the heavenly.* And this is the only Covenant whereof *Christ* is *Mediator*; the first Covenant needed no Mediator; the Old Covenant as *Legal*, take it without its sprinkling of Gospel, and so chiefly *Moses*, but in all respects *meer men* were *Mediators*; but of the New Covenant *Christ* was *Mediator*; but this I shall leave to be enlarged by another.

5. The fifth thing to be considered in the Gospel-Covenant, is the *efficacy* of it. I did not so much as mention the *efficacy* of the former Covenants; for there was never so much as *any one* made happy by them; 'tis sadly true, that the threatnings of punishment for the neglect of duty took hold of them; the threatnings seemed plainly to belong to the *nature of those Covenants*; but in the Gospel Covenant 'tis otherwise; for it is said, *John* 3. 36. μένει *abides*] which shews that the wrath was brought upon them by the violation of the *former* Covenant, he speaks as of that which was upon them already.

[But yet mistake not, as if *refusing* the Gospel were no *sin*, or not *punished*; they sin more grievously, that sin against *Gospel love*, than they that sin only against *Legal goodness*; but wrath doth not *properly* belong to the *Essence* of the Gospel.]

Thus you have the first thing I undertook, namely, the *nature* of the Covenant *positively* considered; the second is the *comparative* excellency of the *New* Covenant above others: I will be brief in shewing its excellency above the Covenant of *Works*, more large in shewing you how 'tis better than the *Old* Covenant of Grace.

[Only suppose, to prevent mistakes, that *each Covenant is in its own kind most perfect*, and most *accommodated* to the state of the *people*, and to the *purposes* for which they were instituted.

This premised:]

First, The *New* Covenant of Grace is better than the Covenant of *Nature*; I forbear to speak of the *agreement* and *difference* of them, I shall speak only of the *excellency* of this better Covenant.

1. The

1. The *Covenant* of *Works* was a *Declaration* of Gods *Justice*, than which nothing can be more *terrible* to a guilty sinner; but the *Covenant* of *Grace* is a *Declaration* of Gods *mercy in Christ*, and let the overwhelmed conscience speak, *is not this better?*

2. The *Foundation* of the Covenant of Works, was the *Creation* of man, and the integrity of his nature; the *Foundation* of the Covenant of Grace, is mans *Redemption* by Jesus Christ.

3. The *Promise* of the Covenant of Works, was eternal life in *Paradise*; the *Promise* of the New Covenant, is eternal life in *Heaven*.

4. The Covenant of Works had no *Mediator*, no possibility of recovering the least slip; the New Covenant is ratified in the blood of the Son of God; 'tis composed on purpose for our relief *: Thus the *New* Covenant is better than the Covenant of *Works*. * *Camero.*

Secondly, The *Gospel-Covenant* is better than the *Old Covenant of Grace*. Beloved, you may observe, I do not say *better* than the Covenant *strictly Legal*; but *better* than the *whole Dispensation* which the *Jews*, and all other *Believers* lived under, before *Christs* Incarnation; *better* than the *Old Doctrine of spiritual grace* delivered by *Moses* and the *Prophets*, *openly* promising *Eternal* life unto the *Fathers*, and the *Dull* people of the *Jews*, under the *condition* of *perfect obedience* to the Moral *Law*, together with the *intolerable* burdens of Legal rights, and *yoke* of most straight *Mosaical* policy; but *covertly* under the *condition* of *repentance*, and *faith* in the future *Messiah*, prefigured in the *shadowes* and *types* of Ceremonies, that by this forme of Divine *worship* and *policy*, a stiffe-necked people might partly be *tamed*, and partly be *brought to Christ*, that lay *hid* under those Ceremonies. So that in short you see the *Old Testament*, or the *Old Covenant*, (for by a *Metonymie* they are chiefly one and the same thing; and the *Apostle* plainly so expresseth himself, 2 *Cor.* 3. 14. *Untill this day remaineth the same vaile untaken away in the reading of the Old Testament, which vaile is done away in Christ*; and this) contains these three things.

1. The old kind of doctrine which was *openly* and *principally Legal*; *covertly*, and *leſſe principally*, Evangelical.

2. The old way of worſhip, and Legal Prieſt-hood.

3. That Moſaical policy which was tyed to one people*.

* *Paræus.*

This Covenant was made by God to *Adam*, preſently after the fall, *Gen.* 3. 15. afterward to *Abraham* and his poſterity, *Gen.* 17. 1, 2, 7, 8. The ſymbole of this Covenant was circumciſion; from verſe 10. to the 14. I forbear further particulariſing to whom it was often renewed and confirmed, whereupon it is called the *Covenants*, *Rom.* 9. 4. *Epheſ.* 2. 12. Now the New Covenant of Reconciliation to God by Chriſt exhibited in the fleſh, is the better Covenant. The Goſpel is the Table of the New Teſtament, *longè divinior quam ſmaragdina Hermetis*, far beyond the *Emerauld* Table of *Hermes*, which the *Chymiſts* vainly boaſt to yield the Philoſophers ſtone to enrich all perſons; and the *Panacea* that cures all diſeaſes; here's the elect and precious ſtone. 1 Pet. 2. 6*. But I will come to particulars, only premiſing this Caution.

* *Crocii Syntag.*

Caution. Let not any thing I ſhall ſay be interpreted as if I put an hoſtile contrariety between the Old Covenant and the New; in ſpiritual practice they yield ſpiritual help to each other; *Juſtin Martyr* ſaith, that grace is not *according* to the Law, nor *againſt* the Law, but *above* the Law; therefore they are not *adverſa*, but *diverſa*; the *Goſpel* in Scripture, is called the *Law*, Iſa. 2. 3. only 'tis the Law of *faith*, Rom. 3. 27. and the Law of the *Spirit*, Rom. 8. 2. therefore when we advance the Goſpel, *Rom.* 3. 31. *do we then make voide the Law through faith? God forbid, yea, we eſtabliſh the Law.* Gal. 3. 21. *Is the Law then againſt the promiſes of God? God forbid; for if there had been a Law given, which could have given life, verily righteouſneſſe ſhould have been by the law.*

Cerba l.c. The believers in the Old Teſtament, were ſaved by the free mercy of God in Chriſt. *Heb.* 9. 15. *He is the Mediator of the New Teſtament, and by means of death, for the Redemption of the tranſgreſſions that were under* the firſt Teſtament, *they which are called, might receive the promiſe of eternal inheritance.* And their *Maccov. l.c.* Sacraments and ours, ſealed the ſame thing, 1 *Cor.* 10. 3, 4. *They did all eat the ſame ſpiritual meat, and did all drink the ſame ſpiritual*

ritual drink, for they drank of that ſpiritual Rock that followed them, and that Rock was Chriſt.

This premiſed, I ſhall now ſhew you the excellency of the Goſpel-Covenant.

1. The *Goſpel*-Covenant is a better Covenant than the *Legal*, in reſpect of its Original, and manner of patefaction; 'tis true, they have both one principal efficient cauſe; but the Law may in ſome ſort be known by nature; it was written in mans heart at the firſt, and the character is not wholly worne out; *Rom.* 2. 15. The *Gentiles* ſhew the work of the Law written in their hearts; but now the Goſpel was immediately manifeſted from God to the *Church* alone. *Joh.* 1. 18. *No man hath ſeen God at any time; the only begotten Son, which is in the boſome of the Father, he hath declared him.* Mat. 16. 16,17. *And Simon Peter anſwered, and ſaid, Thou art Chriſt the Son of the living God; and Jeſus anſwered, and ſaid unto him, Bleſſed art thou Simon Bar-Jona: for fleſh and blood hath not revealed it unto thee, but my Father which is in heaven*; It ſo farre tranſcends the capacity of humane reaſon, that reaſon cannot ſo much as approve of it, when it was revealed, without inward illumination, and perſwaſion of the Holy Ghoſt; 1 *Cor.* 2. 9,10,14,15. *Eye hath not ſeen, nor ear heard, neither hath it entered into the heart of man, the things which God hath prepared for them that love him; but God hath revealed them unto us by his Spirit; for the Spirit ſearcheth all things, yea, the deep things of God; but the natural man receiveth not the things of the Spirit of God, for they are fooliſhneſſe unto him; neither can he know them, becauſe they are ſpiritually diſcerned; but he that is ſpiritual, judgeth all things*; and hereupon it is called the *New* Covenant; not in reſpect of the *time*, that it had no being before the incarnation of Chriſt, but in reſpect of the *knowledge* of it; the knowledge of the Legal Covenant was born with us, and it was fore-known to nature; but the Goſpel-Covenant was wholly *new*, revealed from the boſome of the Father, it was adminiſtred by *new* Officers, confirmed by *new* Sacraments, let into the hearts of people by *new* pourings out of the Spirit; therefore the Apoſtle prayes, *Ephes.* 1. 17, 18. * *That the God of our Lord Jeſus Chriſt, the Father of glory, may give unto you the Spirit of wiſdome, and revelation in the knowledge of him; the eyes of your underſtanding being enlightened, that ye may know what*

Gerhard. Alting.

* *Maccovius.*

is the hope of his calling, and what the riches of the glory of his inheritance in the Saints. God would never have instituted the Legal Covenant but for the Gospels sake, *Gal.* 3. 24. *Wherefore the Law was our School-master to bring us unto Christ*; The Law was a sharp School-master, by meanes whereof, the refractory and contumacious minds of the Jewish people might be tamed; for *Rom.* 10. 4. *Christ is the end of the Law for righteousnesse to every one that believeth.*

2. The *Gospel*-Covenant is better than the *Legal*, in respect of the manner of it; the Law was a Doctrine of works, commanding and prescribing what we should *be*, and what we should *do*; Gal. 3. 12. *And the Law is not of faith, but the man that doth them, shall live in them.* But now the Gospel requires faith in Christ for righteousnesse and salvation. *Rom.* 3. 21. But now *the righteousnesse of God without the Law is manifested*; therefore faith *Augustine*, faith *obtaines* what the Law *commands*; we have no help from the Law *; the condition of the Law is simply impossible; it finds us sinners, and leaves no place for repentance *; and notwithstanding the *sprinkling* of Gospel that there was with the Law, yet it was but *obscure*. And that shall be the next particular.

* Gerhard.

* Camero.

3. The *Gospel*-Covenant is better than the *Legal*, in respect of the *manner* of holding forth Christ in it; though the Gospel is one and the same whereby all Saints are saved in all times; for there was not *one* way of salvation then, and *another* since. *Acts* 10. 43. *To him give all the Prophets witnesse, that through his Name, whosoever believeth in him, shall receive remission of sinnes.* Yet the *Doctrine* of the Gospel was more *obscure* in the *Old* Testament; partly through *Prophesies* of things a great way off, and partly through *types*; Christ was wrapt up in *shadowes*, and *figures*; in the Gospel, the *body* of those *shadowes*, and the *truth* of those *types* is exhibited; the Land of *Canaan* was a type of *heaven*; *Israel* according to the *flesh*, was a *type* of *Israel* according to the *Spirit*; the spirit of *bondage*, of the spirit of *Adoption*; the blood of the *Sacrifices*, of the blood of *Christ*; the glory of divine grace was reserved for Christs coming; they had at most but starre-light before Christs coming *. When Christ *first* came, it was *but* day-break with them; Christ was at first but as *a morning starre*, 2 Pet. 1. 19. though soon after he was as the

Umbratili & per se inefficaci ceremoniarum observatione. &c. Amyrald.

Sun

ſun in the firmament, *Mal.* 4. 2. The Apoſtle ſaith, *Heb.* 10. 1. *The Law having a ſhadow of good things to come, and not the very image of the things*; and in this reſpect it was that the Apoſtle ſaith, the Goſpel was *promiſed* to the Fathers, but *perform'd* to us, *Rom.* 1. 1, 2. It was *hid* to them, and *revealed* to us, *Rom.* 16. 25, 26. and not only by *fulfilling of Propheſies*, which we may ſee by the comparing of Scripture, but by the *Spirit*, *Epheſ.* 3. 5. The myſtery of Chriſt in other *ages, was not made known unto the Sons of men, as it is now revealed unto his holy Apoſtles, and Prophets by the Spirit*; They had but a *poor* diſcovery of Chriſt, but we have the *riches* of this myſtery made known unto us, *Col.* 1. 26, 27 *. The old Covenant leads to Chriſt, but 'tis a *great way about*; the Goſpel Covenant goeth *directly* to him; their Ceremonies were *numerous*, *burdenſome*, and *obſcure*; thoſe things that repreſent Chriſt to us, are *few*, *eaſie*, and *cleare* *. * *Alting.* * *Synopſ. pur. Theol.*

4. The *Goſpel*-Covenant is the better Covenant, in reſpect of the *form* of it, the promiſes are better promiſes; the promiſes of the Law are conditional, and require perfect obedience. *Lev.* 18. 5. *Ye ſhall therefore keep my ſtatutes and my judgements, which if a man* do, *he ſhall live in them*; the condition you ſee is impoſſible. Beloved, 'pray 'miſtake not; there is expreſſe mention of eternal life in the Old Teſtament, *Iſa.* 45. 17. *Iſrael ſhall be ſaved in the Lord with an everlaſting ſalvation*; *ye ſhall not be aſhamed, nor confounded, world without end.* Dan. 12. 2. *Many of them that ſleep in the duſt of the earth ſhall awake*; *ſome to everlaſting life, and ſome to ſhame and everlaſting contempt*; and that the Law cannot ſave us, that is accidental, in reſpect of our *defilement* with ſin, and our *weakneſſe* that we cannot fulfill the condition. *Rom.* 7. 12. *The law is holy, and the Commandment holy, and juſt, and good*; and it is the *Word of life.* Acts 7. 38. *Who received the lively Oracles to give unto us*; and the Apoſtle brings in *Abraham* and *David* for examples of Juſtification by faith, *Rom.* 4. 6, 13. but yet their promiſes were *chiefly* temporal; we have the promiſe of temporal good things in the New Teſtament, as well as they in the Old, only with the *exception* of the Croſs. *Mark* 10. 29, 30. *Verily I ſay unto you, There is no man that hath left houſe, or brethren, or ſiſters, or fathers, or mother, or wife, or children, or lands, for my ſake, and the Goſpels, but he ſhall*

shall receive an hundred fold, now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; that was the exception, *with persecution.*

We have three notable advantages in our temporal promises, beyond what they had in theirs.

1. The *Old* Covenant had special promises of temporal good things in the Land of *Canaan*, for the preserving of their *Mosaical* policy, untill the time of the *Messiah* to be born of *that* people; promises of long life, &c. The New Covenant hath promises of all good things necessary, without any such clog. All good works shall be rewarded, and he promiseth to give a present temporal reward, in part of payment. *Eph. 6. 8. Whatsoever good thing any man doth, the same shall he receive of the Lord, whether he be bond or free*; and which is more, 1 *Tim.* 4. 8. *Godliness is profitable unto all, having promise of the life that now is, and of that which is to come.*

2. The temporal good things promised in the Old Testament, were *symbolical*; they prefigured spiritual benefits by Christ; we have them without any such adjoyned significations, *Col.* 2. 17. *They had a shadow of things to come, but the body is of Christ*; They had a more sparing taste of heavenly good things in earthly benefits; we have a more streight and direct way unto eternal life.

3. Promises of temporal good things, were in the Old Covenant more *frequent*, in the New Covenant more *rare*; and this I name as their excellency, because they are thrown in, as meer *additions* to spiritual promises *. *Mat.* 16. 33. *Seek ye first the Kingdome of God, and his righteousnesse, and all these things shall be added unto you*; this for *temporal* promises. And for *spiritual* promises, which are the *best* of the Gospel-Covenant; not only the *conditions* of those promises are more *easie*; for whereas it was, *Do this and live*, Gal. 3. 15. now it is, *Believe, and thou shalt not come into condemnation* *, Joh. 3. 18. but the *condition* is also promised, *Jer.* 31. 34. *I will make a New Covenant with the House of Israel, and with the House of Judah; not according to the Covenant, that I made with their Fathers in the day that I took them by the hand to bring them out of the Land of Egypt, which my Covenant they brake, although I was an Husband unto them, saith the Lord; but this shall be the Covenant that I will make with the*

* *Alting.*

* *Camero.*

House

House of Israel; after those dayes, saith the Lord, I will put my law into their inward parts, and write it in their hearts, and will be their God, and they shall be my people, and they shall teach no more every man his Neighbour, and every man his brother, saying, Know the Lord, for they shall know me, from the least of them unto the greatest of them, saith the Lord; for I will forgive their iniquity, and I will remember their sinnes no more. Gods hearty good will is herein manifested. *Jer.* 32. 41. *I will rejoyce over them to do them good, and I will plant them in this land assuredl, with my whole heart, and with my whole soul.* If you say, these are *Old*-Testament promises, and belonged to them to whom they were spoken, and were not only Prophetical, so as to concern another people*, I grant it. *Rom.* 3. 19. *We know that what things soever the Law saith, it saith to them who are under the Law.* But they had not *that efficacy* of the Spirit to make these promises so effectual, as was *Prophesied* and *promised*, for the times of the Gospel*; *Joel* 2. 28. *And it shall come to passe afterwards*; mark that, *afterwards*, I will poure out my Spirit upon *all flesh*, &c. The measure of the Spirit which they did receive, tended mostly to *bondage*, Gal. 4. 24, 25. but the Spirit is to us a Spirit of *Adoption*, Rom. 8. 15. And therefore the *Gospel* is specially called *the Word of Gods grace*, Acts 20. 32. as if *all* the grace that God had formerly expressed, had been *nothing* in comparison of this. *Rom.* 6. 14. *Ye are not under the* Law, *but under grace*; *Law* and *grace*, are opposed as *condemnation* and *mercy*; thus the Gospel is the better Covenant, in respect of the *promises* of it.

* *Calv. Instit.*

* *Synop. pu. th.*

5. The Gospel is the better Covenant, in respect of the *effects* of it; the Old Covenant shews us *sin*, doth *accuse* us, and declares us *guilty* before the judgement of God. *Rom.* 3. 19, 20. *That every mouth may be stopped, and all the world may become guilty before God; therefore by the deeds of the* Law, *there shall no flesh be justified in his sight; for by the* Law *is the knowledge of sinne.* It subjects us under the curse, and condemneth sinners, for the transgressing of Gods commands. *Deut.* 27. 26. *Cursed be he that confirmeth not all the words of this* Law *to do them: and all the people shall say Amen.* So *Gal.* 3. 10. it is the *ministry of death*, 2 Cor. 3. 6, 7. but now the *Gospel* that proclaims *pardon* of sin, and *lifts* up with *quickening* consolation, *Isa.* 61. 1, 2. in

the Law God is considered as *reproving* sin, and *approving* righteousnesse; in the Gospel, as *remitting* sin, and *repairing* righteousnesse; and therefore the Word of the Gospel is called *good seed*, Mat. 13. 3. The *seed of Regeneration*, 1 Pet. 1. 23. *The Word of Reconciliation*, 2 Cor. 5. 18, 19. *The Ministration of the Spirit*, Gal. 3. 2. *The Word of faith*, Rom. 10. 8. *The Word of life*, Phil. 2. 16. *The power of God*, Rom. 1. 16. *That whereby the righteousnesse of God is manifest*, Rom. 3. 21. The destruction of unbelievers is not the end of the Gospel; but that is through their own fault, *eventus adventitius*, an accidental event. God abundantly declares in the Gospel, that he delights not in the *death* of sinners, but in the *saving* translation of them by *faith* and *repentance*, from the *power* of darknesse, into the *Kingdome* of his dear Son. The *best* effect of the *Legal* Covenant, is the bringing man into the *Gospel*-Covenant; and 'pray 'observe, how, when it is most effectual, it *turns* over the sinner to the *Better Covenant*.

Polan. Syntag.

1. It *discovers* sin to us. *Rom.* 7. 7. *I had not known sin but by the Law*; but wherefore is it that we know sin at all? that we might be compelled to seek reparation in the Gospel-Covenant. *Gal.* 3. 21, 22. *The Scripture hath concluded all under sin, that the promise of faith in Jesus Christ might be given to them that believe.*

2. The Old Covenant *restrains* sin; there is a natural stupidnesse in mens consciences; but then when the dreadful threatnings of the Law still sound in their ears, man is somewhat affrighted, and hath some reluctancy, though afterwards the Law of the minde is led captive by the Law of the members, and man forbears sin, as having a bridle put upon him; *Ringente interim, & intus tumultuante appetitu corrupto*; though he be restrained from sin, yet it is but a kinde of *coaction*, it ends *best*, when it ends in a *spontaneous* and *voluntary* inclination of the minde to *forsake* sin, and *hate* it, and that is the work of the *Gospel*-Covenant.

3. The Old Covenant works *fear*; when sin hath been *committed*, and the *raging* of the affections are a little *appeased*, then the minde returns unto its self, and the *Spirit* that was *resisted*, brings to remembrance those *grievous* and *unavoidable* threatnings which the Law denounceth, whereupon there follows μετα-

μέλεια,

μέλεια, a Legal repentance; that is, *a wishing that the Fact were undone*, and that he had not committed the sin that causeth that trouble; but not that he is any better than before; for shew him a *new temptation*, and he *presently* runs after it, though under *trouble* of minde, and though expectation of wrath, incredibly full of anguish, doth sting and vex him intolerably. But now Beloved, where this ends well, there the Spirit insinuates something to put him upon *panting* after a Redeemer, and to get power against sin, and this brings unspeakable joy, and begets peace past all understanding; thus you see the best effects of the Law is the bringing men to the Gospel, which shews the fifth excellency of the Gospel-Covenant.

6. The Gospel-Covenant is the better Covenant, in respect of its *objects* or persons taken into Covenant, and that under a double consideration, their *multiplicity*, and their *quality*.

1. In respect of the *number*: The Old Covenant belonged only to *one people*; the New, to *Jews* and *Gentiles*; *Abraham* and his posterity were taken into Covenant, and all the world beside were excluded; those few others that were admitted, it was by extraordinary grace, and they were as it were *planted* into *Abrahams* family; but now the partition Wall is broken down, which as it were, shut up the mercy of God in the confines of *Israel*: Now *peace* is proclaimed to those that are *far off*, as well as to those that are *near*, that they might become one people; this is a great mystery, *Coloss.* 1.26. Certainly all may well say so, as *we* are poor *Gentiles*, and *we* are made nigh by the *blood of his Crosse*, Col. 1.20,21.

2. The Gospel-Covenant is better in respect of the *quality* of the persons taken into it; the Law is proposed to wicked, secure, and hardened sinners. 1 *Tim.* 1.9. *The Law is not made for a righteous man, but for the lawless, and disobedient, for ungodly, and for sinners, for unholy and profane, for murderers of fathers, and murderers of mothers, for men-slayers, for whoremongers, &c.* to restrain and bridle them; but the *Gospel* lifts up broken-hearted sinners. *Luk.* 4.18. *He hath sent me to heale the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord:* The

Law is to *terrifie* the conscience, the Gospel is to *comfort* it *.

*Gerhard, l. c.

7. The last excellency I shall name, is this, the Gospel-Covenant is every way *faultlesse*, it is the *last* and *best* Dispensation of Divine grace. *Hebr.* 8. 7. *If the first Covenant had been faultlesse, then should no place have been sought for the second*; as if he should say, the Covenant from Mount *Sinai* was not such, *Quo non alterum posset esse perfectius* *; that man could not desire a better. *Hebr.* 7. 18, 19. *There is verily a disannulling of the Commandment going before, for the weaknesse and unprofitablenes thereof, for the Law made nothing perfect, but the bringing in of a better hope did, by the which we draw nigh unto God*; plainly, this is so excellent, we cannot desire a better.

* *Grotius.*

The Old Covenant is abrogated:

1. As to the circumstance, *de futuro*, it all related to the future Messiah; Christ is come, and that consideration therefore ceaseth.

2. 'Tis abrogated as to the *impossible* condition of *perfect obedience*; the Gospel *sincerity* of the meanest *believer*, is better than the exactest *obedience* of the highest *Legalist*.

3. 'Tis abrogated as to the burden of *Legal Ceremonies*, *Priesthood* and *shadows*; God gave these things to them, and the Gospel to us, as we give (*nuces parvulo, & codicem grandi* *;) things of smaller value to a little childe, but a good book to him when he is grown up. They have lost their *Temple*, their *Priesthood*, their *Unction*; Ἀντὶτοῦ ἱεροῦ τὸν οὐρανὸν ἔχομεν *, &c. We have *Heaven* for our Temple, and *Christ* for our Priest, and the *Spirit* for our Unction.

* *Beda.*

* *Chrysost.*

4. The Old Covenant is abrogated as to the *yoke of Mosaical policy*; we have nothing to do with the *Judicial* Laws of the *Jews*, any farther than they are *Moral*, or of a *Moral equity*: Luk. 16. 16. *The Law and the Prophets were until John.* Hebr. 7. 12. *The Priesthood being changed, there is made of necessity a change of the Law:* And thus I have doctrinally shewed you the excellency of the Gospel-Covenant.

APPLICATION.

1. This retorts wicked mens Reproaches into their own faces. They

They cry out against the Ministers of the Gospel for preaching *terrour* to them. Be it known to you, the Gospel is properly employed in celebrating the mercy of God in the pardon of sin, and comforting drooping sinners; but in your doing what you can to put out this comfortable light, you force us to fetch fire from Mount *Sinai* to take hold of you. 'Tis true, the Law was given with Thunder and Lightning, and terrible Miracles; the Gospel was attested with a comfortable voice from heaven, and healing Miracles; but as sinners broken by the Law, needed some Gospel-balm to heal their wounds; so secure Gospel sinners need Legal threatnings to fright them out of their sluggishnesse, and sleepy security. If whispers of peace will not awaken them, we must cry aloud, to stir them up if it be possible, to break off sinning, and to minde salvation. Sirs, 'tis no pleasure to us to speak words unpleasing to you; you hinder us from work more *purely Evangelical*, and which 'tis a thousand fold more pleasure to us to be conversant about. 'Pray take notice that were it not in *love* and *faithfulnesse* to your souls, we would never be so poorly employed, as to be pelting at your base lusts. Do but try us: Break off your soul-undoing wickednesse, and you shall never hear us rate you any more, you your selves being Judges; *ex. gr.* Ask a sober man whether the lashing of drunkennesse makes him smart or not? Ask a chaste person whether the naming of such Texts as *Prov.* 22. 14. *The mouth of strange women is a deep pit; he that is abhorred of the Lord shall fall therein.* Prov. 23. 27. *An whore is a deep ditch, and a strange woman is a narrow pit*: reproach him? in short; Ask one that's conscientious, whether he thinks the Minister hath a *spite* at him in his Sermon, because he names, 1 *Cor.* 6. 9, 10. *Know ye not that the unrighteous shall not inherit the Kingdome of God? Be not deceived; neither Fornicators, nor Idolaters, nor Adulterers, nor Effeminate, nor Abusers of themselves with mankind, nor Thieves, nor Covetous, nor Drunkards, nor Revilers, nor Extortioners shall inherit the Kingdome of God.* Alas! all these will tell you they have no such thought, nor any cause for any such thought; through grace they abhorre these sins, and wonder that any are so *besotted* as to quarrel with a Minister for speaking against them. You see then, 'tis your consciences that reproach you, and not the Ministers of the Gospel.

2. Here's matter of Admiration, *Admiration* of Gods rich Grace, and unparallel'd Providence to *us*; that God ſhould caſt *our* Lots into ſuch *places* and *times*, wherein we enjoy the *beſt* of the beſt gracious Diſpenſations. *Acts* 17. 26. *God hath made of one blood all Nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation.* God hath been pleaſed ſo to diſpoſe of Chriſts *little* flock, that there ſhall be ſome in all times of the world, and in all places of the world, where he makes known his Name, to be the *ſalt* of the Earth. But now for us to be ſo diſpoſed of, that among the *ſeveral thouſand* years of the worlds continuance, and among the *innumerable millions* of places of the worlds Inhabitants; that we ſhould be brought forth in ſuch a *nick* of time, and in ſuch a ſpiritual *Paradiſe* of place, that there's none in the world to equal it! Sirs, what doth this call for? what ſhall we render to the Lord for this ——— (I know not what to call it, 'tis ſuch) unſpeakable love? Beloved, I muſt both give, and take time to anſwer this queſtion; And O that you, and I may give a ſutable anſwer to it. I know not at preſent what to ſay to it, unleſſe we could, as overcome by it, faint away in a *love-ſickneſs* into the boſome of our deareſt Jeſus; that *Cant.* 2. 4, 5, 6. ſeeing he hath brought us where we may not only taſte a draught out of a Bottle, but are brought to the great Veſſels of ſpiritual comforts, where we may not only enjoy Chriſt a little, but even to ſpiritual extaſie. O that we now as ſinking down in a Swoun, and as unable to ſtand under the thoughts of ſuch love, might be even ſtrowed and boulſtered up with the comfortable doctrines of the *Goſpel-Covenant*, and all through impatience of love. The love of God to ſuch inconſiderable perſons, ſhould carry the ſoul out of it ſelf, to do more than languiſh with deſire after more extaſying communications; ſo that none but Chriſt with his right hand of Divinity, and left hand of Humanity may be acceptable to us to embrace us. O Chriſtians, I ſhould be glad to ſend you all home *heart-ſick* of love to Chriſt. But,

3. By way of Inference; Every one of you that is not in the *Goſpel-Covenant*, is in a dreadful ſtate; 'tis your own wilfulneſſe, you will not believe the Goſpel. Though 'tis through *Divine Grace* that perſons do cloſe with the Goſpel, yet it is your own

ſin

sin you do not close with it; for you are willing to be strangers to it, you are willing to enjoy your lusts, which you must part with, if you embrace it. You may observe the dreadful estate of persons out of Covenant in these three particulars.

1. The *sin* against the Gospel-Covenant is most dreadful. This sin hath the guilt of all other sins in it. *John* 15. 22. *If I had not come and spoken unto them, they had not had sin, but now they have no cloke for their sin.* *Sodom* and *Gomorrah*, Publicans and Harlots go into the Kingdome of heaven, before those that refuse the Gospel. God the Father invites men to the Marriage Supper; nay, you are *woed* and *entreated* to be Christs *Bride*: You make light of it, you have the profits and the pleasures of the world, to take up your thoughts, you will not be perswaded to believe that Christ is better than your lusts; you will not be beat out of it, but that a *bag* of gold, is better than a *Crown* of glory; but that a filthy *lust*, is better than *communion* with God; but that the Divels *slave* and *fool*, is better than to be Gods *Childe* and *Darling*; Is this your choice? Then consider,

2. The *penalty* for the contempt of this Gospel-Covenant is most dreadful. *John* 3. 19. *This is the condemnation that light is come into the world, and men love darkness rather than light*; this brings persons under the very *utmost* of the wrath of God. 1 *Thess.* 2. 16. when the Jews sinned against the Legal Dispensation, then *Dan.* 9. 12. *Daniel* complains, *Under the whole heavens hath not been done as hath been done upon Jerusalem*; but what now will become of those that refuse the Gospel? *Heb.* 10. 29. *Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God?* Can any thing be worse than to dye without mercy? yes, saith the Apostle; whats that? nay, he leaves it to your consideration, as being unpossible to be expressed. To poure contempt and scorne upon the precious blood of Christ, wherewith the Covenant betwixt God and his people was made, and ratified; to offer a spiteful affront unto the Spirit of God, by contemning, and opposing his gracious motions; O what remains for such persons but a dreadful expectation of Gods terrible Judgment! But there's a third thing that I would have you consider, which is sensibly more dreadful than either of these.

3. The

3. The *ſentence* againſt Goſpel-Covenant breaking is moſt *irreverſible* and *peremptory*, mercy, and grace, and patience, and compaſſion, when theſe are abuſed, all theſe become the ſinners enemy; for that which is ordained a life, to prove death unto them, oh this is dreadful! for the blood of Chriſt to cry to heaven againſt ſinners, this is dreadful! this made Chriſt to weep over *Jeruſalem*, Luke 19. 40. 41. Theſe perſons paſſe judgment upon themſelves, though not with their lips, yet with their lives; they pronounce themſelves unworthy to be ſaved, *Acts* 13. 46. O Sirs, I beſeech you conſider, though perſons brake the Covenant of *Works*, there was ſalvation to be had by another Covenant; but if *this* be violated, there is *no* other Covenant to relieve this: The Goſpel-Covenant is our Refuge, when the other Covenant purſues us. *Hebr.* 6. 18. Contemptuous carriage againſt Grace is beyond all help; I beſeech you therefore take heed of ſinning againſt Goſpel-light, and Goſpel-love. O you will have that *ſting* of conſcience that no other ſinners in the world have, that have not refuſed a Redeemer. Beloved, I would I could ſay, with due meltings of heart, it grieves me for you, to think how many hundreds in this Congregation are yet *without Chriſt, being Aliens from the Commonwealth of Iſrael, and ſtrangers from the Covenant of promiſe, having no hope, and without God in the world*, Epheſ. 2. 12. O Sirs, do you know what you do, when you cocker your luſts in deſpight of Chriſt? Can you hear Sermons, and go on in ſin? You do well to hear, but you make a deſperate adventure, to do what you know, diſcovenants you from God, and hazards your eternal ſeparation from God. Beloved, I muſt be plain with you; I beſeech you conſider how *Jews* and *Pagans*, and *Divels* will riſe up in judgment againſt you.

1. The *Jew* may ſay, I had a Legal yoke upon me, which neither I, nor my Fathers were able to bear; Chriſt invited me only into his *Garden of Nuts*, where I might ſooner break my teeth with the hard *Shell of Ceremonies*, than get to the (little more than bitter) *Kernel of Goſpel promiſes*; you have thoſe promiſes in abundance with more eaſe. *Cant.* 6. 11. q. d. Their Nuts were ripe, but their *Pomegranates* full of ſweet Kernels of Goſpel-grace, were not then *budded*. The *Jew* may complain, that in the beſt of their Sacrifices the *ſmoak* fill'd their *Temple*; ſmoak only

only to provoke them to weep for a clearer manifestation. 2 *Cor.* 3. 14. Those of the *Jews* that were most enraged against Christ, yet had they known him, they would not have crucified the Lord of glory. 1 *Cor.* 2. 8. The Jew may say, Though we could but groap after Christ, your eyes are dazled with his glory: We had but the *Old Edition* of the Covenant of Grace, in a Character very darkly intelligible; you have the *Last Edition* with a Commentary of our *Rejection*, and the Worles *Reception*, and the Spirits *Effusion*; you have all that heart can wish! Oh had we but one of your days of the Son of man, we would not have sinned against so great salvation! Sirs, what do you think your consciences will be forced to reply?

O true, true, must the Gospel-sinner say; I have known, own'd, and professed Christ, and have been angry with Ministers and Friends, when they did but question my being in Covenant; but I have not in any measure walked worthy of the Gospel. But I passe by the *Jew*; let's hear what the *Pagan* hath to say against you.

2. I perish Eternally, may the poor *Pagan* say, without all possibility of Reconciliation, and have only sinned against the Covenant of *Works*, having never heard of a *Gospel*-Covenant, nor of *Reconciliation* by a *Mediatour*. Alas! should I have improved my *Naturals* to the highest, *Reconciliation* by *Christ* could never have *entred* into my head. Oh had I heard but *one* Sermon! had Christ but *once* broke in upon my soul, to convince me of my undone condition, and to have shewen a righteousnesse unto me; but woe is me, I never had so much as *one* offer of Grace!

But so have I, must you say that refuse the Gospel; I have, or might have heard thousands of Sermons; I could scarce escape hearing one or other, shewing me the danger of my sin, and my necessity of Christ; but notwithstanding all I heard, I wilfully resolved, I would have nothing to do with him, I could not indure to hear strictnesse prest upon me; it was all the hell I had upon earth, that I could not sin in quiet.

3. Nay, may the *Divel* himself say; 'tis true, I was ever since my fall *maliciously* set against God: But alas, so soon as ever I first sinned, God kick't me out of heaven, and told me he would never have mercy on me. And 'though I liv'd in the time of all manner of gracious Dispensations; I saw *Sacrifices* offered, and *Christ* in the flesh, and the *Gospel* preached; yet how could this choose but enrage me the more, to have God as it were say, Look here *Satan*, I have provided a remedy for sin, but none for *thine*! this set me upon *revenge* against God, so far as I could reach him. But alas, alas! had God ever entred into any Covenant with me at all; had God put me upon any terms, *though never so hard*, for the obtaining of mercy; had Christ been but *once* offered to me, what do you think would I have done? would I have hearkened to any thing you could say, to Refuse Christ and Salvation? Could you, or all the Angels in heaven have kept me from minding Christ? But,

Woe to me, may the Gospel-sinner say: I have as good a Remnant *of the Covenant of* Works *in my nature, as the* Pagans *have. I have all the discoveries of God in the* Legal *Covenant, that the* Jews *ever had. I am under a* Better *Dispensation than the* Divels *were under before their Fall. The Gospel of* Grace *is urged upon me. And therefore, O poor* Jew! *whatever may be said against thy breach of Covenant, there's a* thousand *fold more to be said against mine. O poor* Pagan! *whatever is to be said against thy breach of Covenant, there's* ten thousand *fold more against mine. O wretched* Divels! *whatever may be said against your sinnes, there's* infinitely *more to be said against mine. I am the most* Foolish, Mad, Wilful *Rebel that ever waged war with the grace of God.*

Sirs, Is all this nothing to you? Can you hear these things quietly? I know you dare not think them over again, and sin at the same rate as before; if you think your souls any thing worth, or heaven and glory any thing worth, now offer up your selves to Christ in the

the Gospel-Covenant. Thus much for the first Inference, That their estate is dreadful that are not in the Gospel-Covenant.

The second Inference is this; That their estate is comfortable that are in the Gospel-Covenant; I will only instance in two things.

1. The *weakest* and *poorest* faith, and service, is accepted through *Christ* in the Gospel-Covenant. The Covenant of Grace is made to poor, weak, sinful, fraile man through a *Mediator*; God doth not expect that we should be perfect here: Poor Christians have more ado to *pardon themselves*, than to have God to *pardon them*. They *quarrel* more with themselves for want of holinesse, than God *quarrels* with them for it. Beloved, here are some comfortable *Riddles* of Grace for you to resolve. The Covenant is meerly of Grace, *Grace* runs through all the *veins*, and *arteries* of it; all the life, blood, and spirit of the Covenant, are *Grace*, *Grace*, through *Jesus Christ*. And yet Beloved, though it be wholly of Grace, it is of *Debt* by being a Covenant; God is pleased to enter into *Bond* to make good his *Deed of Gift*. What God doth for the heires of *promise*, it is no more than what is *debt* to *Christ*, and what through him he is graciously engaged for us. O the comfort of being in Covenant with God! you will say so indeed if you adde,

2. This Gospel-Covenant is so made, that it can never be *disanul'd*. Alas, we do not know *where*, nor *how* to make a Covenant *sure* in the world; he that is my *friend* to day, may be my *enemy* to morrow; his Bond may be *good* to day, and may be to morrow *insoluble*. There are ways more than we know of to evade the *strictest* Covenant, to disanull the *strongest* Oath; but now God hath sworn by himself, (*Hebr.*6.13.) that he will certainly blesse those whom he takes into Covenant with him. *God hath sworn by his holinesse*, Psal. 89. 34, 35. As if he shou'd say, Let me not be accounted a *holy* God, if I break Covenant with any of my people. Nay, he swears by his *life*, Isa.49.18, 18. The Prophet speaks there of *Sion*, as of a Mother-City, and of multitudes that should be brought home to her by the Ministry of the Gospel, and that they shall be as *Jewels* and *Ornaments*, matter of much honour to her by their endowments with spiritual

graces: Thus Gospel-Covenanters shall be qualified. But you will presently say, there is no danger of *Gods* breaking Covenant, all the danger is on *our* part; but Christians, there is not so much danger on *our* part, as many fear; it is not *every* sin that presently breaks the Covenant; a wife may be *foolish* and *passionate*, yet the marriage is not thereby broken. And when we do slip into Covenant-breaches, *Christ* is ready to *pardon* us, and the *Spirit* of Christ ready to *piece* up our breaches. *Provided* that we do but make conscience in the *whole* course of our lives to keep Covenant with God. *Christians*, I hope by all that hath been spoken, you will be perswaded to *enter* into Covenant, and to *keep* Covenant with God; if so, I have my *End*, and so hath my Sermon.

THE

THE

Mediatour

OF THE

COVENANT,

Described in his

Person, Natures, and Offices.

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1 Tim. 2. 5.

And one Mediator between God and men, the Man Christ Jesus.

COmmunion with God is our only happiness; 'tis the very heaven of heaven, and 'tis the beginning of heaven here on earth. The only foundation of this communion, is the Covenant of Grace; and 'tis the great excellency of this Covenant of Grace, that 'tis established in such a Mediator, even Jesus Christ. *And one Mediator between*, &c.

This Epistle (as to the substance and main design of it) is a short

short directory unto *Timothy*, how he might faithfully discharge that great Office to which the Lord had called him in the Church of *Ephesus*. In the first Chapter, he instructs him concerning the doctrine he should Preach. In this Chapter concerning the persons for whom he should pray.

1. More generally. For all men, ver. 1. *i. e.* men of all ranks, conditions, and Nations in the world.
2. Particularly, and especially for Magistrates, ver. 2.

Diversus orandi modus ac scopus in diversis hominum generibus accurate observetur. Non enim quidvis pro quovis orandum est — quia sic precatio nostra divinæ voluntati repugnaret. Conrad. Vorst. in loc.

The Magistrates of those times, were not only *Pagans*, but *Persecutors*; strangers to Christ themselves, and enemies to every thing of Christ in others, yet pray for them. There are indeed some persons, whom Christ leaves out of his prayers, *Joh.* 17. 9. and would have us leave out of ours, 1 *John* 5. 16. But yet thus far we may and ought to pray for all men, the worst of men, that the Lord would either make them truly good, or else restrain them from doing evil; that he would either shew mercy to them in their own soules, or else keep them from being instruments of mischief unto others. That under them, *you may lead a quiet and peaceable life, in all Godlinesse and Honesty.*

Non omnes sine discrimine, sed ex omnibus ordinibus. Paræ. in loc.

The encouragements unto prayer in this extent, are,

1. The good will of God to all men, *ver.* 4. *i. e.* men of all ranks and degrees; for though God by his preceptive Will commands every individual man in the world, to mind his salvation, *Acts* 17. 30. and by his approving Will, delights in saving lost creatures; nay, though he vouchsafe to all men, so much grace as will leave them inexcusable in their neglect of salvation: yet can we not from hence stretch the grace of God into that unlimited and boundlesse universality, as the *Pelagians* do from this Scripture; for did God peremptorily and determinately Will the salvation of every particular person in the world, mans stubbornnesse could not be too strong for God, nor could our impotency resist his Omnipotent Will.

2. The Mediation of Christ, which lies open to all men to make use of; as God is not *the God of Jews only*, but *of the Gentiles also*, Rom. 3. 29, 30. so is Christ a Mediator for all. *And one Mediator*, &c.

In

In the words
1. The only way of friendly intercourse between God and man, 'tis through a *Mediator*.
2. The only Mediator between God and man, *one Mediator*, *the Man* Christ Jesus.

1. The only way of friendly intercourse between God and man, 'tis through a Mediator; that's implyed. Whether man in the state of innocency needed a Mediator, is disputed among persons learned and sober; but in his lapsed state, this need is acknowledged by all. God cannot now look upon men out of a Mediator, but as Rebels, Traytours, as fit objects for his Vindictive wrath. Nor can men now look up to God but as a provoked Majesty, an angry Judge, a consuming fire. And therefore were not it for a Mediator, (*i.e.* a middle person interposing between God and us who are at variance, to procure reconciliation and friendship, as the word μεσίτης imports) we could not but so dread the presence of this God, that like our first Parents (in that dark interval 'twixt their sinning, and the succour of that promise, *Gen.* 3. 15.) we should have endeavoured to hide our selves what we could *from the presence of the Lord*. *Burgesse Vindic. Leg. pag.* 133. 134, 135. Gen. 2. 8.

2. The only Mediator between God and men. *One Mediator*, i. e. but one. Papists acknowledge one Mediator of *reconciliation*, but contend for many of *intercession*. But as God (in the former part of this verse) is said to be one God by way of exclusion of all others; so is Christ said here to be one Mediator, *i. e.* but one.

This Mediator is here described partly by
His Nature, *The man*.
His Names, *Christ Jesus*.

1. His Nature, *the man*, *i.e.* that eminent man; so some; he that was made man; so others. *Singularis ille homo. Vorst. Paraphr. in loc. q. i factus est homo. Versio Æth. op.*

Object. But why is this Mediator mentioned in this Nature only?

Answ. 1. Negatively: Not by way of diminution, as if he were not God as well as man, as the *Arrians* argue from this Scri-

In Christo non solus Deus est Mediator nec solus homo, sed Deus-homo.

Scripture; nor as if the execution of his Mediatorship, were either only, or chiefly in his humane Nature, as some of the Papists affirme, though others of them deny; as *Cornel. A Lap. in loc.* asserting Christs Mediatorship *secundum utramq; naturam*, according to both Natures.

2. Positively, to prove that Jesus Christ was the true Messiah whom the Prophets foretold, the Fathers expected, and who had in that Nature been so frequently promised; as in the first Gospel that ever was preached, *Gen.* 3. 15. he is promised as the seed of the Woman. Besides, the Apostle mentions Christ in this Nature, only as an encouragement to that duty of Prayer he had before perswaded; to the like purpose he is mention'd in this nature only, *Heb.* 4. 14, 15, 16.

2. His Names, { Christ. } Jesus, this was his proper Name;
{ Jesus. } Christ, his appellative Name.

Jesus; that denotes the work and busineſſe for which he came into the world, as appeares from the reason which the Angel (that came from heaven as an Herauld to proclaim his incarnation) gives of the imposition of this Name. *Thou shalt call his Name Jesus, for he shall save his people from their sins.* This Name, though it be given to others in Scripture, yet to him eminently; to them as types of that compleat Saviour who should come after them, and *save his people from their sinnes.*

Christ; that denotes the several Offices, in the exercise whereof he executes this work of salvation. Christ in the Greek, being the same with Messiah in the Hebrew; *i. e.* anointed. Under the Law, the solemne ordination, or setting apart both of things and persons to special services, was by anointing; thus we read of three sorts of persons anointed, Kings, Priests, Prophets; and in respect of all these Offices, Jesus is called Christ.

From the words thus briefly explained, arise these two Observations.

1. That there is now no other way of friendly communion between God and man, but through a Mediator.

2. That

2. That there is no other Mediator between God and man, but Jesus Christ.

Doctr. 1. That there is now no other way of friendly communion between God and man, but through a Mediator; and indeed considering what God is, and withal what man is; how vastly disproportionable, how unspeakably unsuitable our very natures are to his, how is it possible there should be any sweet communion betwixt them, who are not only so infinitely distant, but so extreamly contrary. God is holy, but we are sinful; in him is nothing but light, in us nothing but darkness; in him nothing that's evil, in us nothing that's good; he is all beauty, we nothing but deformity; he is justice, and we guiltiness; he a consuming fire, and we but dried stubble; in a word, he an infinitely and incomprehensibly glorious Majesty, and we poor sinful dust and ashes; who have sunk and debased our selves by sin, below the meanest rank of creatures, and made our selves the burthen of the whole Creation; and can there be any communion, any friendship between such? *Can too walk together, except they be agreed?* And what agreement can there ever be but through a Mediator?

Isa. 6. 3. with Gen. 3. 5. 1 Joh. 1. 5 with Eph. 5. 8. Rom. 7. 18. Amos 3. 3.

If ever God be reconciled to us, it must be through a Mediator; because of that indispensible necessity of satisfaction, and our inability to make it.

Rom 8. 7.

If ever we be reconciled to God, it must be through a Mediator, because of that radicated enmity that is in our natures to every thing of God, and our impotency to it; and thus in both respects, that God may be willing to be a friend to us, and that we may not be unwilling to be friends to him, there needs a Mediatour, 2 *Cor.* 5. 19. compared with *Joh.* 14. 6.

Doctr. 2. That there's no other Mediator betwen God and man but Jesus Christ. And one Mediator, *i. e.* but one. The fondness of Papists in their multiplicity of Mediators, not only unto God, but to our Mediator himself, having no other foundation than only their superstition, cannot be of moment with them, who labour to be wise according to Scripture. That those members of the Church who are contemporary here on earth, do indeed pray for one another, cannot be denied; but that they are therefore Mediators of Intercession, hath been denied by the more Antient Papists themselves. This Title of Mediator, is

Opus est Mediatore ad Mediatorem ipsum. Bernard p. 262. *Leo.* 1. *Papa, Roman. Epist.* 83. *ad Palestinos Episcop. c.* 4.

throughout the New Testament appropriated unto Christ; *Heb.* 8. 6. *Heb.* 9. 15 *Heb.* 12. 24. and indeed there's none else fit for so high a work as this, but only he.

Reas. 1. The singular suitableness of his person to this eminent employment. To interpose as a Mediator betwixt God and men, was an employment above the capacity of men, Angels, or any creature; but Jesus Christ in respect of the dignity of his person, was every way suited for this work. Which you may take in these four particulars.

1. That he was truly God, equal with the Father, of the same nature and substance; not only ὁμοιούσιος, but ὁμοούσιος, of the like nature, but of the same nature, as is excellently cleared by that famous Champion for the Deity of Christ against the *Arrians*, *Athanasius*. Col. 2. 9. *In him dwelleth the fulness of the God-head bodily*; 'tis not the fulness of the Divinity, but of the Deity; thereby intimating an identity of essence with God the Father, and holy Ghost. Though the Divine essence be after a several manner in the several Persons of the blessed Trinity; in the Father ἀγεννήτως without receiving it from any other; in the Son by an eternal generation; and in the holy Ghost by proceeding: yet 'tis the same essence of God, that is in all three persons; because such is the infinite simplicity of this essence, that it cannot be divided or parcelled. Thus Christ (not to speak any thing concerning the other persons) is stiled so the Son of God, as one equal with the Father; for upon this it is that the Jews ground their charge of blasphemy against him, that he said *God was his Father, making himself equal with God*, Joh. 5. 18. The force of their reason lies in this; the natural Son of God is truly God, and equal with God; as the natural son of man is man, equal, and of the same substance with his father. Angels and men are the Sons of God by Adoption, but Christ is the natural Son of God, the only Son of God, and therefore truly God. *I and my Father are one*, Joh. 10. 30. he *thought it no robbery to be equal with God*, Phil. 2. 6. For the further confirmation of this, take these Arguments.

Non πᾶν τὸ πλήρωμα θεότητος sed θεότητος: *non divinitatis sed deitatis. D. Prideaux, fasc. p. 76.*

Tylen. Syntagm. p. 401.

Lyford his plain mans senses exercis. d. p. 82.

Lyford p. 93.

1. He whom Scripture honours with all those Names which are peculiar unto God, must needs be God. That Christ hath these Names ascribed to him, appeares from these instances. He is not only stiled God, *the Word was God*, Joh. 1. 1. but God with

with such additional discriminations, as neither Magistrates (who because they are Gods Deputies and Vicegerents here on earth, are sometimes called Gods) nor any creature is capable of. The *great God*, *Tit.* 2.13. The *true God*, 1 Joh. 5. 20. The *mighty God*, Isa. 9. 6. *Over all, God blessed for ever*, Rom. 9. 5. *The Lord of glory*, 1 Cor. 2. 8. The *Lord from heaven*, 1 Cor. 15. 48. Yea, that great Name Jehovah the Lord (or Jehovah) our righteousnesse, *Jer.* 23.6. Psal. 82. 6.

2. He in whom are those high and eminent perfections, those glorious attributes, of which no creature is capable, must needs be more than a creature, and consequently God.

1. He that is Omnipotent, whose power is boundlesse and unlimited, must needs be God. The highest power of creatures hath its *non ultra*, *Thus far may it go, but* no further; but Christ is said to be *Almighty*, Rev. 1. 8. *The Lord God Omnipotent*, Rev. 19. 6.

2. He that is Omniscient, that searcheth hearts, that hath a window into every mans breast, that can look into all the rooms and corners of our souls, that can see through all those Veils and coverings, which no creature-eye can pierce, must needs be God; and these are the excellencies ascribed to Christ. *He needed not that any should testifie of man, because he knew what was in man*, Joh. 2. 25. I am he which searcheth the heart and reines, Rev. 2.23. He *knew their thoughts*, Luke 6. 8. so *Mark* 2. 8. *Joh.* 13.19, &c.

3. He that fills heaven and earth, and all places with his presence, must needs be God; and thus was Christ in heaven, while he was on earth. *The Son of man which* is *in heaven*, Joh. 3. 13. *That where I am*, Joh. 14. 3. Christ as *God*, was then in heaven, when *as man*, he was on earth. So *as God* he is still on earth, though as man he sits at the right hand of God in heaven. I will be with you to the end of the world, *Matthew* 28.20.

4. He that is immutable and eternal, must needs be God. *The heavens are the work of thy hands*; they shall perish, but thou shalt endure, &c. but thou art the same, and thy years shall have no end, *Psal.* 102. 25, 26, 27. so is Christ *the everlasting Father*, Isa. 9. 6. *The same yesterdy, to day, and for ever*, Heb. 13.8.

5. He that hath life in himself, and is the fountain of life to others, must needs be God; and thus is Christ *the Prince of life to others*, Acts 3. 15. and *hath life in himselfe*, Joh. 5. 26.

3. He to whom those works of infiniteneſſe are aſcribed, to which no leſſe a power is ſufficient than that of Omnipotency, he muſt needs be more than a creature. He that laid the foundation of the earth, that by a word commanded all things out of nothing, that preſerves them from mouldring, and ſinking into their firſt nothing again; that could pardon ſin, deſtroy him that had power of death, ſubdue principalities and powers, Redeem his Church, carry his people triumphing into heaven; he muſt needs be God. And all theſe works of infiniteneſſe are aſcribed to Chriſt; the work of Creation, *Without him was nothing made of all that was made*, Joh. 1. 3. Of conſervation, *Upholding all things by the Word of his power*, Heb. 1. 3. of redemption, which *he purchaſed with his blood*, Acts 20. 28.

Mark 2. 5, 7, 8, 9, 10, &c. Heb. 2. 14.

4. He whom Angels adore, before whom the higheſt and beſt of creatures fall down, giving that worſhip which is peculiarly due to God, muſt needs be more than a creature; and thus it is to Chriſt. *Let all the Angels of God worſhip him*, Heb. 1. 6. ſo *Mat.* 2. 11.

I might adde the equality of Chriſt in all thoſe ſolemn benedictions and praiſes upon Record in the New Teſtament; all which argue ſtrongly, that he muſt needs be truly God.

2. As he is truly God, ſo is he compleat and perfect man; having not only an humane body, but a rational ſoul; and *in all things was like to us, ſin only excepted.*

That he had a real, not an imaginary body, appeares from the whole ſtory of the Goſpel. He that was conceived, born, circumciſed, was hungred, athirſt, ſwet drops of blood, was crucified; he that went from place to place, and had all thoſe ſinleſſe affections, which are proper unto bodies: had a true and real body; and ſuch was the body of Chriſt.

Gerhardi Loci Communes To. 3. Diſput. 1. Hiſtorica. Th. 1. 2.

That he had an humane ſoul, is clear alſo from the ſtory of the Goſpel. He that grew in wiſdome and knowledge, as 'tis ſaid of Chriſt, *Luke* 1. 80. *Luke* 2. 40. he whoſe knowledge was bounded and limited, as was alſo ſaid of Chriſt. *Of that*

day,

day, and that houre knoweth no man; no nor the Angels, neither the Sonne of man, but the Father, Mark 13. 32. As God he knew all things; as man, his knowledge was but the knowledge of a creature, and therefore finite; all which argue he had a humane soul, as well as body, and was compleat man. The whole Nature of man was corrupted, destroyed, and therefore 'twas needful Christ should take upon him whole man, that the whole might be repaired and saved.

Propterea totum hominem sine peccato suscepit, ut totum quo constabat homo, a peccatorum peste sanaret. August. *Sicut totum hominem Diabolus decipiendo percussit; ita Deus totum suscipiendo salvavit.* Fulgent.

3. He is God and man in one person. He had two Natures, but was but one person: there was a twofold substance, divine and humane; but not a twofold subsistence; for the personal being which the Son of God had before all worlds, suffered not the substance to be personal which he took, although together with the Nature which he had, the Nature which he took continue for ever; thus both Natures make but one Christ. He was the Son of God, and the Son of man, yet not two Sons, but one person. He was born of God, and born of a Virgin, but 'tis in respect of his different Natures. Thus was Christ *Davids* Son, and *Davids* Lord; *Maries* Son, and *Maries* Saviour and Maker too.

Hooker Eccles. pol. pag. 293.

Lyford. p. 100.

By the right understanding of this, we may be very much helped in reconciling those seeming contradictions, which frequently occurre in Scripture concerning Christ. He is said to be born of a woman, and yet to be without beginning of dayes; himself sayes his Father is greater than he, and yet he is said to be equal with the Father. All which may be cleared by this. He was but one person; and therefore as in man, who consists of soul and body, the actions of each part are ascribed to the person: the man is said to understand; 'tis not his body, but soul that understands; yet this is ascribed to the person, though it be but the formal act of one part: so in regard of this hypostatical union of two Natures in one person, the acts of each Nature are ascribed to the person. Thus 'tis said the Jews *crucified the Lord of glory*, 1 Cor. 2. 8. *i. e.* they crucified that person who was the Lord of glory. *Acts* 20. 28. God is said to purchase his Church by his blood; as God he could not shed his blood, but 'twas that person who was God. Thus is Christ said to be in heaven, when he was on earth; *i. e.* as God, he was in heaven.

Zanch. in Ephes. l. 35.

Lyford p. 101.

And so what is proper to each nature by reason of the hypostatical union, is ascribed to the whole person.

4. This union of two natures in one person, is without confusion or transmutation; the natures remaining distinct, and the properties and operations of both natures distinct, notwithstanding this union. Some things are proper to the Godhead, of which the Manhood is uncapable; and some things proper to the Manhood, of which the Godhead is uncapable: We cannot say the Godhead was athirst, weary, dyed; neither can we say the Manhood was the Fountain of all being, the Creator and Preserver of all things; or that it is ubiquitary or omnipresent, though we may say all of the same person. 'Tis observed by learned Writers, that the dividing of the person which is but one, and the confounding of the natures which are two, hath occasioned those grand Errors in this Article of faith, by which the peace of the Church hath been so much disturbed. And suitably to these foure heads that have been spoken to, there have arisen foure several heresies.

Hooker Eccles. Pol. p. 299.

1. The *Arrians*, denying the Deity of Christ, against whom the Council of *Nice* Determined that he was Ἀληθῶς Θεὸς, truly God.

Hooker ibid.

2. The *Apollinarians*, who maimed and misinterpreted his humane nature, against whom the Council of *Constantinople* Determined that he was compleat and perfect Man.

Ἀληθῶς θεὸς, τελειῶς ἄνθρωπος.

3. The *Nestorians*, who divided Christ into two persons, because of his two natures, against whom the Council of *Ephesus* Determined that he was God-man in one person.

Ἀδιαιρέτως.

4. The *Eutichians*, who confounded these two natures in one person, against whom the Council of *Chalcedon* Determined that he was God-man in one person without confusion or mutation of natures.

Ἀσυγχύτως.

But in the foure above-named heads enough hath been said by way of Antidote against those dangerous mistakes. And all being duly considered, we cannot but see great reason why he should be called *wonderful*, Isa. 9.6. Well might the Apostle cry out by way of admiration, *Without controversie great is the mystery of godlinesse, God was manifest in the flesh*, 1 Tim. 3. 16.

5. The

5. The singular fitnesse of Christ for this work of Mediation, arises from his being God-man in two natures, united in one person without Confusion or Transmutation.

1. Had he not been truly God, he had been too mean a person for so high an employment; it was God that had been offended, an infinite Majesty that had been despised. The person therefore interposing must have some equality with him to whom he interposes. Had the whole society of persevering Angels interposed on mans behalf, it had been to little purpose; one Christ was infinitely more than all, and that because he was truly God.

2. Had he not been compleatly man, he had been no way capable of performing that indispensibly necessary condition, upon which God was willing to be reconciled; *viz.* The satisfying of that righteous sentence God had pronounced. *Gen.* 2. 17. *In the day thou eatest thereof, thou shalt surely dye.* That therefore he might be capable of dying, (which as God he could not) and that the justice of God might be satisfied in the same nature by which it had been offended, 'twas necessary he should be man.

3. Had he not been God and man in one person, the sufferings of his humane nature could not have derived that infinite value from the Divine nature. We could not have called his blood the blood of God, (as 'tis called *Acts* 20. 28.) it would have been no more than the blood of a creature, and consequently as unavailable as the blood of Bulls, &c. *Hebr.* 9. 12. *Hebr.* 10. 4.

Mediatio Christi est Ανθρωπίνη; ἀπὸ θεικῆς.

4. Had he not been God-man without confusion of natures; his Deity might either have advanced his humanity, above the capacity of suffering; or his humanity might have debased his Deity below the capability of meriting, which is no lesse than blasphemy to imagine. And this is the first reason, the singular fitnesse of Christ for this work, because of the Dignity of his person.

Reason 2. The singular fitnesse of Christ for this employment in respect of the suitableness of his Offices. There is a threefold misery upon all men, or a threefold bar to communion with God.

1. The

1. The guilt of their sins which themselves are never able to expiate, or satisfie for.

2. The blindnesse of their minds, the cure whereof is too difficult for any creature Physician.

3. Their bondage and captivity to sin and Satan, which are enemies too strong for man to deal with. Sutably to these three great necessities, Jesus Christ is anointed of God to a threefold Office, of a Priest, a Prophet, a King; the former of which Offices he exercises on our behalf to God, and the two last, from God to us.

1. The Priestly Office of Christ is the great, the only relief we have against the guilt of sin; the work of the Priesthood consisted under the Law, chiefly of these two parts.

1. Satisfaction for the sins of the people. *Lev.* 4. 16, 17, 18, 19, &c.
2. Intercession unto God on their behalf, *Levit.* 16. 12, 13.

Both which were verified in Christ *our great high Priest*, Hebr. 4. 14. And hence it is that the Apostle encourages us *to come with boldnesse* unto the Throne of Grace, *Hebr.* 4. 16. What was done by others Typically, was done by Christ Really.

1. His satisfaction in discharging those debts which his people had run into with Divine justice to the utmost farthing, and this he did by offering up that one single sacrifice which was infinitely more worth than all those multitudes of sacrifices offered up of old, and from which all former sacrifices had their vertue and efficacy. The Priests of old offered up creatures, but this high Priest offers up himself; they offered the blood of Bullocks, &c. *Hebr.* 9. 13, 14. but Christ the blood of God, *Acts* 20. 28. They offered many sacrifices, and Christ but one, but such a one as infinitely exceeded all their many; such a one as perfected for ever them that are sanctified, *Hebr.* 10. 14. One Sun is worth more than thousands of Stars, and one Jewel than millions of ordinary stones; and so one Christ is more effectual than all *Lebanon*, or *the cattel on a thousand hills.*

Ephes. 5. 2.

2. His

2. His intercession; this is the other part of his Priestly Office; his satisfaction, that was performed on earth; his Intercession is performed chiefly in heaven: by the former he purchased pardon and Reconciliation, 2 *Cor.* 5. 19. compared with Verse 21. by the latter he applies the benefits he hath purchased; his sufferings, though they were but while he was on earth, yet the benefit of them extends to all ages of the Church, both before and since his passion; and his Intercession is that which sues out these blessings for his people; and therefore that great Apostle joynes both together as the foundation of all his comfort, *Rom.* 8. 33. *Christ hath died, who still makes Intercession*; and both these are so full, so sufficient a relief against the guilt of sin, that as we have no other, so we need no other; as the High Priests bore the names of the people before the Lord, so does Jesus Christ the names of his Elect; but the High Priests of Old, were at certain times only to appeare before the Lord, once a yeare to enter into the holy place; but Christ our spiritual High Priest, is not only *entered*, but *sat down at the* right hand of God, to negotiate constantly on his Churches behalf; *He ever lives to make Intercession*, Heb. 11. 25. And besides the constancy, consider the prevalency of his Intercession; that God that regards the cry of Ravens, that will not altogether neglect the humiliation of *Ahab*, that God that is so ready to answer and honour the prayers of his own people, cannot but much more regard the prayers of his only Son, praying by his blood, and praying for nothing more than what himself hath deserved and purchased. He that is such a great High Priest, is excellently fitted in respect of this Office, for the work of Mediation.

Heb 9. 25. Heb. 9. 12. 24. Heb. 10. 12. Heb 11. 25. 1 John 2. 1.

2. The Prophetical Office of Christ, is the great, the only relief we have against the blindnesse and ignorance of our mindes. He is that great Prophet of his Church whom *Moses* fore-told, the Jews expected, and all men needed; that Sun of Righteousnesse, who by his glorious beams dispels those mists of ignorance and errour, which darken the mindes of men, and is therefore stiled by way of eminency, *that light*, John 1. 8. and *the true light*, Joh. 1. 9.

Deut. 18. 15. Joh. 1. 24, 25, 45. John 6. 14.

The execution of this Prophetical Office, is partly by revealing so much of the Will of God as was necessary to our salvation, partly by making those revelations powerful and effectual.

1. In revealing the Will of God; for *no man hath seen God at any time; the only begotten Son, which is in the bosome of the Father, he hath declared him*, Joh. 1. 18. The manner of revealing the mind of God, hath been different in several ages.

1. Sometimes making use of instruments; who were either ordinary; as under the Law, the Priests whose *lips* should *preserve knowledge*; and under the Gospel, Pastors and Teachers: Or else extraordinary; as Prophets under the Law; and Apostles, and Evangelists, in the first plantation of the Gospel.

Mal. 2. 7.
2 Chron. 15. 3.
Eph. 4. 11, 12, 13.

2. For sometime instructing his Church immediately in his own person, *Heb.* 1. 1, 2.

2. In enlightening effectually the souls of his people: in causing the blinde to see, and *making them who were once darkness, to be light in the Lord*, Eph. 5. 2. Thus he instructs by his Word, and by his Spirit, 1 *Pet.* 1. 12. and by that Soveraignty he hath over the hearts of men, opens their hearts to receive his counsels. He that can thus speak, not only to the eare, but to the heart, is also in this Office, excellently fitted for the work of Mediation.

3. The Kingly Office of Christ, is the great, the only relief we have against our bondage to sin and Satan. He to whom *all power is given in heaven, and in earth*, Mat. 28. 18. He whom God hath raised from the dead, and set at his own right hand in heavenly places, far above all principality and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come; and hath put all things under his feet, and gave him to be the Head over all things to the Church: It is he that restores *liberty to the captives*, and *opens the Prison* doors *to them that are bound*. This great Office of a King, he executes chiefly in these Royal acts.

Mat. 28. 18.
Eph. 1. 20, 21, 22.
Heb. 2. 8.
Phil. 2. 9, 10, 11.
1 Cor. 15. 27, 28.
Isa. 61. 1.

1. In

1. In gathering to himself a people out of all kindreds, Nations and tongues; and in making them a willing people in the day of his power, *Psal.* 110. 3. Gen. 49. 10. Isa 55. 4, 5. 1 Cor. 12. 28.

2. In governing that people by Laws, Officers, and Censures of his own ordaining, *Isaiah* 33. 22. *Ephes.* 4. 11, 12. (*Mat.* 18. 17, 18. 1 Cor. 5. 4, 5. 1 Pet. 1. 3, 5. Eph. 4. 12, 13. 1 Thes. 4. 16, 17.

3. In bringing all his elect into a state of saving grace, and preserving that grace alive in their soules, which himself hath wrought, though it be as a spark of fire in an Ocean of water, in carrying it on to perfection, and crowning it with glory.

4. In restraining, over-ruling, and at last destroying all his and his Churches enemies, *Psalme* 110. 1. those who will not submit to the Scepter of his grace, he rules with his *Iron rod*, and will at last *dash them in pieces like a Potters Vessel*, Psal. 2. 9.

And thus is Christ not only in respect of the dignity of his person, but the suitablenesse of his Offices, the only fit Mediator between God and man.

The doctrinal part of this Scripture being thus cleared, take one word by way of application.

Use. This may informe us of the unspeakable folly and misery of all such as despise this Mediator; there is but one Mediator, but one way of Reconciliation unto God, but one way of having sin pardoned, our natures cleansed, the favour of God restored, our lost condition recovered, and that is through the Mediation of Christ, and shall it be said of any of us? as Christ himself speaks of those foolishly obstinate Jews, they *would not come* unto him, *that they* might *have life*, Joh. 5. 40. There is in Christ the life of Justification, to free us from that eternal death the Law sentences us unto; the life of sanctification to free us from that spiritual death we are under by nature; there is in him a sufficient relief against whatever is discouraging; and shall we be so little our own friends, so false to our own concernments, as to reject his profered help, notwithstanding we do so highly need it? Col. 3. 4.

1. In rejecting this Mediator, you sin against the highest and greatest mercy that ever was vouchsafed to creatures; 'tis mentioned as an astonishing act of love in God, that he should *so*

love he would, as to give his only begotten Son, &c. Joh. 3. 15.
Phil 2. 6, 7, 8. John 15. 13. compared with Rom 5. 8. ſo] beyond all compariſon, ſo] beyond all expreſſion; and oh what an amazing condeſcention was it in Chriſt, who though he *thought it no robbery to be equal with God*, was yet pleaſed to *make himſelf of no reputation, and took upon him the forme of a ſervant, became obedient unto death, even the death of the croſs*; and all this as our Mediator? there is not any mercy we enjoy, but 'tis the fruit of this mercy.

Eph. 2. 12. 2. You hereby reade your condition, the ſame with *Pagans*; the emphaſis of whoſe miſery, conſiſts in this, that *they are without Chriſt*, and therefore *without hope*. Nay, the ſame with Devils, who have no Mediator interpoſing on their behalf to God; but as they ſinn'd with a Tempter, ſo they periſh without a Saviour; this is their miſery, and ſhall this be any of our choice?

3. Your condition is hereby rendred in this reſpect worſe than theirs, in that you deſpiſe that mercy which they were never profered.

The danger of this ſin, you may find awakeningly ſet down by the Apoſtle, *Hebrews* 2. 3. *Hebr.* 10. 28, 29, 30. *Hebrews* 12. 25.

Uſe. Be perſwaded then to make uſe of Chriſt in all his Offices, in whom you have an univerſal antidote againſt all diſcouragements.

Heb 12. 24. Are your conſciences alarum'd with the thunder of Scripture-threats, and curſes of the Law, fly to that *blood of ſprinkling*, the voice whereof is much louder than the *cry of your ſinnes*.

John 3. 14. Are you ſtung with the ſenſe of your corruptions, look up to Chriſt as your *Brazen Serpent*, that he may cure theſe wounds and deliver you from death.

1 John 2. 1. Heb. 4. 14, 16. Are you diſcouraged from prayer, becauſe your prayers have hitherto been ſo ſinfully defective? conſider the Interceſſion of Chriſt, and take encouragement from thence.

Are you afflicted with your own unteachableneſſe? look up to him as the great Prophet ſent of God, and beg of him the inward and effectual teachings of his Spirit, that he would ſpeak as powerfully in his Word to your dead hearts, as he once ſpoke to dead *Lazarus*.

John 12. 43.

Are

Are you disquieted with doubts and feares, in respect of your own perseverance? though temptations are boysterous, and corruptions violent, look up to him who sits at the right hand, till all his enemies become his foot-stoole, that he would strengthen you. Col.1.11.

Are you full of feares because of *Zion*, the afflictions, dangers, enemies of the Church? remember he is the Head over all things to the Church. Psal.110.1. Col.1.24.

In a word, whatever your afflictions or troubles are, the Mediation of Christ is a sufficient relief; and therefore sit not down dejectedly mouring, like *Hagar* weeping at the fountaine side. Gen.21.19.

OF

OF

CHRISTS Humiliation.

PHILIP. 2. 8.

He humbled himself, and became obedient unto death, even the death of the Crosse.

THis Chapter begins with one of the most pathetical and powerfully pressed Exhortations that we meet with in the whole Scripture: The Apostle is in one of his high streins and raptures of Rhetorick, conjuring the *Philipians* (as it were) by all that they accounted dear and precious, unto brotherly unity and amity, and to this end, to humility of minde, and a mutual condescension. He that will lift up, and embrace another that is fallen, must himself stoop down; and because men are rather drawn by example, than driven by precept, he propounds to them a pattern beyond all parallel: *Let this minde be in you which was also in Christ Jesus; who being in the form of God, thought*

Nullus jacentem suscitat nisi inflexione sui. Nierem.

thought it not robbery to be equal with God, but made himself of no reputation, &c. As if he had said, Jesus Christ was as high as the highest, coequal with God, it was his right to stand upon even ground with his Father, and without any wrong to him might have pleaded his Peerage, and yet he strangely humbled, and abased himself; here is your Copy. How lowly should Christians be? seeing humanity, the form of a servant, nay, death it self were not accounted too low for their Lord; Christ himself hath just such another Argument; *John* 13. 14. *If I your Lord and Master have washed your feet, ye ought also to wash one anothers feet.* Let no Christian stand upon his pantofles, seeing Christ *humbled himself, and became obedient to death, the death of the Crosse.*

In which words we have,

1. The depth of Christs humiliation: { 1. Specified, death. 2. Aggravated, even the death of the Cross.

2. The Manner of his humiliation, where we may note these two remarkable circumstances.

1. His voluntarinesse, he humbled himself.

2. His obedience, he became obedient unto death.

The Scripture hath observed to us these three special steps of Christs humiliation.

1. He stoop't down to become a man.

2. He condescended to put his neck under the yoke of the Law.

3. He appeared in the likenesse of sinful *flesh.*

1. He stoop't down *to become a man*; he left the warme bosome of his Father, and took himself lodgings in the womb of a Virgin; he strip't himself of his Robes of glory, to put on the course home-spun, and thread-bare tatters of a fraile humanity; and he that *thought it no robbery to be equal with God*, submitted to an estate lower than some of his own creatures; this is the first Riddle in the Apostles great mystery of godlinesse: *God was manifest in the flesh.* And sure, that the most magnificent Monarch in the world should become a Toad, that the whole Host of Angels should be degraded into worms; that this goodly frame of the 1 Tim. 3. 16.

the Creation should be unpinned and annihilated, or crowded into the narrow compasse of one single atome, is infinitely a lesse wonder, than for God to become a man; had Christ been made an Angel, it had been infinitely below himself, and yet then he had remain'd a spirit, and stayed something nearer home; but he cloathed his Divinity with a body, *the Word was made flesh*; *he made himself of no reputation, and was made in the likeness of men*, Ver. 6. He emptied himself of his credit; to become a man was so much beneath him, that upon the matter it undid him in point of reputation. The greatest step of Christs humiliation, was his Incarnation; for that being man he should dye, is nothing so astonishing a wonder, and inconceivable, as that being God he should be made a *man*.

ἑαυτὸν ἐκένωσε.

2. He condescended to *put his neck under the yoke of the Law*. *God* (saith the Apostle) *sent forth his son made of a woman*; and though that be very much, yet there is more added, *made under the Law*. Though every man that is born of a woman, every mothers childe among us, be necessarily subject to a Law, and it is no condescention, its no whit below the greatest Prince on earth that gives Laws to many thousands; yet this was a very great submission in Christ. *Adam* while he continued in a state of integrity and perfection, was then under a Law, and did not yield or abate any thing of his right by it; the blessed and glorious Angels continue under an obligation to obedience, and they do not by this lose any of their birth-right for a creature; as a creature, is indispensably subjected to the Law of its Maker, by vertue of its creatureship and dependance; and should any one of them attempt a disobligation, it were an essay toward a prodigious and præternatural Antinomianisme. But the Son of God, the Eternal and Independent Law-maker did admirably abase himself, to come under the obedientiall observance, and poysonous malediction of that Law, upon which there was only the print of his own authority; for though the humane nature abstractly considered, is as a creature bound to the observance of a Law, yet being in conjunction with the second person in the Trinity, and assumed into the personality of the Son of God, it was exempted from obedience, and indemnified as to curse and penalty. Christ submitted to the Ceremonial Law in his circumcision, put his neck under the yoke of the moral Law, to fulfill the preceptive part by his perfect

Gal. 4. 4.

Perfect obedience, and satisfie the maledictive part by his compleat sufferings; all which subjection was not a debt that God could have challenged of him, but a pure voluntary subscription; *The Law is not made* in some sense *for a righteous man*, but it is not made in any sense for the glorious God. 1 Tim. 1. 9.

3. And which is a step beneath both these; he *appeared as a sinful man, or in the likeness of sinful flesh*; subjection to the Law made him very low, but the similitude of sin, which is the violation of the Law was a far greater abasement. Rom. 8. 3.

Christs appearing in the likeness of sinful flesh, must not be understood as though his flesh were only a likeness and appearance, or he had only an aerial, and phantastical body; as some of old absurdly fancied and affirmed; he had true real flesh, though but the similitude and resemblance of sinful flesh; the word likeness relates not to flesh, but sin; not flesh in likeness, but sin in likeness; a being under a Law implies nothing of sin; it was the case of *Adam*, and the Angels, and both without sin, or any thing that look't like sin; but our blessed Lord condescended not only to subjection, but to the print and appearances of transgression. *He shall appear* (saith the Apostle) *the second time without sin unto salvation*. Intimating, that the first time he appeared with sin upon him; when he returns in glory, he shall have no dints of sin upon him; the smell or singeing of it shall not be upon his garments; but his first entrance was with many of those prints and marks that sin (where ever it is) uses to leave behinde it. Sin was neither inherent in him, nor committed by him; but imputed to him. Sin never defiled him, but it defaced him; he had nothing of its impurity, but much of its penalty; he was not tainted with that plague, but he was pleased to take upon him the tokens. In the same Chapter the Prophet tells us, *He had done no violence, neither was any deceit in his mouth, and he was numbred with Transgressors*. He trode not one step awry in sin, but many of the footsteps of sin appeared upon him; to instance in a *few*. Isa. 53. 9, 12.

Non in similitudine carnis quasi caro non esset caro, sed in similitudine carnis peccati, quia caro erat, sed peccati caro non erat. Aug. Heb. 9. ult.

1. *Poverty*: he came in a low and mean condition, and thats the very likeness of sin, the great bankrupt that brought all to beggery. *Though he was rich, yet for our sakes he became poor.* When he rode to *Jerusalem*, it was not in state, in a gilded Coach with six horses; or mounted like a Lord Mayor with embossed trappings; but as one might rather say, like a Beggar that 2 Cor. 8. 9.

Matth. 21. 5. is sent with a Passe from one Town to another; *Sitting upon an Asse, and a Colt, the foale of an Asse.* Matth. 8. 20. *The Foxes have holes, and the Birds of the Aire have nests, but the Son of man had not where to lay his head.* He was at such a very low ebb as to worldly riches, that once he, and one of his Apostles, could not both of them make a purse for half a crown to pay their tax without the working of a Miracle. Matth. 17. ult. Σταῦρος valet 2 s. 6 d.

2. Another likenesse of sin was *sorrow:* He was *a man of sorrows, and acquainted with griefs*; as Antichrist is called *a man of sin*, his very make and constitution is sin, so was Christ a man of sorrows, and as it were made up of them, they were in a manner his complexion. We read oft of his weeping, but it is not observed that ever there was a smile upon his face. Now sin and sorrow are so near of kin, that the Hebrew language comprises both in one word; they are as like as mother and daughter, and both called by the same name. Isa. 55. 3. 2 Thess. 2. 3. און

3. A third likenesse of sin was *shame and reproach:* Sin was the inlet of shame; when our first Parents had sinned, *their eyes were opened, and they knew that they were naked, and sewed fig-leaves toge her.* Why they were naked before, and were not ignorant of it, but then it was no shame to them; sin gave them a sight of their nakednesse, so as they never saw it before: This similitude of sin was upon Christ, when he was called Glutton, Wine-bibber, Conjurer, Blasphemer, Divel, and what not, that might cause and increase contempt? *He hid (as it were) our faces from him*, (saith the Prophet) *he was despised, and we esteemed him not*; how vile and contemptible is that person, upon whom we turn the back in scorn? to whom we will not vouchsafe so much as a look, or the glance of an eye! *I am a reproach of men*, (saith the Psalmist in the person of Christ) and *despised of the people.* Gen. 3. 7. Chap. 2. ult. Isa. 55. 3. Psal. 22. 6.

4. Another similitude of sin, was *the withdrawment of his Father*, and clouding the light of his countenance. His fathers forsaking him, whereof he makes that heavy heart-breaking complaint, *My God, my God, why hast thou forsaken me?* The frown of his Father, and bro v-beating of his displeasure, was the very likenesse of sin; for from that noysome vapour only arises a *cloud* to over-cast the light of his countenance. Nothing but that builds up a partition wall betwixt him and us. *Your iniquities* Matth. 27. 46.

quities have separated betwixt you and your God, and your sins have hid his face from you. We hid our face from Christ, and in that there was reproach; but alas, this was nothing in comparison; a Prince need not trouble himself that he hath not the smile of his Groom: What if all creatures in heaven and earth had hid their faces from Christ, he could well have born up under it; but the hiding of his Fathers face even broke his heart, as a burden intolerable. Isa. 59 2.

5. And lastly, Christ submitted to *death*, and that's another likeneſſe of sin. *Sin entred into the world, and death by sin*; they came together as it were, hand in hand; this was the penalty inflicted upon sin, *In the day thou eatest, thou shalt surely dye.* Now in this respect Christ abased himself to look like a sinner; *Humbled himself, and became obedient to death, the death of the Crosse.* Rom. 5. 12. Gen. 2. 17.

In the further Amplification of this, I shall endeavour to shew three things.

1. What kinde of death Christ humbled himselfe unto.
2. In what manner Christ underwent that death.
3. Upon what grounds Christ thus humbled himself to death.

1. What kinde of death Christ humbled himself unto; and this I cannot omit, the Apostle having added such a remarkable Emphasis by way of reduplication; *Death, even the death of the Cross.* It was not only a violent death, and there's much in that, that he dyed not a natural, but a violent death: Nor indeed could he, both because there was no sin in him to be the in-let of a natural death, nor would that have been satisfactory for the sin of others. It was not only (I say) a violent death; but such a violent death, as had in it a more than ordinary violence, a death by crucifying, which hath these three imbittering

Circumstances.
1. Pain.
2. Shame.
3. Curse.

1. *Pain*: The easiest death is painful; a death-bed, though a down-bed, is for the most part a little ease. Oh my gowty feet,

saith *Asa*! O my cold benum'd body, saith *David!* O my leprous skin, saith *Uzziah!* O my pained aking head cryes the son of the *Shunamite*! but in the death of Christ there was the pain of many deaths put together; in the very dawning of the Gospel, the very first time we finde the death of Christ mentioned, it is
Gen. 3. 15. set out by bruising; *It shall bruise the head, and thou shalt bruise his heel, viz.* his humane nature, that which could be bruised:
Isa. 53. 10. *It pleased the Lord to bruise him, he hath put him to grief*;
דכא bruised him as with a Pestel in a Mortar; hence was it he prayed so
Matth. 26. 39. earnestly that the *Cup might passe*; it was so full of worme-wood and gall, and the pain so violent which he was to encounter, that he screwed up his request to the highest pin, *if it be possible*; wise and resolute men do not use to complain of a little; they will not cry oh at a flea-bite, or the burning of a finger; and some of the Martyrs have born up with such Christian courage, and gallantry in death, that being on the Rack they would not be loosed;
Heb. 11. 35. *they were tortured, not accepting deliverance*, (saith the Apostle) the incomes and supports of Divine Grace, made an abatement of their pains; oh but what shall we say of the bitternesse of that death, where the Author of all their strength, God and man bewrayes passions? how much dregs was there in that Cup which Christ was so loth to drink of?

Three things made Christs death so exceeding painful.

Optime complexionatus. Aquin. 1. *The piercing his hands and feet*, those sinnews and sensitive parts. Christs body was all over excellently well tempered, and so his sense admirably acute; but to be pierced and digg'd through hands and feet, parts so full of nerves and sinnews, must needs
Psal. 22. 16. aggravate and augment the smart; *They have pierced my hands and my feet*, was the Prophetical complaint of the Psalmist, fulfilled in Christ.

2. Another thing that addeth much to the pain of Christs death, was the *extension and distortion of his body*; the Crosse was a rack to him, and he was stretch't as upon the Tenters; for when any persons were to be crucified, the Crosse you must understand, lay all along upon the ground till the party was nailed to it, and stretch't out at his full length, and afterward erected; and to this
Psal. 22. 17. the Psalmist had respect in that sad complaint of his, *I may tell all my bones*; he was so rack't, that his bones were almost ready to start out of the skin.

3. The

3. The death of Christ was more painful, by reason of its *slowneſſe, and gradual approach.* Christ was from the third, to the ninth houre in dying; from nine in the morning, till three in the afternoon, six compleat houres——When bloody Tyrants would make any mans death more than ordinarily painful, they have deviſed wayes to cauſe a lingring death; and when news was once brought to one of them, that ſuch a one was dead ſuddenly, he cryed out, *Evaſit*, he hath made an eſcape. When death comes, the flower its pace, the heavier its tread; the longer the Seige, the fiercer the ſtorme; but this is true of Christ, more than others; for when they are long in dying, they uſually faint, and their ſpirits abate, they are brought ſtep by ſtep to deaths doore, and dead before death; but with Christ it was otherwiſe, he ſtood all that while in perfect ſtrength; the vigour and acuteneſſe of his ſenſes was no whit blunted, or made leſſe ſenſible of paine. That is a notable Scripture, *Mark* 15. 37, 39. *Jeſus cryed with a loud voice, and gave up the Ghoſt; and when the Centurion, which ſtood over againſt him, ſaw that he ſo cryed out, and gave up the Ghoſt, he ſaid, Truly this man was the Son of God*; a very ſtrange inference, this man dyes, and gives up the Ghoſt, and therefore he is the Son of God. The Argument one would think, were ſtrong to the contrary; but here lies the ſtrength of his reaſon, When he ſaw he ſo cryed out, and died, he ſaid he was the Son of God. He very well knew, that in other men ſtrength abated leiſurely, their ſpeech grew low, and they uſed to fumble and falter, and rattle in the throat; but as for this man, he gave ſuch a cry at the laſt gaſp as he never heard, and thereupon infers, Truly he was the Son of God. Compare Mar. 15.25. with 34.

2. Another bitter ingredient unto the death of Christ was *ſhame*; and this was much more than the former. There is nothing ſo ſharp and cutting, ſo intolerable to an ingenuous and noble ſpirit as ſhame. The paine of an hundred deaths, is more eaſily undergone by ſuch, than the reproach of one. Now in this reſpect, the thieves fared much better than he did; we read of no irriſion, no inſcription, no taunts, or ſarcaſms caſt upon them; they had only paine to encounter; Christ both pain and ſcorne; the ſouldiers, the Jews, the very thieves flouted him. *He endured the Croſſe*, (ſaith the Apoſtle) *and deſpiſed the ſhame,* Heb. 12. 2.

shame. The Crosse was it self an ignominious death, the death of a slave; no Free man, or man of fashion was ever put to it; and to this day, we say of one that is hang'd, He dyes like a dog; yea, but Christ did not only dye such an ignominious and reproachful death as this, but he was sold to it, and *a goodly price that he was prized at*; the death it self was shameful, the death of a slave, and this was an aggravating circumstance of ignominy, that he was sold to it as a slave; all the while he was dying, he stood naked upon the Crosse. Now nakednesse is our shame; he was scorned and derided on all sides; they mockt and shak't the head at him; all his Offices were derided; his Priestly Office; *He saved others, himself he cannot save*; his Prophetical Office, when they *blinded him, and bid him prophesie, who it was that smote him.* His Kingly Office, when they *put a robe upon him*, and in mockery said, *Haye King of the Jews.* Thieves, and notorious Villains were crucified with him, and he put in the midst, as though he were worse than both of them, and all their villainies, and mis-demeanours had concentred in him; they spit in his face, and that's a notable mark of infamy, such an one as God allotted for the reproach of him that refused to build up his Brothers house. And all this was acted *without the Gate*; they thought him not worthy to suffer within the Walls of their City, lest forsooth, he might have polluted it. This the Apostle takes special notice of; *Jesus, that he might sanctifie the people with his own Blood, suffered without the Gate*; which in the next verse he explaines, and calls *his reproach*; as under the Law, the Blasphemer was by Gods appointment to be stoned without the Camp; and amongst us at this day, the most base and villainous Malefactors are carted away to *Tyburne*, and not executed upon *Tower hill*, that is honourable.

cinus est vinre civem Romanum, scelus verberari, quid dicam in crucem tolli? Cic. Zach 11,13.

Mat. 27. 42.

Deut. 25. 9.

Heb. 13. 12.

Levit. 24. 14.

2. The sting of Christs death is yet behind, it was invenom'd with *a curse*; though pain be bad, and shame worse, yet the curse is worst of all. *He that is hanged, is accursed of God.* That was (it is true) a Ceremonial Curse, but it was typical, and had special relation to Christ, who was under a real, moral curse; and so it is applyed by the Apostle, *Christ hath Redeemed us from the curse of the Law, being made a curse for us; for it is written, Cursed is every one that hangeth on a Tree.*

Deut. 21, 23.

Gal 3. 13.

And

And here the Apostle *Peter* puts a remarkable accent, speaking of Christ to the Jewes, *Whom ye slew*, (saith he) *and hang'd on a Tree*; intimating that bare slaying him, would not have been so much as hanging him on a tree; the Jews had many other wayes of putting people to death, as stoning, strangling, burning, beheading, but only crucifying had a curse annexed to it. Christ was made sin for us, that we might meet with, and intercept that wrath and curse that was due to us, and breaking out upon us. We read in the story of his passion, that when Christ was going to wrestle with that dreadful agony in the garden, *he passed over the brook Cedron.* And if we consult the History of the Kings, we shall finde that when any godly ones amongst them, as *Hezekiah*, *Asa*, *Josiah*, reformed and purged the City and Temple of Idolatry, they cast the abominable and cursed things into the brook *Kidron.* Christ was in his sufferings, to *drink of the brook in the way*, to passe over, and wade through a River full of curses.

Acts 5.30.

John 18.1.

2 Chron. 15.16. 29.16. 30.14. Psal. 110. ult.

2. In what manner Christ underwent this death. It behooves us to consider the manner of our performing duties to Christ, for their acceptation; and it will be worth the while for us to ponder the manner of Christs shedding his blood for us; both for our consolation and imitation.

Now as to the manner of his death, three circumstances call for our consideration.

He dyed { Willingly. Obediently. Humbly and Meekly.

1. *Willingly*; he was a Volunteer in death; and his offering up himself in sacrifice, was a free-will offering; his Fathers determination made it necessary; and thus, *Christ ought to suffer, and the Son of man must be lifted up*; but his Fathers preordination gave not his death the formality of a Sacrifice. In regard of men it was violent; *They slew him with wicked hands*; this makes it not the sacrifice neither; they were not the Priests, but the butchers of Christ. In respect of himself it was voluntary; that made the Sacrifice; *Then said I, Lo I come; in the volume of the Book it is written of me, I delight to do thy Will,*

Psal. 40.7.8.

oh

oh my God, yea, thy Law is within my heart. As if he had said, My very heart is ready for the shedding of my heart-blood.

John 10.17,18 Κειτὸς ἐκ ἂν ποτε ἄλλων ἔπαθεν ἀλλ' ὡς μὲ ἄλλως θανάτου ὑπεκήμαν· ἐι μὴ μόνον ἐκών. Theoph. in loc. *Ibid.*

I lay down my life, (saith Christ) *no man taketh it from me, but I lay it down of my self*; though the Jews took it away, yet not against his Will; it was their murtherous will to have it, and his gracious Will to give it. *I have power to lay down my life, and I have power to take it againe.* As if he had said, were it not my pleasure to part with it, with all the power they could make, they were never able to wrest it out of my hands.

Mat. 26. 53. When one of Christs followers struck off the High Priests servants eare, Christ gave him a check; *Think'st thou*, saith he) *that I cannot now pray to my Father, and he shall presently give me more than twelve legions of Angels.* As if he had said, I need not such weapons, I could commission Twelve Legions of Angels to be of my life-guard: one were sufficient to do the businesse; as what a rout did one Angel once make in *Sennacheribs* army? but I could put twelve legions into battel array for my rescue, were not I as ready to be crucified, as they are to crucifie me. And when the souldiers came to *break his legs, they forbore, because he was already dead.* Such was his forwardnesse to die, that he saved them a labour. Nay, there was not a bare willingnesse, but on his part, strong desires to dye. *I have a baptisme to be baptized with, and how am I straitned till it be accomplished?* his death was full of paine, but his heart was so set upon it, that he was in a manner pained, till he came to dye; and not to have dyed, had been a death to him.

2 King. 19.35.

John 19 33. *Suffixus spiritum cum verba dimisit prevento carnificis officio.* Tertul.

Luke 12.50.

Heb 5. 7. Mat. 26. 39. *Object.* But it will be objected, Christ feared death, he prayed against it, and therefore his Will had a repugnancy against it.

Answ. This doth not oppose, but rather testifie and evidence Christs willingnesse to dye; for he may be considered as a private person, of the same natural affections, desires, and abhorrencies with other men; and so the bitter cup was justly feared, and declined; or in a publick relation, as Mediator, a merciful and faithful High Priest, and so he most willingly submitted himself to it; and this willingnesse of Christ, *ratione officii*, was so much the greater, because *rationi naturæ*,

naturæ, he could not but have ſtrong reluctancies againſt it.

2. Chriſt humbled himſelf to death *obediently*. It was his will to dye, and yet he dyed not of his own will, but in obedience to his Fathers. We have them both conjoyned, *Heb.* 10. 7. *Lo I come to do thy Will, O God.* And *Joh.* 10. 18. *I lay down my life of my ſelf; this Commandment have I received of my Father*; he became obedient unto *death*, (ſaith the Text). In reſpect of God, Chriſts death was juſtice and mercy; in reſpect of man, it was murther and cruelty; in reſpect of himſelf, it was obedience and humility. *To obey, is better than ſacrifice.* Chriſts obedience was the beſt of his ſacrifice; when he prayed to his Father, that the cup might paſſe, it was with this Clauſe of exception, *Not as I will, but as thou wilt.*

3. Chriſt ſubmitted himſelf to death *humbly, and meekly*; *he was oppreſſed, and afflicted, yet opened he not his mouth*; not that he ſpake nothing at all, but he was ſilent as to murmurings and revilings; that was the work of his perſecutors; not a word paſſed from him that might argue paſſion, or impatience, as from one of the Thieves that were crucified with him; *he was brought as a Lamb to the ſlaughter*; he was not enraged, or exaſperated, with all the injuſtice, cruelty, and oppreſſion of his enemies; not one word in heat of blood, to them whoſe errand was to ſhed his blood. *Friend* (ſaith he) *to Judas, betrayeſt thou the Son of man with a kiſſe?* What meekneſſe was here? though I confeſſe there was a tart rebuke in that kinde compellation, and Chriſt calling him friend, ſmartly checkt him for his unfriendly carriage. When one of his Diſciples cut off *Malchus* his eare, *Put up thy ſword*, (ſaith he) Wee'le have none of that club law; he touches his eare, and heales it. *When he was reviled, he reviled not again; when he ſuffered, he threatened not*; his enemies *ſhot their arrows, even bitter words*; but they recoyled not upon them. Nay, he returned not only no ill words, but gave prayers in exchange for their taunts and revilings; *Father forgive them, for they know not what they do.* It had been meekneſſe to have gone through his ſuffe ings without murmuring; but it was an high and heroical act of meekneſſe indeed, to poure out prayers for them,

ῥήματι ἰκανὰ καὶ λιθίνην ταλαντεύσαι διάνοιαν. Chryſ.

1 Pet. 2. 23.
Pſal 64 3.
Luke 23. 34.

that were such busie instruments in pouring out his blood; he was so far from biting the stone, that he kissed it, and the hand that threw it.

2. Upon what grounds Christ thus humbled himself to death: What cogent necessity was upon him; for we may not conceive that Christ thus humbled himself to death upon trivial and impertinent considerations; as *David* said once of *Abner*, *Died Christ as a fool dieth?* No sure, it was upon these six weighty grounds.

2 Sam. 3 33.

1. *That Scripture prophesies and Predictions might be accomplished*; all which represent him as coming in *died garments from Bozrah*. The first Scripture that ever mentions Christ, shews him a bleeding and crucified Saviour. Now Christ was to make good to a tittle every thing that had been before written of him. In Saint *Matthews* Gospel this is very remarkable, who above all the rest hath most punctually observed the fulfilling of Prophesies, with whom the burden and under-song of almost every event is, *ut impleretur, that it might be fulfilled which was spoken by the mouth of the Prophets*. Christ himself renders this account of his sufferings in that Discourse of his with his Disciples upon the Road; *Oh fools, and slow of heart, to believe all that the Prophets have spoken! Ought not Christ to have suffered these things?* The Prophets have all spoken this with one mouth, and is it possible I should make them all liars?

Gen. 3. 15.

Luk. 24. 25, 26.

2. *That Scripture types might be fulfilled*; many whereof were to decipher and prefigure the death of Christ, as *Isaac*'s being offered, the slaying of the Sacrifices, the lifting up of the Serpent; Now had not Christs blood been shed, and he lift up upon the Cross, there had been no correspondency in the Antitype; *as Moses lift up the Serpent in the Wilderness, so must the Son of man be lifted up.* Had not Christ been made a Sacrifice, most of the Legal Ceremonies, and precedent prefigurations had either spoken lies, or at least nothing to the purpose.

Joh. 3. 14.

3. *That his Will and Testament might be firme and effectual*; in his life he had given many precious Legacies, and they had been all voide, and to no more purpose than a Deed without a Seal at it, unless ratified and confirmed; had not Christ given himself to death, all his other gifts that he had bequeathed in his Will, had been gifteless; this is the Apostles Argument, *Where*

a

a Testament is, there must also of necessity be the death of the Testator; for a Testament is of force after men are dead, otherwise it is of no force at all while the Testator liveth. A man that makes a Will, doth not intend that any body should be the better by it, but upon his death: Suppose a man have a Legacy of a thousand pounds given him, he is not one whit the richer so long as his *friend liveth*, the Will holds not good in Law, nor can he sue for one penny of it. *This Cup* (saith Christ) *is the New Testament in my blood*; that New Testament which is ratified by my blood: Christs death gives life not only to his people, but to his promises. *It is expedient for you that I go away*, (saith he) *for If I go not away, the Comforter will not come*: The sending of the Comforter was one principal clause of his last Testament; but till the death of the Testator, the Will could not be put in suit, it signified nothing, and was not pleadable. *The Holy Ghost was not yet given, because that Jesus was not yet glorified*; what? had they received nothing of the Spirit? yes; but not according to that plentiful proportion, which he intended and promised in his Will. The Legacy was paid but in part, because the Testator was yet alive; he was no sooner dead, and got to heaven, but he makes all good to a tittle, as you may read, *Acts* 2. 2, 3, 4.

Heb 9. 16, 17. Luke 22. 20. John 16. 17. John 7. 39.

4. *That justice may be satisfied*; the sentence upon sin was passed from the mouth of a righteous Judge; now though justice might admit of a change of persons, there was no room for a change of penalties; death was threatned, and death must be inflicted. If Christ will save sinners from death, justice will not let him save himself from death; *without shedding of blood there is no remission*: Christ undertaking to crosse out, and cover the black lines of sin, must draw over them the red lines of blood: What the chief Priests said concerning Christ, is true in some sense, though false in theirs, *He saved others, himself he cannot save*: Justice was to have its penni-worths out of our Surety, and nothing could be abated of blood. *God hath set forth Christ to be a propitiation through faith in his blood, to declare his righteousnesse for the remission of sins, that he might be just.*

Heb. 9. 22. Matth. 27. 42. Rom. 3. 25, 26.

5. *That he that hath the power of death might be destroyed; through death he destroyed him that hath the power of death, that is the Divel.* Satan hath the power of death, not as a

Heb. 2. 14.

Judge, but as an Executioner; and Christs death hath destroyed him; not taken away his being, or undivel'd him; but shatter'd his Forces, broken, and subdued him. The crucifying of Christ was the Divels plot; he put *Judas* upon betraying him, the Jews upon accusing him, *Pilate* upon condemning him, the Souldiers upon executing him; but our Lord out-shot him in his own Bowe, and cut off *Goliah*'s head with *Goliah*'s Sword: It fared with Satan, as it is storied of a certain Souldier, who being curiously inquisitive after the time of his death, went to an Astrologer, who of a long time would make him no answer, till at the length overcome by his importunity, he told him that he should dye within three dayes, whereat the Souldier being angry, draws his Sword, and kills the Astrologer; for which murder within three dayes compasse he was executed: And thus Satan plotting the death of Christ, to put by his own ruine, promoted, and procured it: Our Saviours death gave him such a deaths wound, as he will never claw off. The Lyon is terrible, (saith *Chrysostom*) not only awake, but sleeping: And so Christ, not only living, but dying, came off a Conqueror; as *Sampson* at his death pulled down the pillars of the house, and made a greater rout among the Philistines, than in all his life; and therefore it is very observable when the death of Christ approached, and being in view, Satan perceived how great disadvantage was like thereby to accrue to him and his Kingdome; how he laid about, and bestirred himself by all means possible to hinder it; he put *Peter* upon dissuading him, *Master, favour thy self, and let not this be unto thee*; and Christ presently smelt him out in that advice, as appears by his rebuke, *Get thee behinde me Satan*; he buzz'd dreams into the head of *Pilates* wife, and thereby endeavoured to take him off, and divert him from pronouncing the sentence upon him.

Judg. 16. 30.

Matth. 16. 23.
Matth. 27. 19.

6. *To take away the meritorious cause of death*; viz. *sinne*: And verily had all the Divels in hell been routed, and sin, that Divel in the bosome remain'd undiscomfited, it had been an inconsiderable victory; *God sending his own Son in the similitude of sinful flesh for sin*; that is, by a sacrifice for sin, (we have such another Ellipsis, *Hebr.* 10. 6.) *condemned sin in the flesh*. Christ by his blood wrote a bill of Inditement and Condemnation against sin, he sued it to an out-lary, and undermined it as to its dominion and damnation; *in that he dyed, he dyed unto sin once*:

Rom. 8. 3.

Rom. 6. 10.

The

The Saints dye unto sin, namely, by Mortification; *Reckon ye your selves also to be dead indeed unto sin*; but thus there was never any alive in Christ, but he dyed unto sin, namely, the utter ruine and undoing of sin: *The Messiah shall be cut off, to finish transgression, and make an end of sins.* There is a double finishing of sin, by consummation, and by consumption; the meaning is not as though Christ compleated that which sinners had left imperfect, or varnisht over those sins which came out of their hands rude and unpolished; no, he could neither put an hand, nor set a tool to such work as this; but to make an end of sin, to eat into the heart, and tear out the bowels of it; such is Christs hatred of sin, that rather than it shall live, himself will dye. Verse 11. Dan. 9. 24.

APPLICATION.

Three Uses may be made of this Doctrine, for { 1. Information. 2. Exhortation. 3. Comfort.

1. For Information in foure particulars. *Use 1.*

1. This lets us see the transcendent and inexpressible *love of Christ to poor sinners.* Let such as can entertain hard thoughts of Christ, look upon him as nailed to the Crosse, and shedding his blood, and then tell me if they do not think him in good earnest in the businesse of saving souls: Oh how was his heart set upon sinners, that would thus shed his heart-blood for sinners! The Rabbins have a saying, that upon every apex or tittle of the Law, there hangs a Mountain of sense and doctrine: In every drop of Christs blood there is an Ocean of love; *Who loved me, and gave himself for me*: The death of Christ was such a demonstration of love, as the world never saw. When God made the world, he intended the evidence of his power; he ordained hell, digg'd *Tophet*, and fill'd it with fire and brimstone, and thereby manifested the severity of his justice; he humbled himself to death, and therein his purpose was to demonstrate the transcendency of his love; this made the love of Christ of such efficacy, and constraining influence upon the Apostle *Paul*, *Be ause we thus judge, that if one dyed for all, than were all dead.* When Christ once wept at *Lazarus* his grave, by-standers made this inference upon it, *Be-* Gal. 2. 20. 2 Cor. 5. 14.

John 11.36. *hold how he loved him*; but if weeping at the grave for his death argued such love, what love was it then to dye, and go down into the grave for *Lazarus*? It were an easie thing to lose our selves in this delightful Maze and Labyrinth of love; the righteous Judge of all the world unrighteously accused and condemned; the Lord of life was dying, the eternal and ver blessed Son of God strugling with his Fathers wrath; he that had said I and my Father are one, crying out in his bitter agony, *My God, my God, why hast thou forsaken me*? He that hath the keys of hell and death, lay sealed up in anothers grave. Blessed and dear Saviour, whither hath thy love to sinners carried thee? Well might the Apostle in an holy rapture and extasie expresse himself in an elegant contradiction, when he desired the Ephesians might *know the love of Christ*, Ephes. 3.19. *which passes knowledge*.

2. Hence learn the horrible and cursed *evil of sin*; there is sure an abominable filthinesse in that, which nothing but the blood of God could purge and expiate. We may guesse at the depth and breadth of the sore by the plaister that is prepared and applied. Its a desperate disease that requires such a desperate cure; sin is an infinitely mischievous evil, which nothing could remove, but infinitely precious blood. You that view sin in its right features and proportions, take a prospect from Mount *Calvary*, look through the perspective of Christs blood, and seriously ponder the bitter and dreadful agonies of the Son of God, when he sweat, and bled, and groaned, and dyed under the burden of it. *You have not yet* Heb. 12.4. *resisted unto blood*, (saith the Apostle) *striving against sin*; as if he had said, you are not yet come to the hottest of the battel; it may be you have gone through some light skirmishes, a few ill words, or outward losses; but when Christ was challenged by this *Goliah*, and none durst take up the Gantlet, he resisted unto blood; and verily the evil of sin is not so much seen, in that thousands are damn'd for it, as that Christ dyed for it. If you should see a black vapour arise out of the earth, and ascend by degrees, till it covered the face of the heavens, and obscure the Sun in brightest Noon-day lustre, you would doubtlesse conclude there must needs be a strange and preternatural malignity in that vapour. What shall we then think of sin, that brought down the Son of God from heaven, darkned his glory, took away his life, laid him in the dust? *After whom is the King of Israel come out*?

out? (saith *David* to *Saul*) *after whom dost thou pursue, after a dead dog, after a flea?* As if he had said, methinks the King of *Israel* should never trouble himself about such a sorry and inconsiderable thing as I am; a dead dog cannot bite, when alive, indeed he is a fierce creature, he may flie in a mans face, and tear out his throat, but death tames him: A dead dog needs no chain, and a flea cannot bite very much, the mark it makes is but a fleabite; you that have slight thoughts of sin, do as good as say, that the God of *Israel* entred into the lists, and armed himself for the Battel against a dead dog; nay, that he lost the Field, and was worsted by a flea; the evil of sin is not so much seen, that it is a knife that cuts our fingers, as that its a knife redded over with the blood of our dear Redeemer. 1 Sam. 24. 14.

3. Hence note the exact and impartial *justice of God, and his most righteous severity against sin*; that rather than that shall passe unpunished, his only begotten, and everlastingly beloved Son shall shed his blood, and become lyable, and obnoxious to a curse. In the blood of Christ as a mirrour, is represented the most condescending mercy, and inflexible severity that ever the world saw. Son (saith God) if thou wilt undertake for sinners, and undergo that penalty that is due to sin, thy blood must go for it, and nothing can be abated; he prays the Cup may passe if possible; but justice was inexorable, he was upon such terms that *it was not possible: God hath set forth Christ to be a propitiation through faith in his blood, to declare his righteousnesse that he may be just.* One would have thought he would have said to declare his love and mercy, that he may shew himself gracious; nay, but (though there be a truth in that) the Apostle pitches upon another Attribute, *To declare his righteousnesse that he may be just.* If there were any respect of persons with God, or if exact justice could have warp't, and been drawn away with any accessory and circumstantial considerations, doubtlesse Christ should have gone free, and an indemnity from suffering should have been the Sons priviledge. Rom. 3. 25.

4. *This is sad and dreadful news to all impenitent and unbelieving sinners*; What will be their doom that have no share in this blood of Christ, and not only so, but trample it under foot as an unholy thing? Let them look to it, it will one day rise up against them as a witnesse for their certain damnation; for such

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Heb.10.29. *there's a much sorer punishment*; woe to those that have not the blood of Christ to plead for them; but ten thousand woes to them that have the blood of Christ pleading against them: And where it cries not for pardon, it cries out for vengeance with a witnesse. *They are the enemies of the Crosse of Christ*, (saith the Phil.3.18, 19 Apostle) *whose end is destruction*: And what better end could it rationally be hoped they should come to, that have an enmity against the Crosse of Christ? *If that which is light in thee be* Matth.6.23. *darkness, how great is that darknesse?* If the healing, saving blood of Christ be destruction, how dreadful is that destruction? the death of Christ is to a wicked man one of the saddest stories, and most dreadful tragedies that he can read or hear of; because having no interest in it, he understands what must certainly be acted upon himself; and if God would not hearken to the prayers of his Son, how is it likely he should be moved with the cry of Rebels and Enemies? When God sent the Prophet *Jeremiah* upon his Errand to the Nations with the Cup of his fury, that they should *drink, and be drunken, and spue, and fall, and rise no more*; upon case of their refusal to drink, tell them (saith he) that *be I begin to bring evil on the City which is called by my* Jer.25.29. *Name, and should ye be utterly unpunished? ye shall not be unpunished.* As if God had said, Carry a Cup, and if they refuse, tell them *Jerusalem* hath been before them, and I am resolved it shall go round. My own people shall not drink unpledged, and they shall not be unpunished. God hath prepared a Cup for all Christ-rejecting sinners, warmed with fire, and spiced with brimstone, and if they wince, and make a sowre face, let them know Christ hath had it, Gods only begotten and beloved Son hath drunk deep on't, and how, or with what face can they expect to escape? What! will God say to such a one, *Behold, he whose judgment* Jer.49.12. *was not to drink of the Cup, hath assuredly drunken, and art thou he that shalt altogether go unpunished? thou shalt not go unpunished, but thou shalt surely drink of it.*

Use 2. 2. For Exhortation, and that in six particulars.

1. Hath Christ shed his blood for sin? let us then *shed the blood of sin*; let sin never live one quiet quarter of an houre in our souls, that would not let Christ live in the world. *Christ dyed unto sin* for Satisfaction; let *us dye unto sin* by Mortification:

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He died unto sinne once, likewise reckon ye also your selves to be dead indeed unto sin. Every Saint should be σύμφυτος τῷ ὁμοιώματι τοῦ θανάτου, as the Apostles phrase is, *Rom. 6. 5. planted together in the likenesse of his death*; And he further explaines his meaning, *Ver. 6. Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin.* Rom. 6. 10, 11.

And verily, unlesse by the death of sin in you, you can have no comfortable evidence, that the death of Christ was for you. Christ was crucified, and *they that are Christs, have crucified the flesh with its affections and lusts. If ye be circumcised, Christ shall profit you nothing* (saith the Apostle) *I Paul say unto you*; he affixeth his name, and sets to his hand, *q. d.* I say it, and I will stand to it; and so, if your heart be uncircumcised, *by not putting off the body of the sins of the flesh*; if you live in any one known, approved sin, Christ and the death of Christ shall profit you nothing. Ah! revenge the blood of your deareſt Lord, upon your deareſt lusts; and when Satan presents to you a sugred, spiced cup, tempting you to the commission of any sin, say as *David* of the waters of *Bethlehem, Farre be it from me, oh Lord, that I should do this*; is not this the blood of my Saviour, that not only hazarded, but laid down his life for sin? Gal. 6. 24. Gal. 5. 2. 2 Sam. 23. 17.

2. Did Christ let out his blood for us? let *our lives then run out for Christ in a vigorous activity, and unwearied exercise of grace.* It is the Apostles argument, and it's very forcible. *We judge that he dyed for all, that they that live, should not henceforth live unto themselves, but unto him that dyed for them.* Christ did not shed two or three drops of his blood only, or breath a veine; and shall two or three duties, a few shreds, and odde parcels of holinesse serve to return back to Christ? What can we think too much for him, that thought not much of his blood for us? the blood of Christ is as well for the purity, as the purchase of his people. 2 Cor. 5. 15. Tit. 2. 14.

3. Did Christ thus humble himself to death for us? let us then *prize him exceedingly*, and raise him in our esteem above riches, honour, pleasure, father, mother, husband, wife, friend, yea life itself, or any other thing that we are apt to account precious; how ought he to be prized and preferred above all things, that prized such inconsiderable nothings as we are, at so high rates as *Quanto pro me vilior, tanto mihi charior.* Ber.

his own blood? if you put Christ into one end of the scale, be sure he out-ballances every thing that can be laid in the other. *To you that believe he is precious.* Other things may be rated according to that particular excellency that he hath put into them; but you will be careful to keep the highest Room for the best friend, and say, Come down this, and t'other vanity, this friend must take place; whatever other things may make twelve, Christ shall be thirteen; to a carnal heart, nothing so low prized and undervalued as Christ; but with believers that have an interest in him, and know the worth of him, he is in highest esteem. *What is thy beloved more than another beloved?* (say the daughters of *Jerusalem*) they have sleight, low thoughts of him, and another, (be it who it will) is to them as good as he; but what answer makes the Spouse? *My Beloved is white and ruddy, the chiefest among ten thousand.* If there *were* a general Muster, and all the sons of men stood together, Christ would be above, and beyond them all; and *Paul* is of the same mind, who *desired to know nothing but Christ, and him crucified*; as if he had said, Let me but be acquainted with Christ and his Crosse, (such a superlative esteem he had of him) that I care not this, if I burn all my Books. Whatever he had heretofore accounted excellent, when his judgement was byassed with wrong apprehensions, he now accounts *drosse, dung, dogs meat, for the excellency of the knowledge of Christ Jesus his Lord*; all not worthy to be named the same day with Christ. Nay, Christ himself hath told us, they are *not worthy of him*, that do not think him most worthy.

1 Pet. 2 7.

Cant. 5. 9.

Ver. 10.

1 Cor. 2. 2.

Phil. 3. 8.

Mat. 10. 37.

4. Christ humbling himself thus low, should teach us *highly to prize our souls*; by the price that was paid for them, we may conceive at what a rate God values them. If God should have said concerning any soul, I so esteem it, that rather than it shall perish, I'le dissolve, and unpin the whole Fabrick of heaven and earth, that (you'le say) had evidently demonstrated an high valuation of souls; but the course God hath taken, shews a much higher esteem of them. Now let this deare bought ware be precious; ah let none of us adventure a soul, for the satisfying of a base lust; let not any sin steale that away upon easie termes, which put the Lord of glory to such expences. Christ that best knows the worth of souls, for he paid for them,

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so values them, that he tells us the gaine of the world were no sufficient or satisfactory compensation for the losse but of one of them; and a man that should make that bargaine (as too many do) might put all his gaines in his eye, and see never the worse after it. What the *Civilian* saith of a Free-man, is much more true of an immortal soul, No thing can be valued with it. Tradesmen know, that buying deare, and selling cheap, will undo them; but it will much more undo you, to sell cheap that which Christ hath bought so deare. Do not pawn your soules to Satan, that is, do not adventure upon the commission of any sin, with this reserve, I will repent before I dye, and then all is well; that is as if thou shouldst say, Here Satan, I give thee my soule to pawn, in lieu of the pleasure or profit of this or that sin, and make it in my bargaine, that if I repent I will have it again, till then I deliver it into thy custody, and if I never repent, take it, it is thine own for ever. Nay, but ask Satan when he comes thus higgling for thy soul, and bids thee pleasure, profit, preferment, or any such toyes and trifles, but canst thou subtile Tempter, give any thing æquivalent to the blood of God, the price that hath been already paid for it? our souls were not *Redeemed with silver and gold*; and let us never sell them for that with which Christ could not purchase them.

Mark 8. 36. *Ingens in homine animæ pretium, si nullam fit æstimatio.*

1 Pet. 1. 18.

5. Did Christ humble himself to the shedding of his blood? *let us then be willing* (if need be) *to shed our blood for Christ.* We needed Christs death, and possibly Christ may need ours, though not for merit and satisfaction; No, that was our need, for which his death was abundantly sufficient, and needs not ours to make any additions, or heapt overplus measure; but Christ may need our death to seale his truth, and credit his Gospel; the Apostle *Paul counted not his life deare, that he might finish his course with joy, to testifie the Gospel of the grace of God.* And the Holy Ghost gives an honourable character of some Heroical, noble-spirited Christians, that they *loved not their lives unto the death*; and the blood of the Lamb animated them to such valour, that they overcame and conquered by the love of their lives. *Ye have not yet resisted unto blood*, (saith the Apostle) but how soon it may come to that ye know not. It's your duty, and will be your wisdome to prepare for such a black bloody day as that; there are two things in the death of Christ,

Act. 20. 24.

Rev. 12. 11.

Heb. 12. 4.

that may animate and embolden us into a willingneſſe to dye for him. 1. A motive, one good turne requires another. 2. A pattern, *Christ ſuffered for us, leaving us an example, that ye ſhould follow his ſteps.* A place very much abuſed by the *Socinians*, as though there were no more in the death of Chriſt, then an example; but one end of Chriſts death muſt not exclude another; in the blood of Chriſt there's both a price and a pattern; he hath ſet us a Copy, and upon his call, we ſhould be ready to write after him with our blood.

1 Pet. 2. 21.

Verbi verba ſunt nobis Documenta; verbi facta ſunt nobis exempla. Auguſt.

6. By Faith, and an hearty acceptance of Christ, let us put in for a ſhare, and get an intereſt in the blood of Chriſt. He hath (it's true) dyed for ſinners; but without faith, what is all this to you though ye be ſinners? Without blood Chriſt could not ſave you; and without faith, the blood of Chriſt cannot ſave you. *God hath ſet forth Chriſt to be a propitiation, through faith in his blood; the conſcience is purged by his blood, and the heart purified by faith.* This precious blood of Chriſt, doth no other way purifie, than as applyed and ſprinkled by faith. Every man was under the Law to lay his hand on his burnt-offering of atonement; he muſt own it for his Sacrifice; thou muſt ſtretch out an hand of faith, and put it on the head of thy ſin-offering, owning Chriſt as thy Lord and Saviour; for it is not Chriſts blood as barely ſhed upon the Croſſe, but as received into the heart, that juſtifies and ſaves. *The Son of man is lifted up, that whoſoever believes on him, ſhould not periſh*; Univerſal cauſes act not, but by a particular application; as *Adams* ſin pollutes no child, till applyed by the generation of the Parent. The Sun though it enlightens the whole world, helps no man to ſee, till its light be received it to the eye. Suppoſe the blood of Chriſt were as extenſive, and univerſal a cauſe of ſalvation, as any men pretend to, and contend for, it could produce no ſuch effect, till faith hath wrought a particular application; a great gift enriches not the beggar, in the rich mans hand, but in his own, having received it.

Rom. 3 25. Heb 9. 14. Acts 15, 9.

Lev. 1. 4.

John 3. 15.

Uſe. 3. Here's abundant comfort to all them that have by faith, applyed and intereſted themſelves in Chriſt crucified; here's blood that will interpoſe between you and harmes; Chriſts treading the Wine preſſe, leads you into the Wine Celler; though to him it was very painful, to you it is very comfortable; that which

which he felt as blood, believers may taste as wine. Never was there such a Cordial for drooping and disconsolate soules, as that which came from Christs heart, when his side was broacht, and set running upon the Crosse. Comfort in five particulars.

1. *Your enemies are foyled.* A Believer hath many enemies; this blood of Christ hath either reconciled, or disarmed them; either made them friends, or left them impotent enemies. To give a short list of a few of them.

1. *The justice of God, that's satisfied*; out of Christ it hath a dreadful quarrel, and implacable controversie; and poor believers are many times afraid under their misapprehensions that exact and inexorable justice will either non-suit, or give a verdict against them; but they are more afraid than hurt; this blood hath made justice their friend. *Being justified by faith, we have peace with God*; and in Christ he now *sits with a rain-bow about his Throne.* God once drowned the world in wrath, but smelling a sweet savour of rest from *Noahs* sacrifice, he purposed and promised never to do so any more; and as a badge and token of his favour, and the firmnesse of that Covenant of Peace, he put his Rain-bow in the clouds. If you can upon good grounds say that Christ is yours, there's a Rain-bow about Gods Throne, his Bench of Judicature, and condemnation is turned into a mercy-seat; justice will set hand and Seale to your acquittance, and be so farre from pleading against you, that it turnes your Advocate; and Christ having shed his blood, because *God is just, the believer must be justified.* Rom 5.1. Rev.4.3. Rom.3.25,26.

2. *The Law is fulfilled.* To be under the Law, is a state full of danger and terrour; and Saints are many times afraid that it will be put in as a black bill of indictement against them, but the blood of Christ hath scracht the curses out of the Rolle; *He hath Redeemed them from the Curse of the Law, being made a Curse for them; they are not under the Law, but under grace.* Not under the Law, as to its invenomed curses, inexorable severity, and insolerable penalties. The Law it self to every believer, is as it were non-suited by the death *of the* Law-maker. *It is not made for a righteous man*; it was given to *Adam* when he was righteous, and yet strongly obliges such as are Gal.3 13. Rom.6.14. 1 Tim.1.9.

righteous; but it lies not against a righteous man (so the word
ὁ κατὰ τὸ signifies) as to his condemnation; it is not laid as an Axe to the
root of the tree.

Col. 2. 15. 3. *Satan is subdued.* Christs bruised heele hath broken his head; *He spoyled principalities and powers, and made a shew of them openly, triumphing over them in his Crosse.* The whole Host of Hell, with all their traine of Artillery, was led Captive by him on the Crosse, and tyed to the Chariot-wheels of this triumphant Conquerour. When the door-post was sprinkled with blood, the destroying Angel passed away; the blood of Christ sprinkled on the conscience, is a choice Antidote, and preservative against this devouring Abaddon; not but that he still may be a Tempter and a troubler, but he shall never be a conquerour, never a tormentor. *Christopher Haasse*, a Swedish Senator, being at the point of death, the Devil appeared by his bed side, with pen, ink, and paper; Come (quoth he) reckon up thy sins in order, as thou hast committed them, that I may carry them in a Catalogue to Gods Tribunal, whether thou art going; Well Satan (saith he) if it must be so, let the Catalogue be under this head and Title, The seed of the woman shall break the Serpents head, and away flew the Devil in a great rage; ah sirs, had we but the right art of pleading the blood of Christ, it would make this roaring Lion more to tremble, than the Lion doth at the cock-crowing.

4. *Sin is abolished*; and that is a far worse enemy than the Devil. Many a Saint is able, and apt to say, Were it not for sin, I would not much care for Satan; I could defie, and bid him do his worst; it is the Devil within, that makes the Devil without so formidable.

Now plead but this blood, and the guilt of sin is done away,

Either as { 1. Imprinted on the person to condemnation.
2. Or reflected by the conscience in accusation.

1. Sin is done away by this blood as it binds over to wrath and punishment: it's a spiritual *aqua fortis*, that eates off the fouls
Rom. 8. 1. prison-shakkles. *There is no condemnation to them that are in Christ Jesus.* Sin may remain, but it shall not condemn; and whence be-
Ver. 3. lievers have their discharges the Apostle there shews, *God sent his*
Suscipiendo pœnam & non suscipiendo culpam. *own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh.* If the channel of Christs blood runs through thy soul,

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thou hast shot the gulfe as to condemnation; this Scripture brings thee in not guilty, and that's the verdict of a thousand Juryes.

pam, & culpam delevit & pœnam. Aug.

2. The blood of Christ abolishes sin as reflected by the conscience, in a way of accusation, as it raises tumults, and turmoyls in the soul, and Armes a man against himself. It's a Malignant and mischievous property of sin, that it doth not only put the soul into hell, but puts hell into the soul. Conscience is to sin, what the burning-glasse is to the sun-beame, twists all together, till it scorches, smoaks, burns, and flames; but Christs blood hath that in it, which is abundantly sufficient to silence and stop the mouth of an angry, accusing conscience; it's a soveraign balsome, to cure that cancer in the breast; a mollifying oyntment, and cooling fomentation, for those invenomed, sin-rankled ulcers that fester, and bleed inwardly. *The blood of sprinkling speaks better things than that of Abel.* *Abels* blood was very clamorous in *Cains* conscience; he carryed an hue and cry within himself; conscience as a blood-hound, hunted him at every turne; and its continual cry and eccho in his ears, was, Vengeance upon the murderer; but the blood of Jesus hath in it a pleasant and peaceable voice, and hushes all unquiet and tumultuary janglings. Applyed by faith, it saith to the soules rowling billows, that cast up mire and dirt, what Christ once said to the raging Sea, Peace, be still, and there is a great calm.

Heb. 12. 24.

5. And the last enemy, whose enmity the blood of Christ hath slain, is *death.* Not that death is so destroyed to believers, that they shall not dye; but unstinged, that it shall not wound in the vital parts, or at once kill bodies and souls. The Apostles triumphant ἐπινίκιον is very remarkable, *O death, where is thy sting? O grave, where is thy victory? thanks be to God, who giveth us the victory through our Lord Jesus Christ.* When a Bee hath fastned its sting in a mans flesh, and thereby lost it, it ever after (they say) turnes a drone; death once fastned its sting in Christ, and hath ever since, to them that are in Christ, been like a drone, that can humme and affright, but not sting and hurt them. Death now drives a poor trade amongst them; it may destroy the body, and when it hath play'd that prank, it hath done all its feats; as a fierce Mastiffe, whose teeth are broken out, it can bark, or rend and tear the tatter'd and thred-bare coate, but

1 Cor. 15. 55, 57

but it cannot bite to the bone. How feeble an enemy is death, since it travelled, and took a walk to the top of Mount *Calvary*?

2. A Believers enemies are not only foyled, but through the blood of Christ his *person is accepted, he hath made us accepted in the beloved*; he hath begraced us in Christ (that is the proper importance of the phrase) *in whom we have Redemption through his blood.* If thou art sprinkled with the blood of Christ, God will know his own mark upon thee, thy person is accepted, and services cannot be unacceptable.

Eph. 1. 6, 7. ἐχαρίτωσεν.

3. If a believer, here is comfort, in that thou mayst be assured that *Christ is willing to do any thing for thee.* He is ready in heaven upon all occasions to plead this price, and sollicite thy further affaires; shew but Christs blood, and I dare warrant the golden Scepter held out. The Apostles reasoning is unanswerable; *He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?* Saints need never feare putting Christ to too much trouble, in any thing they have for him to do; for the shedding of his blood (and that he hath already done) hath been more troublesome and chargeable, than any thing they can set him about for the time to come; thou needest not fear his denying any thing to thee, who hath thus far denyed himself for thee.

Rom. 8. 32.

4. Here is comfort to a believer, in that his *grace shall be preserved*; such a soul is too costly a purchase for Christ to lose; he paid so dear, that he may be trusted to demand and challenge the making good of his bargain: if true grace could be totally and finally lost, it might be said, Christ payes the price, and the devil gets the prize. *He that hath begun a good work in you, will performe it untill the day of Jesus Christ*; And it lies Christ in hand so to do; otherwise he will come off a loser. *Christ is the good Shepherd, that giveth his life for th Sheep, and gives unto them eternal life, and they shall never perish.* Ah how little do they consult Christs honour, or the comfort of souls, that tell us, Believers may perish in sin, like rotten sheep in a ditch; if so, how then shall Christ save his stake, that hath been thus much out of purse upon them?

Phil. 1. 6.

John 10. 11, 28

5. Here's yet further comfort to a believer, in that by the blood of Christ *heaven is opened, and we have boldnesse to enter into*

Heb. 10. 19.

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the holyest, by the blood of Jesus. Man had no sooner sinned but God sent an Angel to stand Centinel, and keep him from Paradise with a flaming sword; the blood of Christ hath opened that passage, at once blunting the sword, and quenching the flame. Christ gave up the Ghost at the ninth hour, at three in the Afternoon, the time of the evening Sacrifice; and at the very instant the Veile of the Temple, that parted the holy place and holy of holyes, was rent asunder, so that the Priest who was then Ministring in the holy place, had on the sudden a fair and free prospect into the holyest of all; which excellently typifies, that the death of Christ hath removed, and rent away all obstacles and obstructions that might interpose betwixt believers, and the blessednesse of glory. The Rivers lead to the Sea, the stream of Christs blood (if thou beest imbarqued by faith) runs directly into the Ocean of endlesse, boundlesse, bottomlesse happinesse. If thou hast open'd the door of thine heart to let Christ in, the blood of Christ hath open'd and unlock'd the door of heaven, and thou canst not be shut out. A crucified Christ entertained, will one day make glorified believers; his Humiliation is the ready Roade both to his, and his peoples exaltation.

CHRISTS EXALTATION.

Phil. 2. 9,10, 11.

Wherefore God also hath highly exalted him, and given him a Name which is above every Name:

That at the Name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth:

And that every tongue should confess that Jesus Christ is the Lord, to the glory of God the Father.

THE former Verses speak of the *deep humiliation* of Jesus Christ; these words contain the Doctrine of Christs most glorious *Exaltation.*

If you view Christ in the words before going, you will behold the *Sun of righteousness* ecclipsed; but in this Text you will see him shining forth in his strength and splendour.

The

The Doctrine of Christs Humiliation leads you to Mount *Calvary*, but this Doctrine will lead you to Mount *Tabor*, to Mount *Olivet*.

There you may see Christ standing at the Bar, but here you see him sitting on a Throne of Majesty and glory.

The former Doctrine shews you the Son of man in *the forme of a servant*, but this represents Christ to you the Son of God like himself, in the glorious estate of Triumphant Majesty.

You have heard how *Christ died for our sins*, and how we are *Reconciled by his death*; and now you shall heare how he rose *for our justification*, and how we are *saved by his life*. Rom. 4. 25. Rom. 5. 10.

In his *Humiliation* there was neither *form*, *nor beauty*, *nor comlineß did appear*; but now you will see him in the excellency and *brightneß of his Fathers glory*. Isa. 53. 2. Heb. 1. 2.

In Christs Humiliation you heare how he was reproached in his Person, Name, Doctrine, Ministry, and Miracles; but he is now exalted, and hath a *name given him above every name*.

And whereas in his Humiliation his enemies *bowed the knee in scorne* to him, yet in his Exaltation they must bow the knee with fear and trembling. Then they cried after Christ, *Crucifie him, crucifie him*; but God hath exalted him so, as *every tongue must confeß that Jesus is the Lord*, to the glory of God.

And thus Contraries are illustrated by their contraries; the sufferings of Christ (like a dark shadow to a curious picture, or a black vaile to a beautiful face) do make the glory of his Exaltation the more glorious. *Contraria juxta se posita magis elucescunt.*

The *height* of Christs *Exaltation*, is best known by considering the *depth of his humiliation*; the Crosse of Christ (as one saith) being the best *Jacobs* staff to take the height of this morning Star, or rather Sunne of Righteousnes, breaking forth most gloriously from under a dark Cloud.

In these three verses we have these Particulars considerable.

1. The Connexion between the Humiliation and Exaltation of Christ in these words, διὸ καὶ, *Wherefore also God hath exalted him.*

2. The Doctrine of Christs Exaltation laid down, *God hath highly exalted him.*

3. The end of Christs Exaltation, it was for the *glory of God the Father.*

Before we come to the Doctrine of Christs Exaltation, we will a little consider the connexion of these three Verses with the three preceding Verses, *viz.* 6, 7, 8.—— where it is said, that Jesus Christ *being in the forme of God, and thought it not Robbery to be equal with God, but made himself of no Reputation, and took upon him the forme of a servant, and was made in the likeneß of men, and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the Croß; wherefore God also hath highly exalted him,* &c.

It is a Question amongst Divines, whether the *Humiliation* of Christ be the *Meritorius cause*, or only the *Antecedent* of his *Exaltation*; and yet they that dispute this, do all agree in this, That Jesus did not by his Humiliation and sufferings merit such things as he was invested withal before he suffered; for that which is meritorious, must alwayes precede the reward; and therefore it cannot be said, that Christ did merit the *personal union* of his Divine and Humane Nature, nor the *happineß of his soul*, nor his *Habitual Graces*, which He had from the first Moment of his Incarnation.

Christi humiliatio est exaltationis meritum; & ejus exaltatio est humiliationis præmium Aug. Hæc enim particula διὸ (seu propter quod)

First, There are some Divines who interpret the particle διὸ as a causal; and so hold that Christ by his *Humiliation*, did *merit* his *Exaltation*; and of this opinion was *Augustine*, who calls *Christs Humiliation the meritorius cause of his Exaltation*; *and his Exaltation the reward of his Humiliation.* The Popish writers go generally this way. I find also amongst Protestant Writers, the Learned *Zanchy* of this Opinion, who upon this Text hath this Note, *By this Particle* διὸ (*wherefore*)

fore) *The Apostle notes the merits of Christ, whereby he hath merited his own Exaltation, and our Salvation.* *meritum Christi declarat quibus & sibi suam exaltationem & nobis totam salutem promeruit.* Zanch. in loc.

And that which favours this Explication, is that saying of the Apostle concerning Christ; *That for the joy that was set before him, he endured the Cross, and despised the shame,* Heb. 12. 2. as if having an *eye to the Recompence of the Reward*, enabled Christ to persevere with more patience, when he became obedient unto death, even the death of the Cross.

Neither doth it derogate from the freeness of Christs sufferings, that he was rewarded for them; for even that glory that Christ hath in heaven, is for our good and comfort. Nor was it out of indigence and necessity, that Christ accepts of glory in a way of *Reward* of his obedience; but herein he *commended his love* the more to us, that would so far condiscend, and so far even in his *Exaltation humble himself*, to receive glory in the way of obedience, which he might have challenged by vertue of his personal union. Even as a Prince, who though he hath right to a Kingdom by Inheritance and Succession, yet he will accept of it as a Reward of his Obedience, and Conquest over its enemies.

2. But others understand the διὸ in the Text, not as signifying the Humiliation of Christ to be the meritorious cause, but only the Antecedent of his Exaltation; and so they make this particle to be not causal, but connective only; and so I find some of the Ancient Translations, as the *Æthiopick* Version doth only joyn the Humiliation and Exaltation of Christ together; *Humiliavit seipsum & magnificavit eum Deus.* — And for *this may* be rationally urged,

1. That in the whole work of our Redemption effected by Christ, Jesus Christ had a respect not unto himself, but unto us. It is *for us*, that he humbled himself to the Death of the Crosse, for us men, and our Salvation.

2. Jesus Christ had right to all the Honour, Glory, and Majesty, which now he is possessed of in Heaven, by vertue of his being the *Sonne of* God; and the glory which he hath

John 17. 5. hath now in Heaven, *he had with God before the world was.*

3. The freeness of Gods love in giving Christ, and of Christs in giving himself for us, was such, that the main intention of God, was, that not Christs, but our estate might be bettered; if the Son of God had never left the *bosome of the Father*, he had *been for ever God blessed in himself.* But such was the love of the Father, that he gave his only *begotten Son that we might not* perish, who *believe, but might have everlasting life.*

John 1. 18. Rom. 9. 5. Joh. 3. 16.

4. It is fit to be considered, that the glory which Christ hath in Heaven, in sitting at the right hand of God, is such, that it cannot be merited by the sufferings of the Humane nature of Christ. And therefore it is said, ἐχαρίσατο, he hath *freely given* him a name above every name.

This last interpretation of the Particle Διὸ, is that to which most of our Protestant Divines do incline.

I will not here undertake to determine the Question; I find it the judgement of some of our Learned Divines, That there need be no Controversie about this thing, for the Particle Διὸ notes order; but whether the order of causality or antecedency, or both, may be consistent with the Analogy of Faith.

Dr. *Featly.* Mr. *Anthony Burgesse.*

1. For if we look upon Jesus Christ as rewarded for his sufferings for us, we may thence be assured, that our sufferings for him (though of another nature) *shall be eternally rewarded.*

Psal. 58. 11.

2. Or if you note the order only, that Jesus Christ was first humbled, and then exalted, we may thence learn that *before honour is humility*, and that if we *Humble our selves under the mighty hand of God, in due time he will exalt us.*

Prov. 18. 12. 1 Pet. 5. 6.

Leaving therefore this Question, I proceed to the Doctrine of Christs Exaltation, as it is laid down in this Text.

Doct. *It pleased God the Father for his own glory, that the Lord Jesus Christ, after he had been deeply humbled, should be highly exalted.*

Thus

Thus it pleased God, that he who had humbled himself to the death of the Cross, should be made *higher than the Heavens*; and he who had taken on him the form of a Servant, should now appear in Heaven like himself, the *Prince of life*; and he that made himself *of no reputation*, should now be in Heaven the *Lord of Glory*; and *the same Jesus who was crucified, God hath made both Lord and Christ*; and *He* who took not on him the nature of Angels, but took on him the seed of *Abraham*, is exalted above Angels, *being gone into Heaven, and is on the Right Hand of God; Angels, and Authorities, and Powers, being made subject unto him.*

Heb. 7. 26. Phil. 2. 7. Acts 3. 15. 1 Cor. 2. 8. Acts 2. 36. Heb. 2. 16. 1 Pet. 3. 22.

There is a word in the Text that is very Emphatical, which is ὑπερύψωσε, *he hath highly exalted*. The Elegancy of the Greek tongue is singular; The Apostle hath a notable word, *Ephes.* 3. 8. ἐλαχιστότερος, *lesse than the least of Saints*; and here we have a no less remarkable word, ὑπερύψωσε, *he hath highly exalted him*; God hath *exalted* Jesus Christ above all *Exaltation*; the Exaltation of Jesus Christ, was supersuperlative. The Latine Version of the word ὑπερύψωσε, *Exaltavit eum*, he *exalted* him, is too low to expresse the sublimity of the Greek word. We have here an elegant and an emphatical Pleonasme, which the Greek tongue borrows of the Hebrew, as is frequently used in the New Testament, as it is said of the *Magi*, when they saw the Star, *they rejoyced with great joy*; and so when Christ came to Celebrate his last Passeover, he saith to his Disciples, *With desire have I desired to eat this Passeover.* So it is said here, the Lord Jesus Christ *was very highly exalted*; he was *exalted with all Exaltation.* Jesus Christ in his *Resurrection* was *exalted*; in his *Ascension* he was *highly exalted*; in his *sitting at the right hand of God*, he was *very highly exalted above all* Exaltation. Christ in his *Resurrection*, was exalted above the *Grave*; in his *Ascension*, above the *Earth*, and in his *Session at Gods right hand*, he was exalted above the highest *Heavens*.

Eph. 3. 8 ἐλαχιστότερος. *Minimorum minimus.* Beza. *Minor minimo.* Cor. a Lap. ὑπερύψωσε *Emphaticus est hic notandus Pleonasmus.* q. d. *Super omnem altitudinem exaltavit, super-exaltavit.* Ambros. *Multiplicavit sublimitatem ejus.* Syr. *Sublimitate sublimavit eum.* Arab. *Insigniter extulit.* Justinianus.

Mat. 2. 10. Ἐχάρησαν χαρὰν μεγάλην σφόδρα.

Luke 22. 15. Ἐπιθυμίᾳ ἐπεθύμησα.

It

It is very Remarkable how the steps of Christs Exaltation did punctually answer to the steps of his Humiliation.

There were three steps by which Jesus Christ descended in his voluntary Humiliation.

Heb.2.16. 2 Cor.5.21. Gal.3.13. Gal.4.4. Heb.7.22. 1 Cor.5.7.

First, *His Incarnation*, by which he was *made of a woman*, and so *became man*; he *was made sinne*, and so became our *Surety*; he was made *a Curse*, and so became our *Sacrifice*. This was the largest step of Christs Descension and Humiliation; for it was more for the *Son of God* to become the *Son of man*, than for the Son of man to die, and being dead, to be buried, and being buried, to continue in the state of the dead, and under the power of death untill the Third Day.

Rom.1.3,4.

Answerable to this degree of his Humiliation, was his *Resurrection*; for as by his Incarnation he was manifest in the flesh, the son of man, *made of the seed of David according to the flesh*, so *by his Resurrection from the dead, he was declared to be the Son of God, with power according to the Spirit of holinesse.* The Resurrection of Christ was the first step of his Exaltation, *He was declared to be the Son of God.* He was alwayes the Son of God, even during the *dayes of his flesh*; but then he was openly declared to be the Sonne of God, that he could by his own Almighty Power, *raise* up the *Temple* of his *Body*, which the Jewes had *Destroy'd*.

Clarificatio Christi ab ejus resurrectione sumpsit exordium. Aug.

Heb.5.7.

The second step of Christs Humiliation, was his poor, painful, and contemptible life, and his painful, shameful, and cursed death of the Cross; *He was found in the form of a Servant.* He was despised in his Person, Ministry, and Miracles in *the dayes of his flesh*; that is, whilst he lived here upon earth. He was *poor in estate*, *followed* by the poor; he had not *where to lay his head*, he was reproached, and counted a *Sabbath-breaker*, a *wine-bibber*, an *enemy to Cæsar*, a *Blasphemer*, he was counted every thing but what he was.

Mat.11.5. Mat.8,20.

Answerable to this great Exinanition of Christ, is his ascension into Heaven, *and sitting at the right hand of God.* Man did not so despise and disparage, but God hath honoured him, to *sit*

on

on the right hand of God; note the great honour that Jesus Christ is invested withal; as he was man, so he was *lower than the Angels*; But in that he hath said unto him, *Sit thou on my right hand*, he hath exalted him above the Angels; for *to none of the Angels hath he said at any time, Thou art my Sonne, Sit thou on my right hand.* Psal. 8 5. Psal. 110. 1.

To sit at Gods right hand, is to be next in dignity and honour unto Almighty God; and this is that which the Apostle speaks of, showing how God *raised Jesus Christ from the dead, and set him at his own right hand in the Heavenly places, far above all principality and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come, and hath put all things under his feet, and gave him to be the Head over all things to the Church.* Heb. 1. 13. Eph. 1, 20, 21, 22.

Thus all the dishonour and reproach that was cast upon Christ in his life, and the ignominy of his shameful, painful, and cursed death of the Cross is now taken away by Christ his ascending up into heaven, sitting at Gods right hand, and all *the Angels of God worshipping him.* Heb 1. 6.

And thus our Lord Jesus was exalted from a death of shame, to a life of glory, and that not to a temporary, but an eternal life. Christ was raised up, not as *Lazarus* to die againe, but Christ died *but once*, but *lives for ever at the right hand of God to make Intercession.* So speaketh Christ of himself, *I am he that liveth, and was dead, and behold I am alive for evermore.* Rom 6. 10. Heb. 7. 25. Rev. 1. 18.

Thus he that descended in his *burial into the lowest parts of the earth, is the same also that ascended up far above the Heavens.* Eph. 4. 9, 10. Κατέβη πρῶτον εἰς τὰ κατώτερα μέρη τῆς γῆς, ὁ καταβὰς αὐτός ἐστι καὶ ὁ ἀναβὰς ὑπεράνω πάντων τῶν οὐρανῶν.

3. *His coming to judge the world*, answers his being judged in the world, and by the world. As Christs Exaltation began at his Resurrection, so it shall be compleated when *he shall come in his glory, and all the holy Angels with him; then shall he sit upon the Throne of his glory, and before him shall be gathered all Nations.* He that came at first to be *judged*, shall come Mat. 25. 31, 32 *Venict judicaturus qui venit judicandus.*

the second time to *judge the world*. We have in the Scriptures several descriptions of Christs glorious coming to judge the world; but when he shall come indeed, he will make known his power and glory to all the world. God hath given the judgement of all things and persons into the hands of his Son Jesus Christ; the day of judgement is therefore called the *Day of Christ*; and the Judgement-seat, is the *Tribunal of Christ*; the *appearing*, the *coming*, the *revealing* of Jesus Christ *the judge of quick and dead.*

Joh. 5. 22, 27. 1 Cor. 1. 8. 2 Cor. 5. 10. 2 Tim. 4. 1. 1 Cor. 11. 26. 2 Thes. 1. 8. Acts 10. 42.

The Apostle gives you the first and last part of Christs Exaltation in one Text; and make the first part of it, as an assurance of the last; *God* (saith he) *hath appointed a day in the which he will judge the world in righteousnesse, by that man whom he hath ordained, whereof he hath given assurance unto all men, in that he hath raised him from the dead.* Whence we may believe, that as certainly as Christ did rise, so certainly shall he come to judge the world. God hath given us assurance of the one by the other. And this *committing all judgement to* the *Lord Jesus Christ*, is that he *might be glorified*; *the Father hath committed all judgement to the Son*, that *all men should honour the Son, as they honour the Father.*

Acts 17. 31. John 5. 22, 23.

Sedebit Judex qui stetit sub judice; damnabit reos, qui falso fecit reus. Aug.

Then shall our Saviour appear in his glory, and judge those wicked ones that judged him. We read how the Jews by the help of *Judas* and the Souldiers, took him and bound him, and led him to the High Priest, and afterwards to *Pilate*, and how basely he was betrayed, falsely accused, unjustly condemn'd, and cruelly murthered.

Demonstrabit in judice potentiam, qui ostendit in cruce patientiam.

But there will be a day, when *Judas* and the wicked Jews, when *Herod*, and *Pontius Pilate*, and the Souldiers, and all his enemies shall be drag'd into his presence; and then the Lord Jesus who before shewed his *patience*, will shew his *power*; and he who was so unjustly condemned, shall *judge the world in righteousnesse*; and he that was *numbred amongst Transgressours*, shall at that great day judge and punish all transgressours.

Acts 17. 31. Isa. 53. 10.

And thus as Christ humbled himself in his Incarnation, in his Life, Death, and Burial, so God the Father hath exalted him in his Resurrection, Ascension, Session at the right hand of God, and in constituting him Judge of quick and dead.

Jesus

Jesus Christ by his *Resurrection* overcame all his enemies, *death*, and *him that had the power of death, the Devil.* By his *Ascension*, and sitting on the right hand of God, he hath *Triumphed openly over them*; and by his being appointed *Judge of all*, he will *avenge himself of all his enemies*, when all must appeare before that *High Court of Justice*, from which there is no appeal. So that the Lord Jesus Christ by his *Resurrection*, is exalted above the grave; by his *Ascension*, above the earth; by his *sitting at Gods right hand*, he is advanced above the heavens; and by being the *Judge of all*, he is Exalted above Angels, Principalities, and Powers; and as he was abased more than others, he is Exalted above all others.

Heb. 2. 14. Col. 2. 15.

Quanto humilius sese dejecit, tanto sublimius exaltatus est. Brent. in loc.

Thus in part the glorious Exaltation of Christ hath been set forth in the severall degrees thereof. For the further Demonstration of the Doctrine of Christs Exaltation, let us consider the particulars thereof, as they are contained in this Scripture, and they are these three.

1. God hath given him a name above every name.

2. That every knee, of things in *Heaven*, and things on the earth, and things under the earth, shall bow to the Name of Jesus.

3. That every tongue must confess that Jesus Christ is the Lord.

For the first of these we will enquire,

1. What we are to understand by the Name given unto Jesus Christ?

2. How this Name is a Name above every Name?

3. How we are to understand this, that God *hath given* ἐχαρίσατο to Christ, a Name above every Name?

In Answer to the first.

First, Some by this Name do understand the Name Christ Jesus, and so take it *literally*; but neither Jesus nor Christ is a *name above every name*.

1. *Not Jesus*, for that was the name of *Joshua* the Son of *Nun*; the famous Captain of *Israel*, called *Jesus* by the Apostle, *Hebrews* 4. 8. And of this Name was the High Priest *Joshuah*, the Son of *Josedek*, *Haggai* 1. 1.

1 Sam. 24 7. משיח יהוה *Unctus sive Christus Domini.* Isa. 45. 1.

2. Neither is *Christ* a name above every name, for *Saul* is called the *Lords anointed*, *Christus Domini*. And so also the Prophet speaking of *Cyrus*, calleth him the *anointed of the Lord*. We cannot therefore understand this of any name, either of Jesus or Christ; for *Paul* is here speaking not what the name of our Saviour was, but of the Honour, Dignity, Power, and Majesty, to which Christ was advanced.

Nomen supra omne nomen non intelligendum est de aliquo externo cognomine vel Jesu vel Christi. Brent.

Secondly, Others, as *Hierome* and *Theodoret* do think, that in, that Christ was called the *Sonne of God*, he had therein a name above every name; and this Exposition is gathered from that passage of the Apostle, that Jesus Christ was *much better than the Angels, as he hath by Inheritance obtain'd a more excellent name than they; for unto which of the Angels said he at any time, Thou art my Sonne, this day have I begotten thee?* Heb. 1. 4, 5.

But though this be true, that to be the eternal Son of God, is a Name above every Name, yet this cannot be meant here, for it is spoken of that which Christ was exalted to after his Humiliation; but from Eternity he was the Sonne of God, and did not cease to be so by his Incarnation and Humiliation.

Per nomen potestas & dignitas significatur. Calvinus.

Thirdly, By Name therefore we are to understand that Power, Dignity, and Authority which Christ was invested withal, after the dayes *of his flesh*, and Sufferings were finished.

Gen. 6. 5. אנשי השם *Viri nominis.* 1 Chron. 5. 24. אנשי שמות *Viri nominum.* John 1. 14.

1, Sometimes in Scripture-phrase, Name is put for glory and Renown. So we read of men of Renown, it is in the Hebrew, Men of Name, and of *famous men*, Heads of the House of their Fathers. What we read *famous men*, is in the Hebrew, *Men of Names*; and thus the glory which Christ is invested withal, is *the Glory of the only begotten of the Father.*

2. By

2. By Name in Scripture-phrase, is meant Power, and Authority, and the Soveraignty by which Christ is *King* of Nations, and King of Saints; and thus the Scripture speaks; *The works* (saith Christ) *that I do in my Fathers Name, they beare witnesse of me*; *in my Fathers Name*, *i. e.* by the Power of God. Thus *Peter* speaks to the Cripple In the *Name of Jesus Christ of Nazareth arise and walk*, *i. e.* by the *Power of Christ*; for so it is expressed; when the Council questioned them for this thing, they are asked, *By what power, or by what name have you done this?* John 10.25. Acts 3. 6. Acts 4. 7.

So then, we are to understand by Name, that Honour, Authority, and Dignity, which Christ now enjoyes in Heaven, of which he spake when he was ascending into Heaven, *All power is given me in Heaven and Earth*; and the Glory of Christs Name is such, that it shall be celebrated through all the Ages of the World; Heaven and Earth shall Ring with the praises of his Name, as the Angels praised his Name at his Birth; *Behold I bring you good tydings of great joy, which shall be unto all people*; *for unto you is borne this day in the City of David, a Saviour, which is Christ the Lord*; *and suddenly there was with the Angel a multitude of the Heavenly Host, praising God, and saying, Glory be to God in the highest, on earth peace, good will towards men.* Mat. 28. 18. Luk. 2. 10, 11, 13, 14.

So they do *now* praise him and worship him in Heaven, saying, *Worthy is the Lambe to receive Power, and Riches, and Wisdome, and Strength, and Honour, and Glory, and Blessing.* Heb. 1. 6. Rev. 5. 12.

Secondly, *How hath Christ obtained a Name above every Name?*

This *Nomen super omne nomen*, a Name above every Name, is a demonstration of Christs Super-Exaltation, and it notes four things.

First, *This is a Name above every Name, that Jesus Christ should be the only Saviour of the World*, that his Name should be the *Only One* Name by which we are saved.

Of this the Apostle, *The stone which the builders refused, is become the Head of the Corner, neither is there any Salvation in* Acts 4. 11, 12.

any

any other, for there is none other Name under heaven given amongst men, whereby we must be saved. He is indeed *the Christ*, the *Saviour of the World*; which we may understand not only *eminently*, but *exclusively*; He is *the Saviour*, there is none besides him. We read that God did raise *Saviours* to his people *Israel*: so acknowledged the *Levites* in their solemn Fast-day; *Thou (O Lord) deliveredst thy people into the hands of their enemies who vexed them, and in the time of their trouble, when they cryed unto thee, thou heardest them from heaven, and according to thy manifold mercies, thou gavest them Saviours who saved them out of the hand of their Enemies.* Such a Saviour was *Moses* to the *Israelites* from the *Egyptians*, *Joshua* from the *Canaanites*, *Gideon* from the *Midianites*, *Jeptha* from the *Ammorites*, and *Sampson* from the *Philistims*; but all these were but partial, petty, and temporal Saviours. These saved the body from misery, and that but for a time; Christ saves our souls *from our sins*, and that for ever. *All these Saviours* stood in need of *the Saviour*. *Joshua* himself had eternally perished, had it not been for *Jesus Christ*.

John 4.42. ὁυτός ἐστιν ἀληθῶς ὁ σωτὴρ τῦ κόσμυ, ὁ Κριστός.

Nehem. 9.27.

Mat. 1.21.

Jesus Christ was *the only Saviour*, to whose most precious and *saving Name*, all the Old Testament pointed at. He was *the Saviour* in whom all the *Promises* were performed, all the *Types* accomplished, and all the *Prophesies* fulfilled.

It was unto this only Name, *the Saviour*, that all the *Prophets bare witness*. He, he it was, that was *Jacobs Sihloh*, *Davids Lord*, *Isaiahs Immanuel*, *Jeremies Branch*, *Daniels Messiah*, and *Haggie's desire of all Nations*. It is in *his name*, and his Name alone that all *Nations shall trust*, and that for salvation.

Acts 10. 43. Gen. 49. 10. Psal. 110. 1. Isa. 7. 14. Jer. 23. 5. Dan 9. 29. Hag. 2. 9. Mat. 12. 21.

Secondly, Jesus Christ hath a *Name above every Name*, in that he is exalted to sit *at the Right hand of God*, which is a Name or honour which never the Angels nor Arch-Angels had. This I prove from that passage of the Apostle in his Epistle to the *Hebrews*, where it is said concerning Christ; *Who having purged our sinnes, is sate down on the Right hand of the Majesty on high, being made so much better than the Angels, as he hath by Inheritance obtained a more excellent Name than they; for to which of the Angels said he at any time, Sit*

Heb. 1. 3, 4. ὄνομα διαφορώτερον.

on

on my right hand, till I make thine enemies thy Foo-stoole? Heb.1.13.

Thirdly, *He hath a Name above every Name*, because it is through *this Name*, that *the Name of God* becomes a comfort unto us. The *Attributes of God*, are the *Name of God*; Now without an Interest in Christ, we shall have no comfort in any Attribute of God.

To a Christless sinner, all the Attributes of God are against him; as for instance,

1. *God is wise*; that's the curse for a wicked man; for he knows all that wickedness thine own *heart* is privy to, and much more evil by thee, than thine *own heart* knoweth. Jer.17.10. 1 Joh.3.20.

2. *God is holy*, and therefore he must needs hate those that are Filthy, Being *of purer eyes than to behold iniquity.*

3. *God is just*; and if the righteousness of Christ do not Skreen thee, the wrath and vengeance of God must needs break out upon thee for thy guilt. Hab.1.13.

4. *God is Almighty*; and how shall the Potters Vessel endure the least touch of his hand? how shall the chaffe stand before the Whirl-wind of his wrath? how shall the stubble dwell with everlasting burnings? and such are all Sinners out of Christ.

All the thoughts of God must needs be terrible to all those souls that are out of Christ.

But the Name of Christ, is that which makes the Name of God a Sanctuary and *strong Tower*; the face of God shines upon us *in the face of Jesus Christ.* Prov.18.10. 2 Cor.5.6.

As *Moses* when he was hid in the Rock, could with delight hear the *Name of God* proclaimed; so how sweet, and lovely, and comfortable, are all the Attributes of God to all those that are in the Rock, the *Rock Christ Jesus*! Exod.33.21, 22. 1 Cor.10.4.

1. *God is a wise God*, the more is my comfort, may a Believer say, for he knows how to *guide* me; he knows what I *want*, *and how to supply it.* Psal.73.24. Mat.6.32.

2. *God*

2. *God is a holy God*, and thats a comfortable *Attribute*, for
1 Cor. 1. 30. in Christ he *is our sanctification.*

3. God is a merciful and gracious God, so he is in himself, but in Christ Jesus he is most merciful, gracious, and full of
Psal. 103. 13. compassion to pity and pardon his children, *Even as a Father pitieth his Children, so the Lord pitieth them that fear him.*

4. He is an Almighty God, mighty in power, and thus his
Prov. 18. 10. Name, through the Lord Jesus is a *strong Tower, the righteous*
Rom. 8. 31. *fly unto it, and finde succour*; and through Christ a believer can say, *If the Lord be for us, it matters not who are against us.*

5. Lastly, Even the Justice of God through the Lord Jesus Christ becomes an Attribute of comfortable Consideration; for because God is just, therefore he will not condemn those for whom Christ hath satisfied. *There is no condemnation to them*
Rom. 8. 1. *that are in Christ Jesus*; God will not condemn those that
Mal. 3. 17. are in Christ, but for his sake will *spare them, as one spareth his Son that serves him.*

And thus the Name of Christ is a Name above every Name, because through his Name, it is that the Name and Attributes of God become comfortable unto us.

Fourthly, And Lastly, The Name of Christ is a Name above every Name, because his Name should be most *precious and powerful* in his Church throughout all Generations; thus all the As-
Matth. 18. 20. semblies of the Church should be in the Name of Christ; they
John 14. 13. must *meet in his Name*; all Prayers are to be made in the
1 Cor. 5. 4. Name of Christ; *All Church-Censures* are to be in his
Mat. 28. 19. Name; *Ministers* must Preach and Administer the Sacraments in the Name of the Lord Jesus; and thus he hath a *Name above every Name.*

3. The third thing propounded, is, How are we to understand the word ἐχαρίσατο God hath *given him a Name*, &c.

I answer, This must be understood of Christ; as Mediatour, for so considered, and so only he was capable of *Exaltation.*

1. *There are some that hold*, that Christ as God was exalted; that now in Heaven the glory of the God-head, which lay

lay hid, and was vailed in the *Tabernacle of his flesh*, is now exerted, and so exalted. But the manifestation of the Deity, is no exaltation of the Deity. When the Sun shines out of a dark night, the ayre is *illustrated*, but the light of the Sunne is not encreased. The Lord Jesus was exalted in that Nature in which he was humbled, and that is his Humane Nature. As the Divine Nature could not suffer, neither can it be exalted. John 1. 14. ἐσκήνωσε.

Ὁ Θεὸς ὑψοῦσθαι ἐδύνατο, ὑψωσὸς ὤν. Greg. Nyss

God being the highest, cannot be exalted. It was the Humane Nature of Christ that is thus exalted.

If we look upon the Divine Nature of Christ, so he was *one with the Father*, and equal to the Father; and thus it must not be thought that Christ could be capable of Exaltation. John 10. 30. Phil. 2. 6. *Non non ad indigni exaltationem à Patre, qui æqualis erat Patri.* Calv.

When God *gave him a Name*; *Theodoret* excellently unfolds this great Mystery thus, *Christ* (saith he) *did not receive that which he had not before, but he did receive that as man, which from all eternity he had as God.* *Non ea accepit Christus quæ non prius habebat, sed accepit ut homo, quæ habebat ut Deus.* Theod.

2. But we answer that the ἐχαρίσατο of the Text, hath Relation unto Christ as *Mediatour* God-man; not as God, so he could not be exalted at all; nor as a *meer man*, for so he could not be capable of so great Exaltation. The Humane Nature of Christ being a Creature, cannot be capable of Divine Worship, or of sitting at the right hand of God. But the Humane Nature of Christ by the personal inseparable union it hath to his Divine Nature, is thus advanced. *In qua forma crucifixus est, in ipsa exaltatus est.* Aug.

Having finished the first particular of Christs Exaltation, that God hath given him a Name above every Name; I now proceed,

Secondly, Another particular of Christs *Exaltation*, is this, *That at the Name of Jesus every knee should bow*; In the handling of which, I will endeavour to resolve these Questions.

Quest. 1. *What are we to understand here by bowing the knee?*

Answ. 1. Some take this literally, as the Papists, who in their worship bow the knee as often as they heare the Name of Jesus mentioned. The Learned *Zanchy* is of an opinion, that some of the Ceremonies in use amongst the Papists, might have an innocent Ori-

ginal; as their signing with the Cross, to show that they were not ashamed of the Cross of Christ, with which the Heathens did reproach them; and so the standing up at the Creed, to note their resolution to strive together for the Faith that was once delivered to the Saints. So genuflection to the Name of Jesus, was (say some) in opposition to the *Arrians*, who denyed the Divinity of Christ; but whether these things were so innocent at the first; seeing they are all of humane institution, and have been abused to superstition, we have justly laid the use of them aside. And this Text cannot be so understood; for if by *Name* we understand the power of Christ, then by bowing the knee, must be meant our submission and subjection to this power.

By bowing, therefore, to the Name of Jesus, is understood that obedience and subjection which is due to the Soveraign power and Authority of Christ. Thus when *Joseph* was exalted to that Dignity and Authority in *Egypt*, that there was none greater than he, but *Pharaoh* himself, They cryed in the streets where *Joseph* went, *Bow the knee.* Thus God the Father, gave Jurisdiction and Authority to the Son, that they *which honour the Father, might also honour the Sonne. All power* (saith Christ) *is given me, both in Heaven and in Earth.* He is the *Prince of Life*, and the *Lord of Glory*, to whom all obedience, service and subjection is most due.

Gen. 41. 43. Joh. 5. 22, 23. Mat. 28. 18. Acts 3. 15. 1 Cor. 2. 8.

Quest. 2. *Who are they must bow the knee to Christ, and be in subjection unto him?*

Answ. All Creatures; for the Enumeration is full; which *Chrysostome* thus Expounds; Things in Heaven, on Earth, and under the Earth; *i. e.* Angels, Men, and Devils, which *Theodoret* doth more clearly Explain.

ἐπίσημα, ἐπίγεια, καὶ καταχθόνια· τουτέστιν ὁ κόσμος πᾶς καὶ ἄγγελοι καὶ ἄνθρωποι καὶ δαίμονες. Chrysost. in loc.

1. Things in Heaven, *i. e.* good Angels, and glorified Saints, spirits of just *men made perfect.*

2. Things on Earth; all men living, both good and bad.

3. Under the Earth; *καταχθόνια infernalia*; *i. e.* Devils and damned spirits.

All these must bow the knee, and must yield subjection unto Jesus Christ.

I. All knees in heaven shall bow to Christ voluntarily.

1. The good Angels, they did alwayes honour and obey the Lord Jesus. It was the joy of the Angels of Heaven, to be Subject and Serviceable unto Jesus Christ.

1. Before the Incarnation of Christ, an Angel instructed *Daniel* concerning the *Messiah*, and how long it should be before his coming. Dan. 9. 24.

2. When the fulness of time was come, an Angel comes to the blessed Virgin, and said, *Feare not Mary, for thou hast found favour with God, and behold thou shalt conceive in thy womb, and bring forth a Sonne, and call his Name Jesus.* Luke 1. 30, 31.

3. As soon as ever he was born, an Angel brings the glad-tydings of it; and a whole Hoste of them *who sang together, and shouted for joy at the Creation of the world*, do with a song Celebrate Christs Nativity, *Glory be to God on High*, &c. Job 38. 7. Luke 2. 13.

4. When Jesus Christ was in danger to be kill'd by *Herod*, an Angel warnes of the danger, and directs his Mother to *flee with him into Egypt.* Mat. 2. 13.

5. When he was tempted by Satan forty dayes together, a little before he entered upon the work of his Ministry, behold *Angels came and Ministred unto him.* Mat. 4. 11.

6. When he was in his Agony in the Garden, ready to take the cup of trembling out of his Fathers hand, *there appeared an Angel from heaven strengthening him.* This blessed Creature out of love and duty, seeing his Lord and Master in such distress, came in to succour him. Luke 22. 43.

7. And as the Angels gave the first notice of his *Birth*, so also of his *Resurrection*; an Angel told the woman, *He is not here, he is risen.* Mat. 28. 6.

8. The Angels attended Christs Ascension into Heaven, for they told the Disciples, *That as they saw him ascending into heaven, so he should come again from Heaven in like manner.* Acts 1. 11.

Heb. 1. 6. 9. And with infinite delight did they welcome Christ to heaven, where, upon his first coming, all *the Angels did worship him.*

Mat 25. 31. 2 Thes. 1. 7. Mat. 24. 31. 10. And Lastly, When Christ shall come at the last day to judge both quick and dead, he will come *with all his holy Angels with him*, and shall be *Revealed from Heaven with his mighty Angels*; who then most willingly will be employed, *to gather together all his Elect, from the foure Windes of Heaven.*

Col. 1. 16. All this service the good Angels performe unto Christ, not only as he is their *Creator* (*for by him were created even the things that are in heaven*) But they yield him this Subjection as he is their *Head and Governour*; and so he is called the *Head of all Principality and Power*; *i. e.* Of Angels.

Col. 2. 10. Eph. 1. 21, 22.

And this voluntary subjection to Jesus Christ, is because they have benefit by Christ, though not in a way of *Redemption*, yet they owe their *Confirmation* unto Christ.

Hoc ipsum, quod sancti Angeli, ab illo statu beatitudinis in quo sunt, mutari in deterius nullo modo possunt, non est iis naturaliter institum, sed postquam creati sunt, gratiæ divinæ largitate collatum. Aug. de fide ad Pet. Diac. cap. 23.

Qui erexit hominem lapsum, dedit Angelo stanti ne labereur. Bern.

The good Angels, though they were created good and excellent creatures, yet as *creatures* their state is *mutable*; and they had in them a potentiality and a possibility to sin and fall, as well as those Angels which left *their first station.* But this possibility is removed by Christ, who by his *grace did lift up fallen man*, and by his *Power*, *preserves the Angels that they shall not fall.* And therefore it is, that in a way of thankfulness the Angels in Heaven do bow their knee in Subjection and Service unto *Christ.*

2. As the glorious Angels bow the knee to Christ in heaven, so the *spirits of just men made perfect*; the souls departed do in Heaven, praise, adore, and worship the Lord Jesus Christ, and do yield voluntary *subjection* and obedience to him; unto which duty, they are more carried by a principle of thankfulness, that Christ hath Redeemed them: this is shadowed out unto us by the Vision of Saint *John*; who having seen the Lord Jesus taking the Book with seven Seales, and opening it, he heard the Saints in Heaven singing a new Song, and saying, *Thou art worthy to take the Book, and to open the Seales thereof;*

for

for thou wast slain, and hast Redeemed us unto God out of every kindred, and tongue, and people, and Nation; and hast made us unto our God, Kings and Priests, &c. Rev. 5. 9, 10.

This is the daily work of glorified Saints in Heaven, to cast down *their Crownes before that Throne where Christ sitteth.* The Saints departed, are discharged from *those weights and clogs of corruption*, which did hinder them from this duty while they were in the body, and cumbred and pestred with the *body of death.* They are never *weary*, though they *never rest day nor night*, saying, *Holy, holy, holy Lord God Almighty, which was, and is, and is to come.* Rev. 4. 10. Heb. 12. 1. Rom. 7. 24. Rev. 4. 6.

And thus I have shewed you how *things in Heaven* do bow the knee, and are subject to the Name and Authority of the Lord Jesus.

II. *Things on earth*, i. e. *Good men*, and *Bad men.*

1. *Good men*; the Children of God who by the grace of Christ, *are made a willing people in the day of his Power*; for such is the heart-turning power of Gods Grace, that of *unwilling*, he makes us *willing*; God by degrees removes out of our necks the *Iron sinew*, that hinders us from stooping and bowing to Christ. Psa. 110. 3. Isal. 48. 4.

Grace by degrees doth take away that *enmity in our minds*, and that *carnal-mindedness*, *which neither is, nor can be subject to the Law of God.* Col. 1. 21. Rom. 8. 7.

By nature we are *Children of disobedience* as well as others; and are willingly subject to no Law but the *Law of our Members*; nor to no will, but *the wills of the flesh*; but the Grace of God removes that stoutness of heart, contumacy, and Rebellion, which is in us naturally against Christ, and so sweetly and powerfully inclines their wills, that they *follow the Lamb wherever he goes*, and have *Respect unto all the Commandments of Christ*, and not one *of them is grievous.* A Child of God willingly submits his Neck to the Yoke of Christ. Rom. 7. 23. Eph. 2. 3. Psal. 119. 6. 1 Joh. 5. 3. *Veniat, veniat verbum Dei, & si sexcenta nobis essent colla, submittemus omnia.*

2. *Evil men*; they also must bow the knee to Jesus Christ; and though their subjection be not *voluntary* and *ingenuous*, yet bow they must, and bow they do; and partly through the awakening of a natural conscience, partly by a spirit of bondage,

dage, and fear of wrath, they are as it were compelled to render many unwilling services and subjections unto Christ.

Non peccare metuit, sed ardere. Aug.

Which compulsory subjection ariseth not from a fear of *sinne*, but from a fear of *Hell*.

Mat. 11. 29. Psal. 110. 1.

All these because they do not *willingly* bear the *yoke of Christ*, they shall *unwillingly* become his *foot-stool*.

Hester 6. 11.

And they do not so much honour Christ, as Christ may be said to honour himself upon them. The wicked do give honour to Christ as *unwillingly* as ever *Haman* cloathed *Mordecai*, and proclaimed before him, *Thus shall it be done to the man whom the King will honour*.

III. And Lastly, *The Devils in Hell are forced to yield subjection unto Jesus Christ*; and so κατα χθόνια, *things under the earth*, *infernalia*, *things in hell do bow their knee unto him*. For if in the dayes of Christs *Humiliation*, he hath exercised power over the damned spirits, and they have acknowledged him, and his Soveraign power over them, much more are they subject to him now in the dayes of his *Exaltation*.

I shall not need to show you how often the Devils crouched to Christ whilst he was here on earth. The Devils were not only subject to his *Person*, but to those that commanded them in his *Name*; for so the seventy Disciples returning, gave Christ an account; *Lord* (say they) *even the Devils are subject unto us through thy Name*. Luke 10. 17.

In one story we finde that the Devils did three times prostrate themselves at the feet of Christ. Saint *Luke* relates the Story of the man possessed with a Legion of Devils.

1. First one of the Devils in the name of all the rest, thus supplicates Christ, *What have I to do with thee, Jesus, thou Sonne of God Most High? I beseech thee Torment me not*. Luke 8. 28.

2. When Christ commanded the uncleane spirits to come out of the man, they *besought him that he would not command them to go out into the deep*, that is, into *Hell*. Ver. 31.

3. The Devils a *third time besought Christ that they might go into the Herd of Swine*. Ver. 32.

Thus

Thus those proud and rebellious spirits were forced to bow, even in the *dayes of Christs flesh.* James 2. 19.

And therefore much more now Christ is exalted, do the *devils tremble*; We read that Christ *spoiled principalities and powers, and made a shew of them openly, Triumphing over them*; In which Scripture we may observe, that Christ hath disarm'd, and triumph't over Satan. The word ἀπεκδυσάμενος, alludes to the manner of the Conquerour, who *disarm'd* the Captives, and *afterwards they led their Captives* in chaines, when they made their Triumphant entrance; so the words, ἐδειγμάτισε, θριαμβεύσας, do signifie, alluding to the Romane Conquests and Triumphs. Col. 2. 15.

Thus the Lord Jesus Christ by his death *overcame the Devil*, and by his Ascension *he led Captivity Captive, and gave gifts*; alluding still to the manner of the Romane Triumphs, when the Victor in a Chariot of State, ascended up to the Capitol, the Prisoners following his Chariot; or else drawing it, with their hands bound behind them; and there were *pieces of gold* and silver thrown amongst the people, and other gifts and largesses bestowed upon the friends of the Conquerour. Heb. 2. 14. Eph. 4. 8. *Duo in cruce affixi intelliguntur: Christus visibiliter, sponte sua, ad tempus; Diabolus invisibiliter, invitus, in perpetuum.* Orig. *Missilia Triumphalia.*

The *Devil* ever since the death, Resurrection, and Ascension of Christ, hath been *overcome and spoiled*. For by the death of Christ, the Devil was unarmed, and shackled; but presently after he was gag'd and silenc'd, and all his Oracles *struck dumb and speechless*; and so the Devils divested of their long-enjoyed power, and they forced to bow, though unwillingly to Jesus Christ.

Hence it is said that the *Devils tremble*, because they know Christ as their Judge, but not as their Saviour. They must bow, because they cannot help it. Jam. 2. 19.

But it may be objected.

Object. If all the Devils in Hell, and all the wicked men here on earth, do *bow the knee to Christ*, how comes it then to pass, that the Devil and his instruments do continue their Rebellion and mischief against Christ and his Church.

1. To this is answered, that even the Devils of Hell are *bound to bow the knee unto Jesus Christ*, though like wicked Rebels they have refused to do it. And so much we gather from that Answer of Christ to the Devil, who when he had the impudence and

and audaciousness to bid the Son of *God fall down and worship him*; Christ said, *Get thee behind me Satan, for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.* The Devils are bound to bow, though they refuse.

Mat. 4. 9, 10.

2. The Devil Rebels, and wicked men do not bow to, but blaspheme the Name of Christ; and yet Jesus Christ hath and doth exercise Authority over them,

1. In limiting them.
2. In punishing them.

1. *In that he doth limit them.* The Devil could not take away either *Jobs Cattle, Servants, Children, or Health*, but as far as Gods permissive Providence was pleased to lengthen the chain; and though God doth lengthen the chain, yet he alwayes keeps the chain in his hand.

Job 1. 11, 12. Luke 8. 32.

The Devils could not go into the *Herd of Swine*, till they had first ask't *leave of Jesus Christ.*

And so persecuters, they are limited too; the Devil and his instruments they are limited. The Devil shall cast some of you into Prison, that you may be tried, and you shall have tribulation ten dayes. Thus the Devil and his instruments are bounded.

1. As to the *Persons*, whom they shall persecute; the Devil shall cast *some* of you, not *all* into Prison.

2. As to the *kind of trouble*, the Devil shall cast you into *Prison*, not into *hell.*

Rev. 2. 10.

3. As to the *time*, you shall have tribulation *ten dayes*, and not for *ever.*

2. *God will punish them*, and so they shall be Subject to Christ.

1. *In this life*; for though the patience of God *be long-suffering*, yet it is not *alwayes suffering*; and though he do *beare long, yet he will avenge his elect.*

2 Pet. 2. 8. Luke 18. 7. Psal. 110. 1. Luke 19. 27.

2. *At the last day.* The unjust are reserved to be punished at the day of judgement; then will Christ put all *his enemies under his feet*; and then Christ will say, *As for those mine enemies that will not that I should reign over them, bring them forth, and*

slay

slay them before my face; the total, final subjection of the Devil and Wicked men, of all the enemies of Christ unto him, shall be at the last day; then shall *all knees bow* before God. Thus the Lord speaks in the Prophet. *I have sworne by my self, the word is gone out of my mouth in righteousnes, and shall not return, that unto me every knee shall bow, every tongue shall sweare.* Isa. 45. 23. To this Scripture it is that the Apostle alludes in this place; and if you ask when shall this vniversal subjection be unto Christ? the Apostle will answer you in his Epistle to the *Romanes*. *To this end Christ both died, and rose, and revived, that he might be Lord both of dead and living; but why dost thou judge thy Brother? or why dost thou set at naught thy Brother? we shall all stand before the judgement Seat of Christ; for it is written, As I live, saith the Lord, every knee shall bow to me, and every tongue shall confesse to God.* Rom. 14. 9, 10, 11.

And so I am come to the *third and last particular* of Christs Exaltation; *viz. Every tongue shall confesse that Jesus is the Lord.* In the handling of which, I *shall* resolve these Questions.

Quest. 1. *What are we to understand by every tongue?*

Answ. 1. Some understand *every tongue* for *every Nation*; and then the meaning is, that the Name of Christ shall be acknowledged and worshipped by every Nation; and so in Scripture Phrase, *Tongue, and Language, and Nation*, they are ἰσοδύναμα ῥήματα words of the same notion and import. And this is true, that before the end of the world, all the *ends of the earth shall worship the Name of Christ. The Heathen shall be his inheritance, and the uttermost ends of the earth his possession*; and they that *dwell in the Wildernesse, shall bow before him*; and the *Sunne-light of the Gospel* shall shine all the world over. *Omnis lingua pro quavis Gente.* Dan. 3. 4. Rev 5. 9. Psal. 67. 7. Psal. 2 8. Psal. 72. 9. Rom. 10. 18.

And it is very remarkable, how God did repair the confusion of tongues by the gift of tongues. Gen. 11. 7. compared with Acts 2, 11.

2. But I rather conceive, that by *every tongue* is meant every person; as by *every knee*, every person; for *with the heart man believeth unto righteousnesse, and with the mouth confession is made unto salvation.* Rom. 10. 10.

Quest. 2. *What are we to understand here that Jesus is the Lord?*

1 Cor. 2. 8. *Answ.* Jesus Christ is the Lord, *the Lord of glory* in several respects.

1 Cor. 8 6. Rom. 11. 36 1. *He is the Lord, as he is Creator of heaven and earth; to us there is but one Lord Jesus Christ, by whom are all things, and we by him. For of him, and through him, and to him are all things.*

Heb. 1. 4. διαφορώτερον παρ' αὐτοὺς κεκληρονόμηκεν ὄνομα. 2. As *he was the Son of God*, so he is the Lord, and so he hath *obtained by inheritance*, this most excellent *Name*, *to be Lord and Christ*; thus Christ is *Lord of all*; jure hæreditario, as he was the *Heire of all things.*

Heb. 1. 2. 2 Cor. 4. 5. *Jesus Christ is the Lord*; so speaks the Apostle, *We preach Christ Jesus the Lord.*

1. *Christ is a Lord to command us*; he hath that Authority, that he hath an absolute Soveraignty over our consciences; men are but *Servants of our Faith*, but Christ is the Lord of our Faith and Consciences. It is enough that Christ hath said it, that he hath *commanded* it.

Stat pro ratione voluntas, Deus vult.

Heb. 7. 25. 2. *Christ is a Lord to save us*; and he hath power and ability, to *save to the uttermost, all those that come unto God through him.* And thus as he hath the Authority of a Lord to command us, we should willingly obey him; and as he hath the power and ability of a Lord to save us, we should chearfully trust in his Name. *To confess that Jesus is the Lord*, is so to believe on him, as to say, *Lord, save us, or else we perish*; and so to obey him, as to say, *Lord, what wouldst thou have me to do?*

Mat. 8. 26. Acts 9. 6.

Now as every knee must bow to the Dominion of Christ, so every tongue must confess that Jesus is the Lord.

1. The Devils and Wicked men shall be forced at the last to acknowledge the power of Christ, whose Authority they have alwayes rebell'd against. And as *Pharaoh* and the *Egyptians* cryed out, *Let us flee, for the Lord fighteth against us*; So shall the stoutest-hearted sinner one day, flee from the presence of Christ, and call to the *Mountains to shelter them from*

Exod. 14. 25.

Rev. 6. 16.

the

the wrath of the Lamb. And all the implacable enemies of Christ, they shall be forced, through spite and rage, to gnaw their tongues, and gnash their teeth, and say as that Cursed Apostate *Julian*, *Thou hast overcome me, O Galilean.* ἐνίκησας ὦ Γαλιλαῖε.

2. All the Saints and Angels, shall with one consent, own, acknowledge, and praise Jesus Christ, as *the* Lord, and as *their* Lord. They shall acknowledge him to be *the* Lord their Maker, and their *Saviour*, and so they shall cry *Hosanna* to him, and they shall acknowledge him to be their Lord and Soveraign, and so they shall cast down their Crowns at his feet, and with everlasting *Hallelujahs* sing, *Worthy is the Lamb that was slaine, to receive Wisdom, Power, and Riches, and Strength, and Honour, and Glory, and Blessing.* Rev. 5. 11, 12.

There is but one thing more to be opened in this Scripture, and that is the *end of Christs Exaltation*, which was εἰς δόξαν τοῦ Θεοῦ πατρός, *to the Glory of God the Father.*

1. Some by εἰς δόξαν, do understand that Jesus Christ is *exalted unto the same glory with the Father in Heaven*, being now sate down at his right hand; and so they make these words to signifie not the end why, but the end whereunto Christ was exalted.

And thus the Arabick, and the Vulgar Latine. *Omnis lingua confiteatur quia Dominus Jesus Christus in gloriâ est Dei Patris.*

And though I believe that there is a truth in this; *viz.* that Jesus Christ after he had overcome his enemies, *sate down in his Fathers Throne*; yet I cannot see how the Greek will bear this Interpretation. Rev. 3. 21.

2. We shall therefore take these words, *Unto the glory of God the Father*, as signifying the great end of Christs Humiliation and Exaltation, to wit *the glory of God*. As God had *no motive without himself*, so he had *no end beyond himself* in giving of Christ. God gave Christ for us, *because he loved us*; and wherefore did he love us, but *because he loved us*? and the maine end of all, was, that all might be to *the praise of the glory of his grace*. Thus Christs Exaltation was for the honouring John 3. 16. Deut. 7. 7. Eph. 1. 6.

nouring of God the Father. Jesus Christ prayed, *Father, glorifie thy Name; then came there a voice from heaven, saying, I have both glorified it, and will glorifie it againe.* As if God the Father had thus answered Christ, Sonne, I have *glorified my Name* in thy *Humiliation*, and I will glorifie it again in thy Exaltation. God the Father glorifies his Son, that he might glorifie his own Name; *He that despiseth Christ, despiseth God that sent him*; and he that *honoureth the Son, honoureth the Father.*

John 12.28.
Luke 10.16.
John 5.22,23.

Having spoken of the Exaltation of Christ, as the Apostle handles the Doctrine of it in these Verses, I shall conclude all with the improvement and Application thereof.

I. Use of Information; If Christ was first humbled, and then exalted; we may learn from hence, that as Christ *first suffered, and entered into his glory*, even so must we, through many *Tribulations enter into the Kingdom of Heaven.* As it was with the Head, so may we expect it will be with the Members; the *Crown of Thornes*, before the *Crown of life*; the *Crosse of shame*, before the Throne of Glory; Humiliation before Exaltation; Christ got not the Crown *sine sanguine & sudore*; he *sweat drops of blood* for it; and we cannot expect an easier and shorter way to glory. Our way to heaven, is like that of the *Israelites* to *Canaan*, which was *through fire and water, into a wealthy land.*

Luke 24.26.
Act. 14. 22.
Joh. 19.2.
Rev. 2.10.
Psal. 66. 12.

This is *a faithful* saying, *If we suffer with Christ, we shall reign with him*; first suffer, and then reign; we pass through *Marah* unto *Elim*, through *Bacah* to *Berechah*, through bitternesse to blessednes.

2 Tim. 2, 11, 12.

II. Use of Exhortation; Is Jesus Christ thus exalted? then let us, our tongues, our knees, our hearts, and our lives, acknowledge him to be our Lord.

1. What the Jews, and *Pilate*, and *Herod*, and the Souldiers did in *scorne*, let us do in *sincerity*. They put *a Crown of Thornes* on his head, let us cast *down our Crowns* at his foot-stool.

Joh. 19.
Joh. 19.
Rev 4 10.
Rev. 15.3.

They

They *bowed the knee*, and cryed, *Ave Rex Judæorum, Hayle King of the Jewes*; let us bow the knees of our souls unto him, and say, *Ave Rex Sanctorum, Blessed be thou, O King of Saints*; whereas the *Crosse was his Throne*, the *nailes his Scepter*, his *Robe* was made *Purple* with his own *blood*, his *Crown was Thornes*, his *attendants were the Executioners*; Say then, O blessed Saviour! thou art the more *precious* to my soul, because thou wast so much *vilified* for my sake.

Ubi thronus Christi? ubi sceptrum, ubi Corona, ubi Purpura, ubi Ministri? Crux fuit thronus, sceptrum clavi, purpura sanguis, Corona spinæ, & Ministri Carnifices. Aug.

Tanto charior es mihi, quanto vilior factus es pro me. Bern.

2. Let us take heed that we do not violate our allegiance to him, whom God hath exalted to be *Lord and Christ*. Sinners! do not say, *Who is the Lord, that we should obey his voice?* Do not say, *Who is Lord over us?* Do not, O do not say, *We will not have Christ to reign over us.*

Exod. 5. 2. Psal. 12. 2. Luke 19. 27.

1. *Consider, Christ is a Saviour only to those that submit unto him.* He is the *Authour of eternal life to them that obey him.* It is a vaine thing to expect the Priviledges and Dignities that come by Christ, and not to submit to the duties and services which are due unto Christ. The Gospel is a Message of *Eternal life*, only to those to whom it is a rule of a *spiritual life*; What? will you cry to Christ to save you, and in the meane time serve the Devil and your lusts? But the true believer doth not only cast himself into the armes of Christ to be saved, but also casts himself at Christs feet to serve him; and is as willing to be *ruled* by him, as to be *Redeemed* by him. Many love Christ, but it is for their own sakes; who desire to finde, but will not be at the paines to seek him; and so instead of serving the Lord Christ, they do but serve themselves upon him.

Heb. 5. 9.

Tit. 2. 11, 12.

Multi amant Christum, sed non propter Christum; amant benedictionem; non jurisdictionem multi cupiunt Christum consequi, qui nolunt sequi; desiderant invenire quem nolunt quærere. Meretricius amor est plus amare annulum quam sponsum. Aug.

2. *Consider* (O foolish sinner) that every knee must one day bow to Christ; O then! *what folly is it to rebell against him*, to whom thou must at last be forced to bow! Would the Brethren of *Joseph* (*think you*) have so despised, and despitefully used

used *Joseph*, if ever they had thought that there would come a day, that they must supplicate to him for their lives and liberties? The proudest sinner will at the last day, cry, *Lord, Lord, &c.* Do not then *lift up the heel* against him, to whom thou must one day *bow the knee.*

Mat. 7. 21.

3. *Consider, That the sinnes of Christians are far greater, than of the Jews against Christ.* They sinned against Christ in the state of his Humiliation, but we sin against Christ who is now exalted on the right hand of God. The Jews put Christ to death for saying, *Hereafter you shall see the Son of Man sitting on the right hand of power, and coming in the Clouds of Heaven*; and shall *we*, we Christians, put the *Lord of glory to open shame*, who do believe that *he is sate down at the right hand of the Majesty on High?* The Jews many of them, both Rulers and people, knew not that Jesus was *the Christ*; they had a hand in his death, but it was *through ignorance*; *for had they known it, they would not have crucified the Lord of Glory*; but it must be horrible wickedness for us to rebell against Christ, who do believe his Exaltation.

Mat. 26. 64.

Acts 3. 17.

1 Cor. 2. 8.

Sub pedibus ejus eris, aut adoptatus aut victus. Aug.

4. And Lastly, *Consider, That Christ at last will be too hard for the most hard-hearted sinner.* If you will not bow, you will be broken (O obstinate sinner!) if thou wilt *not kiss the Son*, thou wilt lick the dust under his feet; if thou wilt not bow as a Child, thou wilt be made to bow as a Slave; if thou wilt not bow to his *golden Scepter*, thou wilt be broken with his *Iron Rod*; In a word, if thou wilt not *bear his Yoke*, thou shalt *become his Foot-stool.*

Mat. 11. 29. Psa. 110. 1.

III. Use of Comfort to Believers, great is the Consolation which doth arise from the doctrine of Christs Exaltation.

1. *Is Christ exalted to the right hand of God? then we may comfortably believe, that he hath perfectly satisfied Gods justice for us*; we may now rest upon Christs righteousness, that he hath accomplished fully all his undertaking, *because he is gone to the Father.* Christ by his *Death* overcame his enemies; by his *Resurrection* he scattered them; by his *Ascension* he triumph't over them; by his *Death* he paid the debt; by his *Resurrection* he

John 16. 9.

he came out of Prison; and by his *Ascension* he shews himself openly to God the Creditor, and pleads satisfaction. The *Humiliation* of Christ confirmed and ratified the New Testament; his *Exaltation* gives him opportunity to execute his last Will and Testament; for he is now exalted as a Conquerour, *and hath the keys of death and hell delivered to him.* Rev. 1. 18.

This comfort the Apostle urgeth upon the Doctrine of Christs Exaltation; *for if when we were enemies, we were reconciled to God by the death of his Son; much more being reconciled, we shall be saved by his life.* Our salvation began in the humiliation, but it is compleated in the Exaltation of Christ. He did not undertake what he was not able to finish; for he *saves his people to the uttermost.* Rom. 5. 10. Heb. 7. 25. εἰς τὸ παντελές.

2. *This is our comfort, though Christ be highly exalted, yet he is mindful of us.* He is not only a *faithful High Priest in things pertaining to God, to make reconciliation for the sins of the people*, but he is a *merciful high Priest*, to remember the sufferings of his people, and to *succour those that are tempted.* The Lord Jesus though he be safely landed upon the shore of eternal glory, yet he hath an eye to, and a care of his poor Church, that is *tossed with tempest, and afflicted.* He is not only δυνάμενον συμπαθῆσαι, *one that can be touched with the feeling of our infirmities*, but he is μετριοπαθεῖν δυνάμενος; he doth *pro magnitudine miseriæ condolere*, he bears a share with us in our afflictions and temptations. Heb. 2. 17, 18. Heb. 4. 15. Heb. 5. 2. δυνάμενος συμπαθῆσαι. μετριοπαθεῖν δυνάμενος.

The manner of men is, that great preferments makes them forget their former poor acquaintance: but it is otherwise with Christ. He is exalted above the Heavens, and yet he is not unmindful of his Church on earth. The dayes of his *Passion* are ended, but not of his *compassion*; as *Joseph*, though he was the Favourite of *Egypt*, yet was not ashamed to own his Brethren who were poor Shepherds; no more is Jesus Christ *ashamed to call us Brethren.* Christ is gone into heaven as *our Fore-runner*, and there he is an *Advocate for us with the Father.* Just when Christ was going into heaven, he sends this comfortable message to his Disciples, *I ascend to your God and my God, to your Father and my Father.* *Honores mutant mores.* Heb. 2. 11. Heb. 6. 20. πρόδρομος ὑπὲρ ἡμῶν. 1 John 2. 1. παράκλητος πρὸς τὸν πατέρα. Joh. 20. 17.

Our great High Priest hath all the *names*, and necessities of his people *written upon his Breast-plate*; Believers are *engraven upon the* Exod. 28. 9, 10.

Isa. 49.16. Cant. 8.6. *the palmes of his hands*; yea, they are set as a *Seal upon his heart.*

Videmus caput nostrum super aquas. Greg. 3. And last Consolation is this, Christ is exalted to heaven, and so shall all believers in due time; the *Head* hath taken possession of heaven for all his *Members.*

In all the several parts of the Humiliation and Exaltation of Christ, he acted not as a *single person*, but as the *Second Adam*; representatively, as a publick person; so that all those who are in Christ Jesus, have an interest in that Redemption he hath purchased for Believers.

Gal. 2. 20. Rom. 6.8. Christ was crucified, and a believer is *crucified with Christ*; Christ dyed, and a believer is *dead with Christ.*

Col. 3. 1. Eph. 2.6. Christ rose from the dead, and believers *are risen with Christ.* Christ is ascended up to heaven, and believers *sit together with Christ in heauenly places.*

1 Cor. 6.2. Christ wil come to judge the world; and the *Saints*, as Assessors to Christ, *shall judge the world.*

Rev. 3.31. Christ is *sate down in his Fathers Throne*, *and believers shall sit with Christ in his Throne.*

John 14.3; Joh 16.24. Col. 3. 4. In a word, our Lord Jesus Christ, who is now possest of the glory of heaven, *will come again* to fetch us to heaven, that *we may be where he is*, that we may not only *see his glory*, but partake of it; for *when he shall appear*, we *shall appear with him in glory.*

CHRISTS

THE SATISFACTION OF CHRIST DISCUSSED.

COL. 1. 20.

And (having made peace through the blood of his Crosse) by him to reconcile all things unto himself, by him; I say, whether they be things in earth, or things in heaven.

THE Apostle having congratulated the *Colossians*, their faith, and love, and other graces, and poured forth a prayer for them; in the 14. verse he enters upon a Declaration of the Gospel-mystery, the Person, and Offices, and work of Christ. His person, *ver.* 15, 16, 17. he is God, &c. his Office, *ver.* 18. he is the Head of the body,

the Church, &c. *His* work in the 20. verse. Having in the 19. verse, asserted Christs fitness for *that* work, *it pleased the Father, that in him should all fulness dwell*, &c. Besides that infinite fulness which he had as God, by natural and necessary generation, there was another unmeasured fulness depending upon Gods εὐδοκία and good pleasure, and thereby imparted unto Christ. Now he comes to shew his work described

First, By its nature, *To reconcile to himself, to make peace.*

Secondly, By its instrument, that is, *the blood of the Cross by him.*

Thirdly, The object of it, which are, *All things, whether they be things in earth, or things in heaven*: By which learned *Davenant* understands the Angels spoken of as the things in heaven; and so many others, supposing that the Elect Angels were confirmed in their estate by Christ: But with submission to better judgements, I conceive

1. that there is not sufficient evidence in Scripture, to shew that the holy Angels had their confirmation from Christ; nor doth it seem to be necessary; forasmuch as it is commonly acknowledged, that *Adam* (who was under the same Covenant with the Angels) if he had continued in the observation of Gods precepts; for so long time as God judged meet, he should have been confirmed by vertue of the Covenant of Works some other way. And therefore it was rather to be thought, that the Angels have their confirmation from Christ, as God and Head over all things, than as Mediatour (The actions of Christ as Mediatour, supposing a breach, according to that place, *Gal.* 3. 20. *A Mediatour is not a Mediatour of one*; *i. e.* of two parties which are one politically; *i. e.* which are agreed in one, but of parties at variance.)

2. Howsoever if the Angels had been confirmed by Christ, yet surely they were not reconciled by Christ; for Reconciliation implies a former enmity, as these things in heaven are said to be. And therefore I rather understand it of departed Saints, Patriarchs, Prophets, &c. who, as they went to Heaven, not to any *Limbus*; so this expression is used to insinuate, that

that they were saved by the grace of Jesus Christ, even as we, as it is, *Acts* 15. 11. and that the blood of Jesus Christ did expiate not only those sins which were committed after his death, but those also which were long since past; *Rom.* 3. 25. as *Sol nondum conspectus illuminat orbem*, The light and influence of the Sun is dispersed among us, before the body of the Sun doth appear above our Horizon.

So then here you have mans Reconciliation, Justification, and Salvation described, together with the procuring cause of it, set forth

1. More generally, *By him.*

2. More specially, *By the blood of his Cross*, by the shedding of his blood for us, by his death and passion compleated on the Cross.

The doctrine I intend to handle, is this,

That the death of Jesus Christ is the procuring cause of mans justification and salvation.

Amongst all those heresies which God hath suffered to spring among us (that they that are approved, may be manifest) none are more dangerous than those which concern the person and office of Christ; of those many streams of errour which run into the dead Sea of Socinianism, these are two; They deny the Godhead, and the satisfaction of Christ, and so indeed subvert the whole Fabrick of the Gospel. This latter I shall here endeavour to discuss, and shall proceed in this Method.

1. I shall explain it. 2. Assert. 3. Defend. 4. Apply it.

1. For the Explication of this great Gospel-mystery, (which truly if it fail, we are without hope, and so of all creatures most miserable) I shall lay down these steps.

First, God made the world and man in it for his own service and glory: And this end he cannot be disappointed in, but must have it one way or other.

Secondly, Man by sin thwharted Gods end, and cast dirt upon his glory, and so doth every sinner: Every sin is a reflection upon Gods Name, a blot in Gods Government of the

world; so that some make it a pretence for their Atheism, saying, That if there were a God, he would not suffer sin to be in the world.

Thirdly, God is inclined by his Nature, and obliged by his interest, to hate sin, and punish the sinner, and so to recover his glory.

1. I say God is inclined by his nature, to hate and punish sin; I do not positively conclude, that he is absolutely obliged; I shall not here meddle with that nice question, Whether God was so far obliged to punish it by his nature, that he could not pardon sin without satisfaction; but this is manifest: look upon man as a sinner, and so Gods Nature must needs be opposite unto him; The Scripture describes God in such manner, not only in regard of his Will, but also in respect of his Nature, *Hab.* 1. 13. *Thou art of purer eyes than to behold evil, and canst not look on iniquity, &c. Exod.* 34. 6. where the nature of the Divine Majesty is represented; among other parts of the description this is one, He will by no meanes clear the guilty. *Psalme* 11. 5. *The wicked* —— *his soul hateth*; —— and the reason is added from Gods Nature, *ver.* 7. *For the righteous Lord loveth righteousnesse, his countenance doth behold the upright.* And it may further appear, that here punishment of sin is not an act of Gods Will, but of his Nature. Because the Actions of Gods Will are only known by Revelation, not by reason, or the light of Nature; but that God should and would punish sin, this was known by natures light, to such as were unacquainted with Revelation-light. Hence came the Conclusion, *Acts* 28. 4. (*This man is a Murderer, whom though he hath escaped the Sea, yet Vengeance suffereth him not to live.*) Vengeance, Δίκη, a supposed Goddesse, but indeed nothing else but Divine Justice.

2. God is obliged by his interest to punish sin, as he is the Ruler of the world. By sin there comes a double mischief.

1. God is wronged.

2. The world is wronged by a bad example, and hardned in sin; so that if God might pardon sin as it is a wrong to himself, yet he is in a manner obliged to punish it to right the wronged

wronged world, and to make such sinners patterns of severity, that the world may not make them examples of ungodlinesse; even as King *James* might pardon the Powder-Traytors, so far forth as his Person was concerned; but if you look on it as a wrong to the whole Nation, to the Protestant Religion, so he was obliged to punish them, to make them warnings to others in the like cases; so that you see mans punishment was necessary for Gods glory, and the Worlds good.

Fourthly, The punishment to be inflicted, must be sutable to sins Nature, and Gods Majesty; and therefore an infinite punishment for this is justice to observe an exact proportion between sin and punishment.

Fifthly, The only way whereby this punishment might be suffered, and yet man saved, was by the incarnation and passion of God-man. Man being every other way finite, must have suffered infinitely in regard of duration, even to eternity. And none but Christ who was infinite in regard of the subject, and dignity of his person, as he was God, could have so speedily and effectually delivered us from this punishment, by suffering it himself, whereby Gods justice was satisfied, his hatred against the sinner removed, and his mercy at liberty to act in the pardon of the sinner.

Sixthly, This passion of Jesus Christ, God was graciously pleased to accept for us, and impute to us, as if we had suffered in our persons, and so he receives us into mercy. And this is the substance of the Doctrine of the Gospel about mans salvation. So much for the first thing, the Explication of the point.

2. I now come to the Assertion or Demonstration of it, that you may receive this Doctrine as a Truth, not built upon the traditions of men, but revealed in the Word of God. Now to prove this point; *viz. That the death of Jesus Christ is the procuring cause of mans Justification and Salvation*, I may use two sorts of Arguments.

First, Some from the consideration of Christs death.

Secondly, Some from the consideration of mans Justification and Salvation.

1. From

1. From the consideration of Christs death I shall offer six

Arguments.
1. Its Possibility.
2. Necessity.
3. Nature.
4. Cause.
5. Vicegerency.
6. Peculiarity.

First, From the possibility: Let me be bold to assert; had it not been for this purpose, it had not been possible for Christ to dye; as it was *not possible* for Christ *to be holden of death*, Acts 2. 24. the price being paid, and so the Prisoner of course to be released; so it had not been possible, because not just (*Id tantum possumus, quod jure possumus*) to put him into a prison, if it had not been to pay a debt. And a debt of his own he had none, he was *a Lamb without blemish, and without spot*, 1 Pet. 1. 19. *Holy, blameless, undefiled, separate from sinners*, Hebr. 7. 26. *He knew no sin*, 2 Cor. 5. 21. which I the rather mention, because *Scinus* hath the impudence to lay down this blasphemous Assertion, That Christ, like the Jewish High Priest, did offer for himself as well as for the people. You have seen he had no debt, no sin of his own, (he professeth of himself that he did *alwayes those things which pleased his Father*, John 8. 29.) and therefore he must needs dye for our debts; it is plain that *Adam*, had he continued in integrity, should not have dyed; death is not the effect of nature; (then the Saints in glory must dye again; for they have the same nature) but the fruit of sin; *death entred into the world by sin*; Rom. 5. 12. And the Apostle proves the sin of Infants (expressed by that Periphrasis, *such as have not sinned after the similitude of Adams transgression*) from the death of Infants; and in *Adam* all dyed; *i. e.* by his sin, 1 Cor. 15. 22. Therefore Jesus Christ being purified from the guilt of *Adams* sin, by his holy birth, and no lesse perfect than *Adam* should have been, could never have dyed, if not for our sakes.

Secondly, From the necessity of Christs death; it was necessary for our Salvation and Justification, without which end it had been in vain. The *Socinians* mention two other reasons and ends

ends of Christs death; the one to be an example of obedience; *but such we have many others upon far less charge*; the other to be a ground of hope for the remission of sin, and the fulfilling of Gods promises; *but properly it is not the death, but resurrection of Christ, which is the ground of our hope*, 1 Cor. 15. 14. *If Christ be not risen, your faith is vain*; so that those ends are improper and insufficient: And to strike it dead, I urge but one place, *Gal.* 2. 21. — *If righteousnesse come by the Law, Christ is dead in vain.* What can be more plain, if righteousnesse be not by Christ, that the death of Christ be not the procuring cause of our Justification, Christ is dead in vain, to no end, or (as *Grotius*, and others rather understand) without any meritorious cause; *i.e.* our sins; however all comes to one.

Thirdly, From the nature of Christs death, it is a Sacrifice; this consists of two Branches.

1. Sacrifices did expiate sin.

2. Christs death is a Sacrifice, and a sin-expiating Sacrifice.

1. I say Sacrifices did expiate sin, *Levit.* 1. 4. *He shall put his hands upon the head of the burnt-offring, and it shall be accepted for him*; and many such places. And this they did typically, (which strengthens the cause we have in hand) as representing and fore-signifying Christ, without which it was *not possible for the blood of Buls and Goats to take away sins*, Hebr. 10. 4. And the sins pardoned under the Old Testament, were pardoned thorough Christ, and not through any vertue of their Sacrifices, Christ being *a Mediatour for the Redemption of the Transgressions that were under the first Testament*, Hebrewes 9. 15.

2. And this brings in the second Head, that Christs death is a Sacrifice, and a sin-expiating Sacrifice, if either the names or nature of it may be regarded; for the names and titles proper to Sacrifices, they are attributed to it; (and God doth not give flattering titles, nor false names, but such as discover the nature of things) it is called προσφορὰ, an Oblation, or offering up of himself, *Ephes.* 5. 2. ἱλασμὸς, 1 John 2. 2. ἱλαστήριον, Rom. 3. 25. to omit others; and for the nature, by vertue hereof sin is atoned; he is our High Priest for this end, *to make reconciliation*

ciliation for the sins of the people, Heb. 2. 17. ἱλάσκεσθαι τὰς ἁμαρτίας τοῦ λαοῦ, being by an Enallage put for ἱλάσκεσθαι θεὸν περὶ τῶν ἁμαρτιῶν, to pacifie God, reconcile God, turn away his wrath. You meet with all things in Christ, which concurre to the making of a Sacrifice. The Priest, he is our High Priest; the Sacrifice *himself*, Christ was once offered; the shedding of blood, and destroying of it, αἱματεκχυσία being the essential part of a Sacrifice. Add to these, 1 *Cor.* 5. 7.—*Christ our Passeover is Sacrificed for us*; where is a double Argument; 1. That Christ is expresly said to be Sacrificed. 2. That he is called a Passeover, which at the best seems to have been both a Sacrifice and a Sacrament: Now then Christs death being a Sacrifice, it appeares that it appeased Gods wrath, procured his favour.

Fourthly, From the cause of Christs death I might urge a double cause.

1. The inflicting cause it was Gods displeasure: Nothing more plaine than that he had a very deep sense of, and sharp conflict with Gods wrath, from those dreadful horrours in the Garden (where *his soul was exceeding sorrowful unto death*; not certainly at the approach of an ordinary death, which many Martyrs have undergone with undaunted courage; but at the apprehension of his Fathers anger) and upon the Cross, where he roared out that direful complaint, *My God, my God, why hast thou forsaken me?* Now then, seeing God being naturally gracious, and perfectly righteous, cannot, will not be displeased with any without cause; and Christ had in himself no cause, *There was nothing in him*, Joh. 14. 30. and (as you read) he *alwayes did those things which pleased him:* It remains therefore that the cause of this displeasure, and of Chrsts death, was, our sins laid upon him, and our peace to be procured by him: And that brings in the

2. Head, which is the procuring or meritorious cause of Christs death; the guilt of our sins laid on him, brought death upon him, as the just punishment of them. And this is written with so much clearness, that he that runs may read it. It is observed of the Ancient Writers of the Church, That those of them which lived before the *Pelagian* heresie was raised, spoke more darkly, and doubtfully, and carelesly in those things,

not

not being obliged to stand much upon their Guard when they had no enemy in view; and having to do with enemies of a contrary make, while they avoided one extream, ἐξ ἀμέτρου εἰς ἀνθολικῆς, as it often happened, they ran too near the other; But in this point, the Apostles who Writ so long before *Socinus* had a being, have Written with as much perspicuity against that heresie, as if they had lived to see the accomplishment of that Monster, the conception whereof some of them saw in those Primitive Hereticks. Two things are written with a Sun-beam.

1. That Christ died for our good as the final cause. *Dan.* 9.26. —— *The Messiah shall be cut off, but not for himself.*

2. That he died for our sins as the deserving cause; *Rom.* 4. 25. *Who was delivered* (*viz.* unto death) *for our offences*; not only upon the occasion of our sins (as the *Socinians* gloss it) but for the merit of our sins. To suffer for sin, alwayes implies sin to be the meritorious cause of it. 1 *Kings* 14. 16. *He shall give up Israel because of the sins of Jeroboam.* Deut. 24. 16. *The Father shall not be put to death for the children*; —— *but every man shall be put to death for his own sin.* And many other places there are to the same purpose: And it is sufficient to confirm any judicious man in this Truth, to read the miserable evasions which the *Socinians* use to shift off the force of this Argument, which as time will not give me leave to mention, so they are neither fit for this, nor worthy of any Assembly: This is plain, that Christ died for our sinnes; and to stop all holes, the holy Ghost useth various prepositions; if one be more emphatical than another, all shall concur to assert this truth, διὰ τὰ παραπτώματα, *Rom.* 4. 25. ὑπὲρ ἁμαρτιῶν, 1 *Cor.* 15. 3. περὶ ἁμαρτιῶν ἔπαθε, 1 *Pet.* 3. 18. And that all these should signifie the final cause, or occasion only, and never the meritorious cause, when a man hath put out his eyes, or God hath taken away the Scripture, and other Greek Authours too, he may believe it, but very hardly before.

I shall strengthen this Argument with this consideration, That Christ is said to bear our sinnes; which is so evident, that

Crellius that Maſter-builder of the *Socinian* Fabrick, confeſſeth, *That for the moſt part to beare ſins, is to endure the puniſhments due to ſin:* And he ſaid no more than he was forced to by the invincible clearneſs of Scripture-expreſſions; *Lev.* 5. 1. & 7. 18. & 20. 17. *Notorious Offenders*, it is ſaid of them, *They ſhall beare their iniquity.* It is ſaid of Chriſt, not only נָשָׂא, which the *Socinians* ſay, may ſignifie to take away iniquity; albeit a Learned man layeth down this aſſertion, *That it never ſignifies to take away ſin, as Socinus would have it*; but alſo סָבַל, which is to beare upon his ſhoulders, as a Porter beares a Burden, but never to take away. *Iſaiah* 53. 4. *He hath borne our griefs, and carryed our ſorrows.*

Object. (Which is one of the moſt plauſible Arguments they have in this cauſe) But *Mat.* 8. 16, 17. where Chriſt took away diſeaſes which he did not bear, it is ſaid the ſaying of *Eſaias* was fulfilled therein.

Anſw. (To omit thoſe many Anſwers given by others, of which ſee *Brinſlers* one only Mediatour, and *Calovius* his excellent diſcourſe *De ſatisfactione Chriſti*, in his *Socinianiſmus profligatus*) A Scripture is ſaid to be fulfilled, either wholly, or in part: Now then you muſt know, that although it be a truth, which we conclude againſt the Papiſts, That there are no more than one of literal and co-ordinate ſenſes of every place of Scripture, yet there may be divers of ſeveral kindes, one ſubordinate to another, and one typified by another, and one accommodated to another; And when any one of theſe ſenſes are accompliſhed, that Scripture is ſaid to be fulfilled, though indeed but one piece and parcel of it be fulfilled. Thus the fulfilling of the ſame Scripture, is applied to the ſpiritual preſervation of the Apoſtles, *John* 17. 12. and to the temporal preſervation of them, *John* 18. 9. And as it were falſe and fallacious reaſoning for any man to infer, that Chriſts keeping of his Apoſtles, cannot be underſtood ſpiritually of keeping them in his Name, and keeping them from *Apoſtacy*, as it is ſaid *John* 17. 12. becauſe *John* 18. 9. it is ſaid to be fulfilled in

a

a rescue of them from a temporal destruction; but rather it must be said, it was fulfilled both wayes, and the one was subordinate to the other, and typified in the other; So is it in this case: This place in *Isaiah*, (that it may appeare to be exactly a parallel case) was fulfilled two wayes; The one expressed, 1 *Pet.* 2. 24. *Who his own self bare our sins in his own body upon the Tree.* The other in this, *Matth.* 8. 17. In the former is expressed *the cause*, Christs bearing the burden of our sinnes upon his shoulders. In the latter, *the effect*, Christs taking off the Burden, or part of that Burden of sin from our shoulders, or from the shoulders of those diseased persons; for it was laid upon his shoulders, that it might be taken off from us. So that *Matthew* rightly tells us that *Isaiah* was fulfilled, and that the cause did appeare by the effect; as by the dawning of the day, we see the approach of the Sun. And this may serve for the untying of that hard knot, which I had almost said, is the only thing of moment the *Socinians* have in this Controversie. But to return, *Isa.* 53. 5. *He was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him, and with his stripes we are healed.* If it were lawful for the highest *Antisocinian* in the world to coyne a Scripture for his purpose, he could not devise a place of a more favourable aspect to his cause than this. And *Ver.* 6. *The Lord hath plac'd on him the iniquity of us all.* But indeed the Arguments which might be drawn out of this one Chapter, *Isa.* 53. might afford matter for a whole Sermon.

Fifthly, From the Vicegerency of Christs death; Christ dyed

1. For our good.
2. For our sins, (of both those you have heard.)
3. In our place; of this I now come to Treat Briefly (for I have been wonderfully prevented) 1 *Pet.* 3. 18. *Christ suffered for sins, the just for the unjust.* 2 *Cor.* 5. 14. *If one died for all, then were we all dead; i.e.* juridically, we were all as dead, condemned persons, because he died in our stead. He is said to die ὑπὲρ ἡμῶν, and ἀντὶ ἡμῶν. Now the word ἀντὶ al-

wayes signifies a commutation, saith the then famous, but afterwards Apostate *Gratius*, eye for eye, ἀντὶ ὀφθαλμοῦ *Matth.* 5. 38. that is, one instead of the other, *Matth.* 2. 22. *Archelaus* reigned ἀντὶ πατρὸς in the room of his Father *Herod.* So 2 *Sam.* 18. 33. *Would God I had died for thee O Absalom*; *i.e.* in thy stead, so that thou hadst lived. Thus Christ died for us; so *John* 11. 50. *Caiaphas* said, *It is expedient for us, that one man should die for the people*; *i.e.* in their stead, to save their lives, as a publick κάθαρμα. The Gentiles being used in case of some great and common calamities, threatning destruction to all, to offer up some one man in the name and stead of all, which was a shadow of that great truth of Christs dying for all. And *Socinus* himself being put to it, cannot deny this; Even in Heathen Authours, it is a common phrase, To do a thing for another; *i.e.* in his place. *Ego pro te molam, I will grinde for you, and you shall be free.* Christ is called ἀντίλυτρον, a Ransome, or Price, a λύτρον; (there is one Argument, that his Blood was the price of our Redemption) and a Ransome in our stead. 1 *Tim.* 2. 6. *Who gave himself ἀντίλυτρον a Ransome for all.* Gal. 3. 13. *Christ hath Redeemed us from the curse of the Law, himself being made a curse for us*; *i. e.* he underwent that Curse due to us, that Curse from which we are freed, that Curse which others who receive not Jesus Christ, shall undergo. What a cluster of Arguments might be gathered here? It is prodigious boldness in *Socinians* to turn this Article of Faith into a streame of Rhetorick, *Paulus amavit in voce execrationis argutus esse*: But *Manum de tabula.*

Sixthly, And lastly, From the peculiarity of Christs death. It is undeniable that Christ died for us, so as no man in the world ever did, nor can do. Therefore not in the *Socinian* sense, not barely for the confirmation of our faith, or excitation of our obedience, or strengthning of our hope, or encouragement of us in our sufferings; for in this sense, thousands have died for you. *Paul* tells the *Colossians* he suffered for them, *i. e.* for their good; *Col.* 1. 24. and yet tells the *Corinthians*, he did not suffer for them. 1 *Cor.* 1. 13. *Was Paul crucified for*

you?

you? i. e. *in your stead, or for your sinnes?*

And this for the first Head of Arguments, where I see I must take up, though I thought to have urged divers other Arguments from the Nature of mans justification and salvation. But I will not be too tedious. What hath been said may be enough to convince any indifferent man; and others will not be convinced, though they are convinced.

Thus much for the second particular, the assertion of this truth. The third should have been the vindication of it from the cavils of *Socinians*; but I am cut off, and it is not wholly necessary; for if once a truth be evident from plain Scriptures, we ought not to be moved with the cavils of wanton wits, or the difficulty of comprehending those great mysteries by our reason; when the *Socinians* can solve all the *Phænomena* of nature, (which are the proper Object of mans Reason) then, and not till then, we will hearken to their rational Objections. And *Aristotle* somewhere lays down this Conclusion, That when once man is well setled in any truth, he ought not to be moved from it by some subtle Objection, which he cannot well answer. All this I speak, not as that there were any *insolubilia*, any insuperable Objections against this truth that I ever met with; for though there are many things here which are *hard to be understood*, yet nothing which *cannot be answered*.

As when they tell you he did not suffer eternal death which was due to us. It is true, he did not; but a moment of his sufferings was equal in worth to our eternal sufferings, the dignity of the person being always considerable in the estimation of the action, or the suffering.

So when they say one man cannot dye for another, it is false; you heard *David* wish he had dyed for *Absalom*; and *Jehu* threatens those who should let any of them escape, *That his life shall go for his life*, 2 Kings 10. 24. and Histories tell us of one man dying for another.

So when they say it is unrighteous that God should punish the just for the unjust.

Answ.

Ans. It is not unjust, if any will voluntarily undertake it; *volenti non fit injuria.* Besides that, God gives Laws to us, *Deut.* 24. 16. but not to himself.

The fourth and last Head was by way of Application.

Is it so, *That the death of Jesus Christ is the procuring cause of our Justification and Salvation?*

Use 1. Hence see the excellency of Christian Religion, which shews the true way to life, and settles doubting consciences. Heathens were miserably plunged; they saw their sins, their guilt, and had terrors of conscience, an expectation of wrath; this Δικαίωμα τοῦ Θεοῦ was written in their hearts, *that they which do such things are worthy of death*; —— They saw the need of atoning God, reconciling God; they saw the insufficiency of all their Rites and Sacrifices.

Ah nimium faciles qui tristia Funera cædis
Tolli flumineâ posse putatis aquâ!

Some of them saw the necessity of a mans death, and that *sine humano cruore*, without mans blood the work could not be done; but then that seemed an act of cruelty, and the addition of a sin instead of the expiation of it; and here they stuck; they could go no further. Now blessed be God who hath discovered those things to us which were hid from others; who hath removed difficulties, and made our way plain before us; who hath given us a Sacrifice, and accepted it, and imputed it to us, and thereby reconciled us, and given us peace, a solid peace, as the fruit of that Reconciliation.

Use 2. See the dreadfulness of Gods justice, how fearful it is to fall into the hands of the Living God; Christ himself must suffer, if he be a sinner though but by imputation.

Use 3.

Use 3. It shews us, the malignity of sin that could be expiated only by such blood.

Use 4. It shews us the stability and certainty of our Justification and Salvation. It is procured, purchased, the price paid, received, God cannot now recall it.

Use 5. Study the death of Christ, and eye it as the great pillar of your faith, in troubles of conscience, and settle your selves upon it.

OF

OF

EFFECTUAL CALLING.

Rom. 8. 28.

To them who are called according to his purpose.

THe sacred Scriptures are a Paradise, or Garden of delights: This Epistle to the *Romans* is a most curious and artificial knot in that Garden; this Chapter is the richest division in that knot, furnished with sweetest flowres of Consolation, antidoting the remnants of corruption that there are in our hearts, and the various afflictions that we meet with in the World. This Verse that I have read unto you, is the fairest flowre in that Division; for what can sooner revive a drooping soul, than to be assured that all things shall work together for good? *We* (saith the great Apostle) do not *think*, *imagine*, *conjecture*, but *know*, partly by Divine Revelation, partly by our own experi-

ence, *that all things*; not only all Gifts, Graces, Ordinances; but all Creatures, all Providences, all Changes, Events, Occurrences, even those things that appear most formidable; (*Homo oppugnans, Diabolus insidians*) the persecutions of men, the temptations of the Divel, *shall work* not *singly* and *apart* it may be, *but together for good.*

Ferus.

For good! Yes, but it is unto those that be good. Hands off wicked and profane wretches; you have no part nor lot in these heavenly consolations. Away base Swine, to your sties, to your muck and mire, these pearls are not for you. Out ye Dogs, to the garbidge that lieth upon the Dunghill, the childrens bread is not for you. *We know that all things shall work together for good unto those that love God*: why so? *because they are called according to his purpose*; so *Paraus* expoundeth the place, and with him I perfectly agree:

That which God hath purposed, shall not be frustrated: *The Lord of Hosts hath purposed, and who shall disannul it? his hand is stretched out, and who shall turn it back?* What *man* will suffer his purposes, those purposes that he taketh up with best advice, and most mature deliberation, to be disappointed if he have power to accomplish them? the holy purposes of *God*, as they are ordered and directed by infinite Wisdome, so they have infinite power to bring them to passe; so that if I can say God hath a purpose to save me, I may securely smile at all the attempts of men and devils against me; and if I can say, God hath *Effectually Called* me, I may be sure God hath chosen me, and hath a *Purpose* to save me; for all the links in the golden Chain of salvation are even wrought, not one of them wider or narrower than another; if God have *Chosen*, he will *Call*; if God *Call*, he hath *Chosen*. Once more, if I can say I love God, I may be sure I am *Called*; for I cannot love God, except I have some acquaintance with him, some sense and experience of his love towards me. So then all our consolations are ultimately resolved into the *Purpose* of God; this is the basis and foundation of them all; that *Purpose* appeareth by our *Effectual Calling*; and that *Calling* appeareth to be *Effectual* by our love to God. Hence the conclusion is certain, *That all things shall work together for good to them that love God, to them that are Called according to his Purpose.*

Isa. 14. 27.

But

But I forget my self; you have heard in former Discourses, under what a sad, soul-killing disease poor man laboureth in his natural condition; you heard likewise of a Soveraign remedy provided in the blood of Christ: I am now engaged to speak to the application of that remedy in our *Effectual Calling*.

This *Effectual Calling*, according to Saint *Augustine*, is *ingressus ad salutem*, our entrance into a state of salvation; the first step whereby God his predestination descendeth to us, and we again ascend to the glory predestinated. The *Doctrine* I present from my Text may be this; *There are some persons in the World that are Effectually Called*; or which is all one, *which are Called according to the Purpose of God.*

There is a *Call* of the Gospel that is not *Effectual*; of this our Saviour speaketh, when he saith, *Many are Called, but few are Chosen.* How many of the poor Ministers of the Gospel may complain of multitudes in this generation, saying, with the children that sate in the Market place, *Luke* 7. 32. *We have piped unto you, and ye have not danced; we have mourned to you, and ye have not lamented!* Neither the delightful airs of mercy, nor the doleful ditties of judgement have moved you; but the *Election will certainly obtain*; and the *Call* that is *according to Gods Purpose*, reacheth not ears only, but hearts also. *The houre is coming, and now is, when the dead shall hear the voice of the Son of God*, John 5. 25.

This work of grace is presented to our view in a various dresse of words; in the Scriptures it is sometimes a *teaching*, sometimes a *drawing*, sometimes a *conversion*, sometimes a *regeneration*; and all these in divers respects, which I cannot stand to unfold. In the Schools it is the *first grace*, *preventing grace*, *operating grace*; among Divines of the Reformed way, it is an *Internal and Effectual Call*; *Vocatio Alta & Efficax*, after the minde of St. *Augustine*.

Gratia prima. *Prævenions.* *Operans.*

When it is offered to our consideration under this notion, it presupposeth two things.

1. That *natural men stand at a distance from God*; we do not use to call those that stand hard by us; this was once the condition of the *Ephesians*, *Ye sometimes were far of*; sometimes; when? surely in the time of their unregeneracy; *far off*; from whom? from Christ, from the Church, from God, and consequently

Ephes. 2. 13.

quently from themselves; but how could they be *far off from God?* not in spaces of place; for God *filleth all places with his presence*; as to his Essence, and providential works, *he is not far from every one of us, for in him we live and move*; but as to their hearts and affections, all natural men are far from God; *God is not in all their thoughts*, they do not know him, fear, love and delight in him, they do not breath after communion with him; *even when they draw nigh unto him with their lips, their hearts are far from him.* If it sometimes happen that we call those that are at hand, then usually they are such as are asleep; *sin is a deep sleep of the soul*; and as sleep bindeth all the senses of the outward man, so sin all the powers of the inward; a man under the dominion of sin can do nothing for God, neither can he enjoy any thing from God; it may be he dreams of great satisfactions he receiveth from the worlds dainties; but *when he awaketh his soul is empty.* Or further, if they be not asleep, they are such as mind something else than he would have them. *All natural men minde something else than God would have them, they minde earthly things. Herod* mindeth the dancing of a lewd Strumpet, more than the preaching of the holy Baptist; the young man mindeth his great possessions; the Epicure his belly; the Farmer his barn; *Judas* his bag; the Silversmith his Shrines; the Gadarenes their Swine; *Pilate* the favour and applause of the people. Let the best men speak ingenuously, and they must needs confesse that there were many things (if I may call them things, rather nothings) which they minded more than God or Christ, or Heaven, more than the highest concernments of their immortal souls, the weightiest businesse of Eternal salvation; they were all *Gallios* in respect of these things, *they cared for none of them*, till they were rouzed out of their waking dreams by the *Effectual Call* of the most gracious God. This is the condition of every natural man.

Zanchius.

Acts 17. 27.

Phil. 3. 19.

2. It presupposeth, That *it is an easie thing with God to bring us home to himself*, though we be never so far distant from him; to awaken us to his service, though in a dead sleep of sin; to raise our minds to higher objects, though they be never so deeply immersed in the things of this present world. Is any thing hard to the Almighty? with a word he made us, with a word he can renew us: *When darknesse covered the face of the deep, he did but*

say

ſay Let there be light, and there was light; with the like facility can he ſhine in our hearts, giving us the light of the knowledge of the glory of God in the face of Jeſus. *He uttereth his voice* (ſaith *David*) *and the earth melteth.* Let but God utter his voice, and the Rocks and Mountains of our corruptions will melt away like wax.

Come we now cloſer to the Point.

Toward the opening of which, I ſhall entreat your Attention to the reſolution of ſundry Queſtions.

Queſtion 1.

What is this Calling?

It is the real ſeparation of the ſoul unto God; and a cloathing it with ſuch gracious abilities, whereby it may be enabled to repent of its ſinnes, and to believe in his Son. It is our Tranſlation from the ſtate of Nature which is a ſtate of ſinne, wrath, death, and damnation, to a ſtate of Grace, which is a ſtate of Holineſs, Life, Peace, and Eternal Salvation. This Tranſlation is wrought

1. *By ſtrong convictions of the minde.*

Firſt, Of the guilt and filth *of ſin*, of the danger and defilement of ſin, of the malignity of ſin, and the miſery that attends it. Once ſaith the ſoul (that is under this diſpenſation of Gods Grace) Once I lookt upon ſin as my wiſdome; now it is madneſs and folly: Once I accounted it my meat and drink to *fulfill the wills of the fleſh*; ſinne was a ſweet morſel, I drank iniquity like water, now 'tis a cup of trembling to me, and I fear it may prove a cup of Condemnation; Once I hugged, embrac't, and delighted in ſin as the Wife of my boſome; now I clearly ſee that the fruit and iſſue of the impure copulation of my ſoul with her, is nothing elſe but the ſhame of my face, the ſtain of my reputation, the Rack and horrour of my conſcience; and (which is more than all theſe) the provocation of the Almighty; and therefore I begin to think within my ſelf of an eternal divorce from her; I ſlept ſecurely in the lap of this *Dalilah*, ſhe robb'd me of my ſtrength, Θελήματα.

ſtrength, ſhe delivered me up to Philiſtines that dealt unworthily with me, that put me upon baſe and low employments: what new ſhould I think of? but (if it pleaſe the Lord to give new ſtrength) the death and deſtruction of them all.

Secondly, *Of the vanity and emptineſs of the creature*, which we have Idolized, confiding in it as the ſtaff of our hopes, breathing and purſuing after it as the perfection of our happineſs.

Thirdly, *Of the abſolute need of Chriſt*, that if he do not ſave vs, we muſt periſh.

Fourthly, *Of the abſolute fulneſſe of Chriſt*, and that *in him* we may be *compleat*; if we be guilty, he can juſtifie us; if we be filthy, he can purge us; if we be weak, he can ſtrengthen us; if we be poor, he can enrich us; if we be baſe, he can ennoble us; if we be deformed and ugly, he can make us beautiful and lovely; if we be miſerable, he can bleſs us, and that with all Bleſſings in Heavenly places.

Fifthly, *Of the clemency, goodneſs, meekneſs, ſweetneſs, graciouſneſs of his diſpoſition, that if any man come to him, he will in no wiſe reject him.* These things the minde is ſtrongly convinc't of, yet if there be not a farther work, a man may carry theſe Convictions to Hell with him. Therefore

John 6.37.

2. In the ſecond place, this Tranſlation is wrought *by a powerful inclination, and converſion of the will* to cloſe with Chriſt upon his own termes, to embrace him as Soveraign as well as Saviour; to take him as men uſe to do their Wives, for better for worſe, for richer for poorer; to ſtick to him on Mount *Calvary*, as well as Mount *Tabor*; to welcome him into thy boſome, by bidding an everlaſting farewell to thy ſinnes. In a word, to make a voluntary tender, and reſignation of thy ſelf unto him, ſolemnly avouching, that from this time forward, thou wilt count thy ſelf more his, than thou art thine own; and the more thy own, becauſe thou art his.

This work is carried on with a moſt efficacious ſweetneſs, ſo that the liberty of the will is not infringed, whilſt the

the obstinacy of the will is mastered and over-ruled.

If you ask me, How can these things be? I never studied to satisfie curiosity; but if you can tell me *how the bones do grow in the womb of her that is with child*, I also will tell you how the parts of the new man are formed in the heart; but I suppose, silence and humble admiration will be best on both sides; if there be so great a mystery in our natural generation, surely there is a far greater in our spiritual Regeneration; if *David* could say of the former, *I am fearfully and wonderfully made*; much more might he say of the latter, *I am fearfully and wonderfully renewed.*

Question 2.

Who are the Called.

First, Among creatures, none but men are of the number of the called; The Angels *that kept not their first estate, but left their own habitation*, are never recalled, but *reserved in everlasting chaines under darkenesse, to the judgement of the great day.* *Lord, what is man that thou art mindful of him? or the son of man that thou so regardest him?* Jude ver. 6. Psal. 8. 4.

Secondly, Among men, none but the Elect are capable of this grace; the call is limited by the purpose; *Whom he hath predestinated, them he also called.* Touching these Elect Persons, divers things fall under our Observation; As, Rom. 8.

1. In regard of their internal condition; before this call, they are dead in sins and trespasses, blinde in their mindes, stony in their hearts, corrupt in their ways, even as others.

2. In regard of their outward condition; both before and after this call, they are for the most part poor and vile, and contemptible in the eye of the world. God puts not the greater value upon any man for *a gold ring, or goodly aparrel*, though the world doth. *He hath chosen the poore of this world, rich in faith, and Heires of the Kingdome. Ye see your calling, Brethren, how that not many wise men after the flesh, not many Mighty, not many Noble are called.* *Some* it may be, but not *many*; God so orders his Call, as Jam. 2. 5. 1 Cor. 1. 29.

that

that it may appeare, *there is no respect of persons with him.*

3. Whatever the outward condition of these men be, there are but *very few* that are effectually called; few (I say) in comparison of those that are left under the power and dominion of their lusts, *One of a City, and two of a Tribe.* I tremble to speak it, but a truth it is, and must out; Satan hath the Harvest, God the gleanings of man-kinde; which by the way may serve to convince them of their vanity and folly, that make the multitude of actors an Argument to prove the rectitude of actions, as if they could not do amisse, that do as the most: Whereas a very Heathen could say, *Argumentum pessimi turba*, The beaten Tract is most deceitful; Sheep go the broad way to the Shambles, when a more uncouth path might lead them to fresh Pastures.

Senec. lib. de vita beat.

Question 3
Who is he that Calleth?

Who but *God, that calleth things that are not, as if they were?* all heart-work is Gods peculiar, the restraining and ordering the heart; he with-held *Abimelech, not suffering him to touch Sarah Abrahams Wife*; and the heart of *Pharaoh*, while it was least conformable unto the Rule of his Law, was absolutely subject unto the Rule of his providence; and well it is for us, that it belongs to God to restrain and order hearts; otherwise sad would be the condition of this Nation, of the whole world; but now if it be Gods peculiar to restraine and order hearts, much more surely, to turn, change, break, melt, and new-mould hearts. It is his Soveraign grace which we adore as the only *Verticordia*, as the real turn-heart; therefore may we observe, that

Gen. 20. 6.

Coluerunt Ethnici Venerem Verticordiam, Val. Max. lib. 8. cap. 15. Lilius Girald. Synt. 13

1. God doth especially challenge this unto himself. You know whose expressions those are, *I will give a new heart*; and again, *I will take away the heart of stone*; are they not Gods? who dare make any challenges against the Almighty? hath not he a Scepter strong enough to secure his Crown? those that will be plucking Jewels out of his Royal Diadem, and ascribe that to themselves, or any creature; which is his Prerogative,

Jer. 31. 33.

tive, shall finde him jealous enough of his honour, and that jealousie stirring up indignation enough to consume them. But

2. As God may justly challenge this work to himself, so it is altogether impossible it should be accomplished by any other. For

1. This effectual vocation, is a *spiritual resurrection* of the soul; while we are in a state of Nature, we are dead; not sick or languishing, not slumbring or sleeping, but quite *dead in trespasses and sinnes*; when we are call'd into a state of grace, then are our soules raised to walk with God here, as our bodies at the last day shall be raised to walk with the Sonne of God unto all eternity. Now if it be not in the power of any creature to raise the body from the grave of death (upon which account it is used as an Argument of the Divinity of Christ, that he raised himself) much less is it in the power of any creature to raise the soul from the grave of sinne. And therefore do all true Believers experiment the power of God, even that *exceeding greatnes of power*; that Might of his Power, as the Greek hath it, *whereby he raised up Christ from the dead.* Eph. 1. 19, 20.

2. This effectual vocation, is *a new Creation* of the soul, whence we are said to be *Created in Christ Jesus*, when we are called unto an experimental knowledge of him, and unfeigned Faith in him; upon which account it must needs be *Gods workmanship*; for power of creating, is not, cannot be communicated to any creature. Though the Angels *excell in strength*, and wonderful things have been performed by them, when they have as *Ministers* executed Gods pleasure in the punishment of the wicked, and protection of the righteous; yet the mightyest Angel cannot create the meanest worm that is; the only product of infinite power. And let me tell you, if infinite power be manifested in the Creation of the world, it is more gloriously manifested in the conversion of a sinner. There is a worse Chaos, a worse confusion upon the heart of man, when God undertaketh his *new Creation*, than there was upon the face of the earth in the *Old Creation*: In the earth, when it was *without forme, and void*, there was only indisposition; but Psal. 103. 20. Gen. 1. 2.

in the heart of man, there is both indisposition and opposition.

Well then, I peremptorily conclude that the work is Gods; Gods by the way of *a principal efficiency*, and not only by way of *motion or perswasion*, as some would have it, wherein I fear a piece of cursed brokeage for their own glory.

For were it so, they would be but very mean ackrowledgements that do belong to God, for the change of a most miserable and unhappy estate. Suppose I should go to some wealthy Citizen, and present him an object of charity, using the most cogent Considerations which my Art and Wit could invent, to inforce a liberal Contribution; thereupon he freely parts with his mony for the relief of that indigent person; tell me now to which of us is he mainly engaged to return thanks? to me the *mover*, or to him the *bestower*? I make no question but your Judicious thoughts have made an award of the chief acknowledgement to the Latter. The case would plainly be the same betwixt God and us, if his only were the *motion*, ours the *act* of Conversion; his the *perswasion*, ours the *performance*; and if we go to Heaven, we should have more cause to thank our selves, than to thank God for all the happiness we meet with there.

Beloved, I beseech you take heed of such an opinion as this, *it hath blasphemy written in the forehead of it*; if it be rooted in your mindes, it will breed in your hearts a confidence of your own power and abilities, and that is no better than a fine-spun Idolatry, and shall finde little better resentment with God, than if you worshipped stocks and stones.

Scriptas habet in fronte blasphemias. Ennodius lib. Epist. 2.

Question 4.

Upon what account doth God Call?

What moves the Divine Majesty thus to busie himself about a lump of sin and misery?

What but meer mercy? what but rich and abundant mercy?

1. It is meer mercy; *When by our own merits, we were begotten to death, by his mercy he begat us again unto life: Not by works of righteousnesse which we have done, but according to his mercy he hath saved us*, Tit. 3. 5. Indeed we cannot do any works of righteousnes before our Calling; that righteousnes which natural men are subject to glory in, is rather seeming than real; and that which shineth so bright in our own eyes, and perhaps in the eyes of other men, is an *abomination in the sight of God*; God and men do not measure our righteousnes by the same standerd; men account them righteous that conform to Customes, Laws, and Constitutions of men, if at least they be likewise conformable to the Letter of the Law of God. But God reckons none righteous besides those that have a singular regard to the Spirit of the Law, (if I may so call it) which layeth an Obligation upon the inward man as well as the outward, which binds the heart as well as the hand; and commands not only that which is *good*, but that *good be done upon a good principle, in a good manner, to a good end:* A pitch of obedience that no natural man can possibly arise to; so that in the sight of God *there is none righteous, no not one. We are all by nature, children of wrath as well as others*: *Children of wrath* we are by our own desert; if ever we become *Children of Grace*, it must be by his mercy.

Cum nostris meritis, generati essemus ad mortem, sua misericordia nos regeneravit ad vitam. Beda.

Luke 16. 15.

Rom. 3. 10. Ephes. 2. 3.

2. As by meer mercy, so by rich and abundant mercy in God, it is that we are called. There is *a greatnesse of love*, in the quickning of those that are dead in sins together with Christ. There is mercy in that we have our lives for a prey; mercy in all the comforts and accommodations of life; mercy in the influences of the Sun; mercy in the dropping of the Clouds; mercy in the fruitfulnes of seasons; mercy in the fulnes of barnes; *the yeare is crowned with the goodnes of the Lord*; but this is a mercy above all mercies, That we are called *from darknes* unto *marvelous light*, and from the *power of Satan*, to the *service of*, and *fellowship with the only living and true God*; other benefits are extended to the worst of men; nay, the very Devils have some tastes of mercy; but this of an *Effectual Calling* is (as I said before) communicated to none but those that

Eph. 2. 4, 5.

God hath chosen; Other blessings and benefits, though they be good in themselves, yet they cannot make us good; they are but as trappings to a Horse, which if he be a Jade, make him not go the better, but the worse; but here God works a marvelous change for the better; once the man ran away from God and himself, but now he instantly returns; once he was a hater, a fighter against God; but now the weapons of his hostility are laid down, and he thinks he can never do enough to express his love; once he was darkness, but now he is light in the Lord; once dead, but behold he lives. Finally, Other blessings and benefits can never make us happy, but as they finde us miserable, so they leave us; we may, and are too apt to bless our selves in them, yet God never intended to bless us in the sole enjoyment of them.

But oh how happy is that man, that God hath *effectually called* to himself! his bosome shall be his refuge in all storms; his grace, his sufficiency in all temptations; his power his shield in all oppositions; But let the Text speak, *All things shall work together for his* Spiritual and Eternal *good.*

Before I part with this Point, I shall acquaint you with an Exposition of my Text, utterly inconsistent with the Doctrine I have delivered, and the truth it self, and very unworthy of the Authours of it. This it is, That here we are said to be call'd not according to *Gods purpose*, but according to *our own purpose*; to hear and obey his call. And perhaps upon this the *Papists* have grounded their merit of *congruity*; but this must needs fall, if we consider but this one thing among many, that those that have been farthest off the Kingdome, have been fetcht into it; and those that have not been farre from the Kingdome of God, have never come nearer it. God doth not alwayes take the smoothest, but the most knotty pieces of Timber, to make pillars in his house. He goes not alwayes to places of severest and strictest Discipline, to pick out some few there to plant in his House; but he goes to the Custome-House, and calls one thence; to the Brothel-House, and calls another thence: And if yet you insist upon the purpose of man, as an inducement to the call of God, pray tell me what was *Sauls* purpose, when God met with him in the way to *Damascus*? Had he any other purpose than

Chrys. Theod. Theoph.

to

to persecute the Disciples of the Lord? Enough of that.

Question 5.

By what means are we Called?

Sometimes without means; as in persons not capable of the use of them; there is highest Caution amongst the people of God to avoid that sin (nay, the very appearance) of limiting the holy One of *Israel*.

Sometimes by contrary means, the greatness of a sin being ordered by God to set on the conversion of a sinner, as when a man is wounded with the sting, and healed with the flesh of a Scorpion; or as when we make triacle of a Viper (a most poysonous creature) to expel poyson. *Gaffarel.*

Sometimes by very unlikely means; as when by some great affliction we are brought home to God, which in its own nature, one would think should drive us farther from God; as there is no question but it doth the Reprobates, who are ready to tell all the world what King *William Rufus* told the *Bishop* (if the partial *Monk* do not belye him) God shall never make me good by the evil I suffer from him; or which is yet more unlikely, when we are brought home by prosperity, God overcoming our evil with his good, heaping as it were Coals of fire upon our heads, and so melting us into kindly contrition. *Gerson* in a Sermon of his, tells us of a most wicked Priest, that when he was preferr'd to a Bishoprick, became exemplarily holy; but such a Convert is (*rara avis*) seldom to be found. *Nunquam me Deus bonum habebit pro malo quod mihi inulerit.* Edmerus in Hist. *Ser. 2. de Spirt. Sanct. tom. 4.*

Always this work is carried on by weak means; Thus I have heard it credibly reported, that a sentence written in a window, and accidentally read by an inveterate sinner, pierc't his heart, and let out the corruption thence; the sentence was that of *Austin*, *He that hath promised pardon to the penitent, hath not promised repentance to the presumptuous sinner.* Thus *Austin* was converted with a *Tolle, lege, Take up the book and read*; the Book was the New Testament; the place he opened was the

the Epistle to the *Romans*, where he first cast his eye upon the thirteenth Chapter, the words these, *not in gluttony, and drunkennesse, not in chambering, and wantonnesse, &c.* This stroke him home.

But the most ordinary means of our *Effectual Calling*, is the *Preaching of the Word*; which though the world account *foolishnesse*, is *the power of God unto Salvation.* And though by other means men *may* be called, yet seldom or never any *are* called that neglect and contemn this; God delights to honour his own Ordinances, and to credit and encourage his Ministers; and because he is pleased to make use of the Word they Preach as *seed*, therefore it it his Will and pleasure that his people should own and reverence them as their *Fathers. In Christ Jesus I have begotten you through the Gospel*; and therefore I am confident, they can have no good evidences of their Christian Calling, that secretly despise, openly revile, secretly undermine, openly oppugne the Ministerial Calling. Christ will not own them as his Children, that refuse to honour his Ministers as their Fathers. *He that despiseth you, despiseth me.*

1 Cor. 1. 18.

An esse sibi cum Christo videtur. Qui adversus sacerdotes Christi facit? Cyprian de unit. Ec. Edit. Goul. Sect. 15.

1 Cor. 4 15.

Luke 10. 16.

So much for answer to the fifth Question.

Question 6.

What is the end of this Call?

What but that which is the end of all things, the *glory of God*? what but that which should be the *end* that all men should aime at, *the salvation of their souls*? Here we may see the glory of Gods free grace and mercy, the immutabilitie of his purposes, the holinesse of his nature, in that he *makes us fit* for communion with himself, before he admits us to it; the wisdom of his Counsels; and last of all, the exceeding greatnesse of his Power; For though the *Effectual Calling* of a soul be no miracle, yet there is as much power manifested in it as in any miracle that Christ wrought; yea,

Col. 1.

yea, as in all the miracles which he wrought if they be put together: For here the blind eyes, and deaf ears are opened, the withered hands, and lame legs are restored, the bloody issue stanched, the Leper cleansed, Legions of Devils cast out, the dead soul raised to walk before God in the Land of the Living; In a word, the water is turned into wine; the water of contrition, into the Wine of sweetest spiritual Consolation.

Question 7.

When is the time that God calls?

As the persons are chosen, so the time is appointed; called therefore the *acceptable yeare of the Lord*, the *accepted time*, the *day of visitation*, the *day of Salvation.* What hour of the day God will please to call any person in, is to us uncertain; this only is certain, that we must be call'd within the compass of this present life, or else we shall never be call'd. There's no Preaching to souls in the Prison of Hell, no constituting of Churches there; if the Spirit of God be not our Purgatory fire here, in vain shall we look for any other hereafter. Thus briefly of the seventh Question.

Question 8.

What are the Properties of this Call?

First, It is a *Holy Calling*; holy is the Authour of it, holy are the means of it, holy are the ends of it, holy are the Subjects of it; God is the Authour, the Word is the means, holiness it self the end, none but holy men the Subjects. 2 Tim. 1. 9.

I cannot but wonder at the impudence of *profane men*, that they ſhould call themſelves Chriſtians, that they ſhould call God Father, that they ſhould call Chriſt Saviour; if they be Chriſtians, where is the ſavour of thoſe precious ointments, thoſe ſpecial graces that run down from the head unto all his members, and give the only juſt reaſon why we ſhould be denominated Chriſtians?

I wonder the *meer civil perſon* can ſleep ſo ſecurely with his ſhort covering; he boaſts of a *righteouſneß*, and is a meer ſtranger to *holineß*; he ſeparates thoſe things which God hath perfectly and inſeparably united. Holineſſe and Righteouſneſſe God hath ſo knit and coupled together, that he reckons no ſervice performed to him where either of theſe is wanting. It is a part of our Righteouſneſſe to be holy in our converſe with God. It is a part of our Holineſſe to be Righteous in our converſe with men. Therefore I ſhall adde the *deceitful hypocrite* unto the *deceived ęquill ſt*; the one drawing as near to God with his external righteouſneſs, as the other doth with his pretended Holineſſe; both ſtand at a diſtance from him, *he beholds them afar off*; and though he hath *Called them to be Saints*, yet they are not *Saints* by an *Effectual Calling*.

To ſerve him in holineſſe and righteouſneſſe, Luke 1.

1 Cor. 1. 2.

Secondly, *It is an high and heavenly Calling*; a learned *Critick* ſuppoſeth that the Apoſtle in beſtowing this Epitath (*high*) upon our *Calling*, alludeth unto the *Olympick games*; (an alluſion which indeed he much delighteth in throughout all his Epiſtles) there the Maſter, a Ruler of the game, who was alſo the Keeper and Beſtower of the prize, ſtood upon the higher ground, called to thoſe that were engaged to that noble exerciſe, to begin the Race; proportionably unto this, Chriſtians having a *Race ſet before them*, which they muſt *run with patience* at the call of their great Director, who utters his voice from heaven unto their hearts, they firſt ſtart; ſo that the *Calling* is *high*, becauſe we are *Called from on high*; but this is not all; for beſides that, it is an *high way*, though it be no common way that we are *Called* to run in; all the exerciſes and employments that a Chriſtian is *Called* to, they are exceeding *high*; ſuch as are the ſervice of God, *the mortification of luſts*, *the fighting againſt principalities and powers of darkneß*, *the trampling upon all the gilded gliſtering*

Phil. 3. 14. Hebr. 3. 1. *Grotius.* Dr. *Hammond.* Βραβευτής.

Hebr. 12. 1.

ing

ring vanities of this world; such are the *denial of a mans self*, *the taking up the Crosse daily*, *the following of Christ*, and the *shewing forth all his vertues that hath called us*; such are warme devotions, spiritual meditations, fervent supplications, holy breathings and aspirings after communion with the ever blessed God, in a conscientious use of his Ordinances; all these are employments too high for those that are skild in nothing else but Satans and the Worlds Drudgery; too high for any but those that are endued with grace and *power from on high* to perform them.

Yet farther, this *Calling* is *high*, not only in regard of the *Director* and the *Race*; but in regard of the *prize*, as the reward that we shall receive from the righteous Judge. What is the *end of our faith*, but the *salvation of our souls*? when we come to the Goale, here we finde no Tripodes, Shields or Caps; but Crowns, and no mean Crowns, but glorious ones; no fading Crowns, but everlasting ones: *Who would not* (with the Apostle) but *presse toward the mark*?

1 Pet. 1. 9. *All the prizes were not equally valuable, See Learned Dr. Hammond upon Phil. 3.*

Lastly, That we may have greater comfort and assurance, that we shall not *wax weary, and faint in our course*, and consequently not misse of those glorious rewards. There's no *Calling* that hath so *high and heavenly assistances* as this hath; God that calls to this Race, engages his power to carry us through it: The Son of God intercedes for us; the Spirit of God is ready to comfort us; the Angels of God have the charge of us to keep us, so that we shall not dash our feet against a stone; the *spirits of just men made perfect*, though they be not acquainted with our particular wants, yet in general they tender our conditions, and help us by their prayers; all the people of God are constant sollicitors for us at the Throne of Grace, besides those helps they afford us by their watching over us by their counsels, instructions, admonitions, rebukes, examples; the chearfulnesse, and alacrity of some in the ways of God having a great and happy tendency to prevent the wearinesse and discouragements of others. Thus it is an *high Calling*.

Thirdly, It is a *Call without a sound*; or if it have any, it is heard by none but them to whom it is directed. A good Divine calls it an *invisible Call*. *Occultis itineribus sapor nobis vitalis infunditur*, as *Ennodius* speaks, by hidden paths and passages the vital savour is infused into us; the seed grows up *we know not how*; *the Spirit* secretly winds himself into the soul. Christ comes into our hearts, as he did into the house where his Disciples were met, *the doors being shut*. Thus it is ordinarily, though I will not deny but that sometimes it may be otherwise. The Spirit may come with a *mighty rushing*, and Christ with holy violence break open the doors of our hearts. *Saul* could well tell the time and other circumstances of his conversion; but it is likely the *holy Baptist* could not, in whom the Father saith, there was a *Spirit of grace* as soon as a *Spirit of life*. The corruptions of some will out as it were by insensible breathings; but so obstinate and inveterate are the spiritual distempers of others, that they must have strong Vomits, violent Purges, and all little enough to clear them; for a man of a good nature, (as they call it) liberal education, much restraining grace, to take and give notice punctually when his state is changed, is very difficult; whereas this is no hard matter for a grosse and scandalous piece of debauchery, becoming afterwards an example of piety. We must not expect the same account from *Mary Magdalen*, and *Mary* the mother of our Lord in point of Conversion; yet they both *rejoyced in Christ as their Saviour*.

Vocatio invisibilis. Alting.

Mark 4. 26.

John 20. 26.

Acts 2. 1.

Divina gratia adhuc in utero matris impletus. Cypr. in Epist. ad Jubaianum.

This I have the rather spoken, that I might enter a *Caveat* against those rigid and severe Tryers of mens spiritual estates, whom (as I have heard) nothing will satisfie but the *Precise time* of Conversion. I acknowledge these men great Artists, and good Work-men, but it is in framing New Racks for mens Consciences, since the Old Popish ones are broken. I make no Question but a weak Christians soul may be as sadly strained to give an Account of his *Graces*, as it would have been to give an Account of his *Sinnes*, had he lived in the dayes of

Auricular

Auricular Confession. Beware my Friends of the Devils Sophistry.

Fourthly and lastly, It is an *Immutable Call*; immutable as God Himself, as his Electing Love the living Fountain from whence it springs: Not as the World loves, doth God love; they love to Day, and hate to Morrow, wearing their Friends like Flowers, which we may behold in their Bosomes whil'st they are fresh and sweet, but soon they wither, and soon they are laid aside: whereas the love of God to his people is Everlasting, and he wears them as a Signet upon his right Hand, which he will never part with: Not as the World gives, doth God give; Men give liberally, and repent suddenly; but *the Gifts and Callings of God are without Repentance.* Rom. 11. 29.

So much for the properties of this *Call*; and so much for the opening of the point.

Shall I speak a word or two of Application?

APPLICATION.

Beloved in the LORD, I have answered you many Questions; I beseech you answer me a few. Me, said I? Nay, answer them to God and your own Consciences.

First, *Are you of the number of the Called?* Called by the Gospel I know you are; but that may be your misery. Are you *Called according to the purpose?* that only can be your Happinesse. Is your *Calling* Inward and *Effectual?* We hope it is: why? we have some Convictions, some Inclinations to good; so had *Herod*, so had

had *Agrippa*; so may a Reprobate by the common work of the Spirit. I would be loth you should be but almost Christians, lest you be but almost saved. Tell me then, is the whole frame of your hearts altered? Is sinne odious? Is Christ precious? Doth the prcie of heavenly Commodities rise in your hearts, and the price of earthly Trumpery fall? Do you love God, and his Sonne Jesus Christ in sincerity? Then I can assure you, not in the word of a mortal man, which is as good as nothing; but in the Word of God that cannot lye, even in the words of my Text, *You are Called according to his purpose.*

Secondly, If you be *Effectually Called*, *Why do you not answer that Call*, in receiving Christ in all his Offices, in obeying Christ in all his Commands, in meeting Christ in all his Ordinances?

Why do you not *give all Diligence to make your Calling and Election sure?* Shall the Children of this World still be wiser in their Generation than the Children of light? They rest not till they have assured (as they suppose) their Earthly Tenements; Why do not we bestir our selves as much to Assure an Heavenly Inheritance?

Why are *you not more thankful for this Grace? Why are you not more joyful in it?* How did the Wise men of the East rejoyce, when they found Christ born in *Bethlem*? Is it not matter of greater joy to finde Christ born in your hearts? Tell me, is it nothing to have your Names written in the Book of Life? To have God for your Father? Christ for your Husband and Brother? The Spirit of Christ for your Comforter? The Angels for your Servitors? All the Creatures at your Beck?

These

These are the Noble Priviledges of *those that are Called according to the purpose of God*: How can they but rejoyce in them, and *sing of the mercies of the Lord for ever?*

Why are you not more careful *to walk worthy of this Grace?* There is a *Decorum*, a seemlinesse that appertains to every *Calling*. This made *Scipio* that he would not accept the offer of an Harlot, because he was General of the Army: And when *Antigonus* was invited to a place where there was none of the best Company, he was well advised by one to remember he was a Kings Sonne. When you suffer your selves to be drawn away by your lusts, to be ensnared by the World, to be captivated by the Divel, you forget the *Decorum*, that should attend your Christian *Calling*: Remember I beseech you, Ephes. 4. 1.

First, That it is a *Holy Calling*, and therefore *be ye also Holy in all Manner of Conversation.* Methinks it should sound as harshly in our ears to hear of a dark Sun, as a wicked Christian. 1.

Secondly, It is an *High Calling*; Do you *live High*, Scorne Baseneſſe, Blush to appear in your Old Raggs, To be seen Catering for your Lusts as you use to do; Crown your selves with the Starres; Cloath your selves with the Sunne; Tread the Moon under your Feet; Let the Gospel be your Crown: Let Christ be your Cloathing; Let the World be your Foot-stool; Let *Hidden Manna* be your constant Dyet; Keep Open House to all Comers; Set your Spiritual Dainties before them; Bid them feed Heartily and Welcome: And for Discourse, *Tell them what great things God hath done for your Souls!* 2.

Thirdly,

3. Thirdly, It is an *Heavenly Call*; *Let your Converſations be in Heaven*, you have a good Correſpondent there: Maintain a conſtant Trade and Traffick thither; Expect Returns thence: *Lay up your Treaſure there, where neither Moth nor Ruſt doth corrupt, nor can Thieves break through and ſteal*; Be alwayes preparing for your paſſage thither.

4. Fourthly, It is an *Immutable Call*: Do not droop and hang your Heads for the Changes and Mutations there are in the World; The *Foundation of God ſtandeth ſure*, (though the Foundation of States be Overturned, Overturned, Overturned) *the Lord knoweth who are his*, and will cauſe all things to Work together for their good.

But what if now there be many amongſt you that are not *Effectually Called*?

3. In the third and laſt place I addreſſe my ſelf to them.

Men and Brethren, if you have any ſenſe of the excellency of your Immortal Souls, any Love to them ſutable to that excellency; any care and ſolicitouſneſſe ſutable to that love: Do not *reſiſt the Holy Ghoſt*; Make the beſt Uſe you can of the Means of Grace: *To day if you will hear his Voice, harden not your hearts*; If he now Knock at the Door of your hearts, and you will not Open; you know not how ſoon you may come to Knock at the Door of his houſe, and he will not Open.

Diog. Laertius. Thal. It is Reported that *Thales*, one of the Grecian Sages being urged by his Mother to marry, told her at firſt, *it was too ſoon*; and afterward, when ſhe urged him again,

gain, he told her *it was too late. Effectual Vocation* is our Espousal unto Christ; all the time of our life God is urging this Match upon our Souls; his Ministers are still wooing for Christ; if now we say it is too soon, for ought we know the very next Moment our Sunne may set, and then God will say it is too late. *They that are not Contracted to Christ on Earth, shall never be Married to him in Heaven.*

THE

THE TRUE BELIEVERS Union with CHRIST JESUS.

1 COR. 6. 17.

But he that is joyned unto the Lord, is one Spirit.

YOU have lately seen the *Portraicture* of our Lord Jesus drawn, as it were *at length*, both as to his *Person* and *Offices*, together with the *Means* and *Manner*, how he hath *dearly purcha'st* Redemption for us. Method now requires that we lay before you how that Redemption, and the benefits thereof come to be *effectually applied* unto us. There we had the *balme* of *Gilead*, and the *plaister spread*; what remains, but that it be now *applied*. There we had a *Bethesda*, an healing Fountain open'd; but the Pool of life heals not, unlesse the Patient be *put in*, and the Angel of the Covenant *Stir* the waters. *Salvation* for sinners cannot be obtain'd without a *purchase*; this purchase is not significant without *possession*; *Introduction.*

session; this possession not to be procured without *application*; this application made only by *union*; this union clearly held forth in the Text, *viz. He that is joyned unto the Lord, is one Spirit.*

Coherence. In the close of this Chapter, our Apostle seriously dehorts his *Corinthians* from that grosse, that *soul-polluting* sinne of *Fornication.* His Arguments (which he lets flie as so many *Barbed* Arrows at the fifth Rib of *Uncleanneſs*) are drawn

1. Partly *from the end to which the body is appointed.* The body is *for the Lord*, Ver. 13. The body was made *for the God of holineſse*, therefore not to be prostituted *to Lust and uncleanneſse.* The *Holy Ghosts Temple* ought not to be converted into a *Stye for Satan.* That's the first. Ver. 19.

2. Partly *from that honour which by the Lord to our bodies is vouchsafed.* Know ye not that *our bodies are the members of Christ?* Ver. 15. Believers bodies are *the members of Christ*, therefore not to be *debauch't* so far as to be made *the members of an Harlot.* This *second* Argument is *back't* and amplified by the words of the Text, *He that is joyned to the Lord, is one Spirit:* q. d. There is a *near and dear union* betwixt the Lord Jesus and true believers, much what resembling *that* which is betwixt *the head and members*: Only here the difference, that union is *carnal*, this *spiritual*: *He that is joyned to the Lord, is one Spirit:* i. e. he [illegible] one, or one with the Lord *in Spirit*, therefore ought [illegible] one with a strange woman *in the flesh.*

Having thus *beaten up and broke* our way to the Text, I shall not stand *to shred* the words i to any unnecessary parts, but shall extract out of them such an Observation as I conceive *strikes a full eighth* to the minde of the Spirit of God in them. And 'tis *plainly* this.

Observation. **True Believers are closely united unto Christ Jesus.**

ἡ Κολλώμενος, *Adhærens.* The word which we render (*a*) joyned) imports the *neareſt, strictest, closest* union. This truth I shall endeavour, οὐν Θεῷ, *clearly* to explain, *solidly* to confirme, *practically* to apply.

1. *For*

1. *For the Explication of this truth*, It will be of consequence to lay before you *Explication.*

1. *Whom we understand by true Believers?* Query 1.

Sol. 1. Not such as are united unto Christ *by a meer external profession*, *Sacramental admission*, or *presumptuous perswasion.* Such as these are said to *believe* in Christ, *John* 3. 23. and yet they are such, *so hollow*, *so false*, that Christ dares not *trust* them, *Ver.* 24. These are *dead* Branches, *John* 15. 2. Sapless *stakes* in the Churches hedge. *Reformed's* and *Unghy's* only in Christs Regiment, whose names are not registred *in Æternitatis Albo*: *Wooden legs* of Christs body, such as have no true, spiritual, *vital* functions and operations. Such as have a *forme* of godlinesse, but deny the *power* thereof. 2 *Tim.* 3. 5. *Sardis*-like, they have indeed a *name* that they *live*, but are *dead*, *Rev.* 3. 2. With *these* our Proposition meddles not.

2. But *true believers*; i.e. *such as are united unto Christ by Internal Implantation*, *Living*, *fruit-bearing* branches, *John* 15. 5. Such as have not only *Christs picture* drawn on their fore-heads, but *Christs Spirit* quickning their hearts, *Ephes.* 3. 17. *Nathanaels*, Israelites *indeed*, John 1. 47. Jews *inwardly*, Rom. 2. 29. Such as are really and effectually by the Spirit and Word of God call'd out of a state of *sin*, *enmity*, *misery*, into an estate of *grace*, *union*, *reconciliation*; so that now Christ is *in* them, and they *in* Christ, *John* 17. 21, 23. They reposing themselves in Christs bosome *by love*, and Christ dwelling in their hearts *by faith*. *These* are the Believers our *Observation* intends.

2. *What kinde of union it is that is betwixt the Lord Jesus, and true Believers?* Query 2.

Sol. 1. *Negatively*; what kinde of union *it is not.*

1. Not a *grosse*, *carnal*, *corporeal* union; not a union of bodies. Christ is in *heaven*, *Acts* 1. 11. & 3. 21. we on earth.

2. *Not an hypostatical*, *personal union*; such as is that *ineffable* union of the Divine and Humane natures in the person of our *Immanuel*, the Lord Jesus. 'Tis indeed *a union of persons*, but not *a personal* union. Believers make *not one person* with Christ, but (*b*) *one body*, and that *not* one body *natural*, but *mystical.* True indeed, the Church is call'd *Christ*, 1 Cor. 12. 12. but *b* 1 Cor. 12. 13.

that is meant of the *whole Church*, made up of head and members, which is *Christ mystical*. Now 'tis not rational to apply that to any one *single* Believer, which is proper *only* to the *whole* body. *Besides*, should there be a *personal* union betwixt the Lord Jesus and true Believers, then would there be as many Christs as Believers. But to us as there is but one Father, so but one Lord Jesus, 1 *Cor.* 8. 6. Add, that then very action of Believers would be of infinite value, as is the obedience of Christs Humane nature, by reason of its hypostatical union.

3. *Not an essential, substantial union*; not such an union as makes Believers in any wise *partakers of the substance of Christs Godhead*. Those expressions of *Nazianzen*, Κρισοποιεῖν, & Θεοποιεῖν, of old, and English't by some of us of late; *viz. Being Godded with God, and Christed with Christ*, are *harsh* and *dangerous*, if not *blasphemous*. To aver that Believers are *partakers* of the substance of Christs Godhead, is to ascribe that to Believers, which we dare not affirme *of Christs Manhood it self*; concerning which we say that it was inseparably joyned together with the Godhead in one person; but yet (*c*) without the least *conversion, composition, or confusion*. True indeed, Believers are said to be *partakers of the Divine* (*d*) *nature*; but how? not of Gods substance, which is wholly *incommunicable*; but Believers, by the exceeding great and *precious* promises, as by so many *Conduit-pipes*, *have excellent graces conveyed unto them*, whereby they are made *like* to God *in knowledge, righteousnesse, and true holinesse*, wherein *the Image of God* which was stamp't on man at his Creation consists. *Ephes.* 4. 24. *Col.* 3. 10.

c ἀσυγχύτως, ἀτρέπτως, ἀδιαιρέτως, ἀχωρίστως. Concil. Chalcedon.

d 2 Pet. 1. 4.

4. *Not such an union as mounts up Believers to an equality with Christ in any respect.* He is the blessed and *only* Potentate, the King of Kings, and Lord of Lords, 1 *Tim.* 6. 15. In all things *he hath*, and must have *the preheminence*, Col. 1. 18. The best of Saints have but their *Ephah*, their *Homer*, their *flint* and (*e*) *measure* of excellencies and Divine Endowments. But now Jesus Christ in his Humane nature united to the Divine, was sanctified and anointed with the Holy Spirit (*f*) *above measure*; we have but our *mites, drams, scruples*, in him are hid *all* the *treasures* of wisdome and knowledge, *Col.* 2. 3. Our Lord Jesus is his Fathers *Gazophylacium*, the great *Magazine* and Store-house

e Ephes. 4. 16.

f John 3. 34. Psal. 45. 7. Hebr. 1. 9.

Store-house of infinite *excellencies*. It pleased the Father that in him should *all fulnesse dwell*, Col. 1. 19. Yea, in him dwells *all the fulnesse of the Godhead bodily*, Col. 2. 9. Three gradations, the *Godhead*, the *fulnesse of the Godhead*, *all* the fulnesse of the Godhead dwells in Christ *bodily*; σωματικῶς; i.e. not only *truly* and *really*, in opposition to the *Ark and Temple* in which the Godhead was *typically*; but *personally*, to distinguish the indwelling of the Manhood of Christ from all *accidental*, *extrinsecal*, *and integral* unions.

Thus *Negatively*.

2. *Positively*. *What kinde of union it is, that is betwixt the Lord Jesus and true Believers*: (*g*) *Cyprian* tells us in the general, 'tis not such an union as speaks a conjunction of persons, or a connection of natures; but *a consent of wills, and confederation of affections*; but this is too *lax and general*; *more particularly*; therefore; it is

g *Nostra & ipsius conjunctio, non miscet personas, nec unit substantias, sed affectus consociat & confederat voluntates.* Cypr.

1. *A spiritual union*; He that is joyned to the Lord, is *one Spirit*; i.e. one with Christ, not in a grosse and carnal, but *spiritual* manner. As man and wife united make *one flesh*, Gen. 2. 24. so Christ and Believers united by the Spirit and Faith, make up one *spiritual Christ*. Believers are made partakers *of one and the same Spirit* with Christ; Christs *Spirit* is really *communicated* to them, and *abides* in them.

2. *A mystical, deep, profound union*: This is a great *mystery* saith the Apostle, but I speak *of Christ and the Church*, Ephes. 5. 32. We read of *three great mystical, dazling unions*; of *three* distinct persons united in *one* God, 1 *John* 5. 7. of *two* distinct natures meeting in *one* person, in our *Immanuel*, Luke 1. 35. Col. 2. 9. of *two* distinct natures and persons united by *one* Spirit, that's the *union* betwixt Christ and true Believers. This is a great *mystery*, a *deep* union. Hence it is that it is compared to the *mystery of the very Trinity*, as being *like* to the union of persons in the Divine nature. Christ *in* the Father, Believers *in* Christ, and Christ *in* Believers, *Joh.* 14. 20. So Christ prayes, *Joh.* 17. 21. that they all may be *one*, as thou Father art *in* me, and I *in* thee, that they also may be *one in us*. Hence may be gathered a *likeness*, though not an *equality* of union. In the union betwixt Christ and Believers, is *shadow'd* out the union betwixt Christ and his Father. This is one of the great

Arcana

Arcana Evangelii; *'tis a myſtical union.*

3. And yet *it is a true, real union*; not a *fancy* only, not an *imaginary* union, not like the union of the mouth, and meat in *a dream*, Iſa. 29. 8. No, but we are as *really* united unto Chriſt, as the *members* of the body are to the *head*. Hence are
b Epheſ. 5. 30. we ſaid to be (*b*) *members of his body, of his fleſh, and his bones*: As the head communicates *real* influences to the body, ſo doth Chriſt to Believers; communicates to us his *Spirit, graces, fulneſſe, ſpiritual light, life, ſtrength, comfort*, Joh. 1. 16.

4. *A cloſe, near, dear, intimate union*: Like that of the *food* with the *body* which it nouriſheth. Hence Believers are ſaid *to eat Chriſts fleſh, and to drink his blood*, John 6. 54. Such an *intimate* union, as that *one* poſſeſſive particle is not ſufficient to expreſſe it; not ſaid, *my Vineyard is before me*, but *my Vineyard which is mine*, is before me, *Cant.* 8. 12.

5. An *inſeparable, perpetual, indiſſoluble union*. *A marriage knot* which neither men, ſins, ſorrows, death, nor Divels are able to *diſſolve*. Who, or what can *ſeparate* us from the love of
i Rom 8 38 39 God? The Apoſtle clearly reſolves his own queſtion: (*i*) *I am perſwaded that neither life nor death*, &c. Believers are held in Chriſts *hand*; he that would break this union, muſt firſt be *too hard of fiſt for* Chriſt, yea, and for his Father too. *No man ſhall pluck them out of my hand*; *my Father is greater than all, and no man can pluck them out of my Fathers hand*, Joh. 10. 28, 29. And thus we have diſpatch't the *ſecond* Queſtion.

3. What are the *efficient cauſes* of this union?

Sol. 1. The *efficient cauſes* of this union are either *principal*, or *leſs principal*.

1. *Principal*; and ſo this great work of union being *opus ad extra*, 'tis *indiviſum*, and ſo aſcribed

k 1 Pet. 5. 10. John 6. 44, 45. Epheſ. 2 6, 7. 1. *In common to the whole* (*k*) *Godhead*. Hence we are ſaid to be *call'd by God the Father into the fellowſhip of his dear Son*, 1 Cor. 1. 9. So likewiſe this union is aſcribed to the *Sonne*. *The dead ſhall hear the voice of the Sonne of God and live*, Joh. 5. 25. & Joh. 10. 16.

2. But

2. But more especially *the Spirit of God in a more peculiar sense*, is said to be the *principal Author* of this union: He it is that knits this *marriage knot* betwixt Christ Jesus and true Believers. Look as (*l*) *Creation* in some respect is appropriated to the *Father*, (*m*) *Redemption* to the *Son*; so the *Application* of that Redemption to the *Holy Ghost*. *'Tis by one Spirit that we are all baptized into one body*, 1 Cor. 12. 13. 'Tis by the Holy Spirit the Comforter, *That we are convinced of sin, righteousnesse and judgment*, Joh. 16. 7,8,9. 'Tis by the Holy Ghost that *we are renewed*, Tit. 3. 5.

l Acts 4.24. *m* 1 Pet. 1. 18.

2. *Lesse principal*, or the *means* or *instruments* of union. These are *twofold*; *outward*, *inward*.

1. *Outward*: Generally all the *Ordinances* of God; by the *Ordinances* it is that we come to have (*n*) *acquaintance*; that is, *union* and communion with Jesus Christ. 'Tis by these golden *pipes* that golden *oyle* is conveyed to us from that golden *Olive*, Zech. 4. 12. More *especially*.

n Job 22. 21.

1. *The Word read, preach't, meditated on, believed, improved.* 'Tis by *hearing* and learning of the Father that we come to Christ, *Joh.* 6. 44, 45. The Holy *Scriptures* were written for this end, that *through them we might have fellowship with the Father and his Sonne*, 1 Joh. 1. 3. The way to have Christs company, is to keep *Christs words*, Joh. 14. 23.

2. *The Sacraments*, those spiritual *Seals* and *Labels* which God hath fix't to his Covenant of Grace.

1. *Baptisme*: *By one Spirit we are baptiz'd into one body*, 1 Cor. 12. 13. Hence we are said to be *buried with Christ by Baptisme into death*, Rom. 6. 3, 4. Baptisme styled *the Laver of regeneration*, Tit. 3. 5. By Baptisme we *put on Christ*, Gal. 3. 27.

2. *The Lords Supper*; this is a great means of *strengthning* and *evidencing* our union, and *advancing* our communion with Christ Jesus. We are all made *to drink into one Spirit*, 1 Cor. 12. 13. Hence that, 1 *Cor.* 10. 16. The *bread* which we break, is it not *the communion* of (*means, arguments, evidences* of our communion with) the body of Christ. *The wine*

wine which we drink, is it not the communion of the blood of Christ? Thus much for the *external* means of union.

2. *Inward, internal, intrinsecal* means of union on mans part; *i.e. faith*: Not a bare *historical, miraculous, temporal dead faith*; No, but a *living, working, justifying, saving faith.* Christ comes to dwell in our hearts by *faith*, Ephes. 3. 17. 'Tis by *faith* alone that we *receive Christ*, Joh. 1. 12. That we *come unto him*, and *feed* upon him, *Joh.* 6. 56. 'Tis by *faith* that a Believer *lives in and to Christ*, and Christ lives *in and for* a Believer, *Gal.* 2. 20.

Thus much for the *Explication* of the termes of our Propositi-on, for the *fixing* of it on a right *Basis*. I now proceed to the *second* part of my discourse; *viz.*

Now *That there is such a spiritual, mystical, real, close, in-*
2. *Confirm.* *separable union betwixt the Lord Jesus and true Believers*, appears *three* ways.

1. *From those many synonymical terms, and equivalent expressions wherby the Scriptures hold forth this union.* Christ is said *to be in* Believers, *Col.* 1. 27. *Rom.* 8. 10. To *dwell in* them, *Ephes.* 3. 17. To *walk in* them, 2 *Cor.* 6. 16. So are Believers said to *abide in* Christ, as he abides in them, 1 *Joh.* 4. 16. *& Joh.* 15. 17. To *dwell in* Christ, as Christ in them, *Joh.* 6. 56. To *put on* Christ, to be *cloathed with* him, *Gal.* 3. 27. Each of these expressions *clearly* import that *near and intimate* union that is betwixt the Lord Jesus and true Believers. The King of Saints hath *two Mansion houses*; *one* in heaven, the *Throne* of his glory; *another* on earth, a Tabernacle of flesh, the *heart* of a Believer, which is the *seat* of his delight, *Prov.* 8. 31. his *lesser* Heaven, *Isa.* 57. 15. — 66. 1, 2.

2. *From those several similitudes by which the Scriptures shadow out this union.* Believers are said to be *lively stones*, 1 Per. 2. 4, 5, 6. Christ the *living foundation*, the *chief corner-stone* on which they are built, *Ephes.* 2. 20, 21. Believers are styled *living branches.* Christ the *true Vine*, into whom they are engraffed, and in whom they bring forth fruit, *Joh.* 15. 1. 5. Christ the faithful, loving, discreet *Bridegroom*; Believers his Loyal, Affectionate, obedient *Spouse*, Ephes. 5. 31, 32. Cant. 2. 16. — 5. 1. Believers are intitled Christs *body*, Ephes. 1. 23. *Bone*

of

of his bone, flesh of his flesh, Ephes. 5. 30. Christ, the Believers *head*, Ephes. 1. 22. In a word, the head and mystical body are call'd *Christ*, 1 Cor. 12. 12. In all these *Resemblances*, he that runs may read the *union* betwixt Christ and Believers, *pourtrayed* out to the life unto us.

3. *From that communion which there is betwixt Christ and true Believers. Omnis communio fundatur in unione: Communion* where ever it is, of necessity argues union; as the *effect* necessarily implies the *cause*. Believers, they communicate with Christ in his *fulness*, Joh. 1. 16. In his (*o*) *merits*, which are as fully *imputed* to Believers for *Justification*, as if his sufferings had been by them endured, or the debt by them satisfied. In his *life and graces*, by habitual and real infusion, and in-dwelling of his Spirit to *Sanctification*, 1 Cor. 1. 2. In his *priviledges and dignities*; such I mean as are *communicable*. Is he a *King*? a *Priest*? *So* are Believers, *Rev.* 1. 6. A *Royal Priesthood*, 1 Pet. 2. 9. Is he a Son? an Heir by *Nature*? Saints are so by *Adoption*, *Joint-heirs with Christ*, Rom. 8. 17. In his *Victories*; Believers are *more than Conquerours through him*, Rom. 8. 37. In the midst of their enemies insultations, and their own distresses; yea, even *in and by death* it self, the *victory* is still theirs: In his Triumphs and Glory; they share with him in his Throne; *all* that Believers are is from the Grace of Christ, 1 *Cor.* 15. 10. *All* that they do, is from the strength of Christ, *Phil.* 4. 13. So that they do not so properly live, *as Christ in them*, Gal. 2. 20. *On the other side*, Christ communicates in the Believers *graces, affections, duties*. He gathers *myrrhe and spice* out of their Gardens, *eats of their honey and honey-comb*, Cant. 5. 1. Their *man-drakes* are laid up for their *Lord*. As they *live in the Spirit, so they walk in the Spirit*, Gal. 5. 25. They *tune* their souls to his *key*; their (*p*) *voice is sweet* in his Ears; *their countenance is lovely in his Eyes*; all that Believers are is *from* Christ, and therefore all that Belivers have is to Christ. What they receive in *Mercy*, they return in *Duty*. Thus from this *mutual communion*, we conclude a close and *dear union*.

(*o*) 2 Cor 5. 21. *Solus pro nobis susceptit sine meritis malis pœnam, ut nos per illum sine bonis meritis consequemur gratiam. Aug.*

(*p*) Cant. 2. 14.

And now our Proposition being thus *cleared and confirmed*, I descend to the *third* thing promised, and that is

3. *Application*, which I shall couch under these *foure* Heads, *viz. Information*, *Examination*, *Consolation*, *Exhortation*.

1. *Information.* Are believers thus *closely united* unto Christ? Hence see,

1. *The crimson, Tyrian tincture, the scarlet dye of their sin, who oppose, oppresse, persecute true believers.* Poor souls, little do they think or know *what* they do; *viz. that they wound Christ through believers sides.* Believers are united unto Christ; therefore when the seed of the Serpent (*q.*) *bruises their heel*, it must needs have *an influence on Christ their head*; who though he hath no *passion*, yet hath he much *compassion*, and in all their afflictions, *is afflicted*, Isa. 63. 9. In touching them, *they touch the apple of his eye*, *Zech.* 2. 8. *Saul, Saul, why persecutest thou me?* Acts 9. 4. so cryes the *Head* in heaven, while *Saul* treads on the *foot* on earth.

q Gen. 3. 15.

2. Hence learn, *the heighth, length, depth, and breadth of the love of Christ that passeth knowledge, to believers beyond and above all others in the world.* Oh Beloved, that the Lord should *leave* other plants in the *woods* and waste ground, let them alone in the *Wilderness*, suffer them to grow up to be *fit fuel* for eternal flames, and *make choice* of them (*who by nature are as wild* (*r*) *olives, as the worst*) and *ingraffe* them into himself, who is the *True Olive*, and make them *partakers* of his fulnesse! that he should cull them out, who are *by nature dead in trespasses and sinnes*, and implant them into himself, *raise them up together, and make them sit together in heavenly places* with himself! Oh this speaks love beyond *expression*, beyond *imagination*! This argues *grace, riches of grace, exceeding riches of grace*, Eph. 2. 1,4,5,6,8.

r Rom. 11. 17.

3. Observe hence not only the love which Christ vouchsafes to, but *the high honour which he casts upon believers.* Was it an *honour* for (*Mordecai to be clothed with Ahasuerus Royal apparel, to ride on the Kings Horse, having the Royal Crown on his head?* Esther 6. 11. what an *honour* then was it, for a poor *Esther* to be taken into the *Kings bed and bosome? Esther* 2. 17. If it seemed *not a light thing* in *Davids* eyes, but rather *an high dignity* to be son in law to *a King*, what is it then to be united to *a God?* the highest pitch and *pinnacle* of honour;

this

This; the *Ela*, the *Ne plus ultra* of true *dignity*; an honour *not* vouchsaft by God to those *glistering Courtiers* of heaven, the *Angels*. True indeed, they are Christs *servants*, *subjects*, not his *members*. To which of the *Angels* said he at any time, Thou art *bone of my bone*, flesh of my flesh? *Christ took not on him the nature of Angels*, but is united to the *seed of Abraham*, Heb. 2. 16.

4. Hence we conclude *the stability*, *fixedness*, *perseverance of the Saints in their estate of grace*. Here, here, believers, is a firme *basis*, on which to build the Saints *constant* progresse in the *paths of holiness*, till they fully arrive at their *Port of happinesse*. True believers are united unto Christ; *They live in Christ, and Christ in them*; *their life is hid with Christ in God*, Col. 3. 3. Therefore mauger the malice and power of all unruly *corruptions* from within, of all subtile *temptations*, violent *assaults*, decoying *smiles*, or threatening *frowns* from without, they must and shall persevere. (*s.*) *Kept they are*, and shall be *by the power of that Christ*, to whom they are united *through faith unto salvation*, 1 Pet. 1. 5. Whil'st there is *sap* in Christ their root, it shall *ascend* into the true Branches. *Joh.* 11. 16. and 4. 14. Let the *raine* descend, and the *floods* come, and the *winds* blow, and *beat* upon these living stones, these spiritual Houses, *they shall not* (*t.*) *fall totally*, *finally*, for they are built on that *Rock of* Ages. True believers are Christs *Members*, and should he lose the least of them, he would be a *maimed*, an *imperfect* Christ, 1 *Cor.* 12. 27. *Of those whom thou hast given me*, *I have not lost one*, *Joh.* 17. 12. True Believers are Christs *Spouse*, married to him, and whatever men have done, or may do, Christ will not give *a Bill of utter Divorce*, Jer. 3. 14.

s φρκρόμενοι Kept as by a Garrison.

t Mat. 7. 25. Isa. 26. 4.

5. See here *a rational*, *solid ground*, *for the Protestant Doctrine of the imputation of Christs righteousness*, *and the merit thereof to true Believers*, *against the cavils and calumnies of the Pharisaical*, *self-justifying Papist*. Our *union* unto Christ, is the great *foundation* on which we build our *communion* with Christ. Christ is *united* to believers; *one* with them, their *Head*, their *Surety*, (who *in conspectu fori*, is but *one* person with the debtor) and this by his own *voluntary* undertaking, the debtors *consent*, and the Judges *approbation*: therefore 'tis *rational*, just, equal,

that what our Christ, our *Head*, *Representative*, *Surety*, hath *done* and *suffered* for us; and that not only *bono nostro*, for our good, but *loco nostro*, in our stead, should by God our Judge be *imputed* to us. That since our Head and Surety was *made sin for us, who knew no sin, we should be made the righteousnesse of God in him*, 2 Cor. 5. 21. That since he hath borne *our griefs*, and carried *our sorrows*; since he was wounded for *our transgressions*, and bruised *for our iniquities*, 'tis but *just* that *our Peace* should be obtain'd by *his chastisements*, and that *by his stripes we should be healed*, Isa. 53. 4, 5, 6, &c.

6. If believers, &c. *Hence we gather a cogent, and conclusive Argument for the Saints blessed Resurrection at the last day.* Christ the believers *Head* is risen: risen *as their Head:* risen *as the second Adam.* From hence the Apostle strongly argues for the *Saints glorious resurrection*, 1 Cor. 15. 13, 14, 15, &c. If the *head* be got above, surely the *body* shall not away lie under water. True indeed, *the ungodly and unbelievers* shall be raised also, *Dan.* 12. 2. *Joh.* 5. 29. There shall be *a* (*u.*) *general resurrection* of the dead, both of the just and unjust, *Acts* 24. 15. and 17. 31. But here's the difference; The *bodies* of the wicked shall be raised up in *dishonour* by Christ, as a powerful *and offended Judge*, *John* 5. 27, 28, 29. *To receive their just sentence and condemnation*, 2 *Thes.* 1. 6, 8, 9. *Matth.* 25. 33. But the *bodies* of believers, by the Spirit of Christ, *and by vertue of his resurrection*, *as their Head*, shall be raised in power, spiritual, incorruptible, *and made like to his glorious body*, 1 *Cor.* 15. 20, 22, 23, 42, 43, 44. *Because he lives, they shall live also*, and have livery and seisin given them of those joyes and gloryes, *which neither eye hath seen, nor ear heard, nor can enter into the heart of man to conceive*, 1 Cor. 2. 9. *and so shall they be ever with the Lord*, 1 *Thes.* 4. 17. Thus much by way of *Corollary* for *information* of *the judgement.* I now proceed to the *second Use*, which more immediately reflects on the *heart and life*; and that is an Use of,

u 2 Cor. 5. 10.

2. *Examination, Whether there be really and indeed such a spiritual, close, intimate union betwixt our souls in particular, and the Lord Jesus.* To this purpose give me leave to put the *probe* into your consciences, by a serious proposal of these *five* Questions.

Quest.

Quest. 1. *Hath Christ given unto you his holy Spirit?* He that is joyn'd to the Lord, *is one Spirit*, saith the Text. *If any man have not the Spirit of Christ, he is none of his*, (*w.*) Rom. 8. 9. Whatever *member* is really united to the Head, hath *a natural spirit*; a soul enlivening of it, and acting in it. So saith the Apostle, *Hereby know we, that we dwell in him, and he in us, because he hath given us of his Spirit*, 1 *Joh.* 4. 13.

[w] 1 Joh. 3. 24

Now this Spirit where ever it is, it is,

1. *A praying Spirit*, *a Spirit of supplication*; of faithful, sincere, fervent, constant, humble supplication, *Zech.* 12. 10. Ask then thy soul, Canst thou, Dost thou go to God, and cry as *a child*, with reverence and confidence, *Abba-Father*, Rom. 8. 15. Does this *Spirit help thine infirmities?* Rom. 8. 26. and enable thee to understand both for *whom*, and *what*, and *how* thy prayer is to be made? Does it work and quicken in thy heart (at least at *some times*, in *some measure*) such *apprehensions*, *affections* and *graces*, as are requisite for the right and acceptable performance of so heavenly a duty?

2. *A mourning Spirit.* It puts a believer into *a dove-like* frame, *Ezek.* 7. 16. mourning for the losse of its Mate: yea, mourning for the offence of a gracious God, *as for the losse of an only sonne*, *Zech.* 12. 10. Tell me then poor soul, Art thou apt ever and anon *to strike on thy breast* with the contrite Publican? (*x.*) *to smite on thy thigh* with broken-hearted *Ephraim*, and in an holy consternation of spirit, to ask thy self, What, oh (*y*) *what have I done?* Does thy Gods bottle, and thy tears therein, for sin as sin, speak for thee?

[x] Jer. 31. 19.
[y] Jer. 8 6.

3. *A sanctifying Spirit*; (*z.*) 1 Pet. 1. 2. and that with respect to *sins*, *graces*, *duties*.

[z] 1 Cor. 6. 11. 2 Thes. 2. 13.

1. *Sinnes.* *The Spirit*, where ever it is, *mortifies the deeds of the flesh*, Rom. 8. 13. Speak then, is thine *old man crucified* (at least as to *dominion*) with thy Christ? *Rom.* 6. 6. more especially, (not to speak of thy more grosse, dangerous, dishonourable sins) Dost thou spit out the *sweet morsel* under thy tongue? Dost thou with *Samuel*, hue thy delicate *Agag in* pieces? with *David*, *keep thee from* * *thine iniquity*, that iniquity to which thy *constitution*, *custome*, *calling*, *interest*, *mostly incline thee?* what sayst thou to thy *Isaac*, *Benjamine*, *Absolom*, *Dalilah*, *Herodias*

* Psa. 18. 23.

Herodias, the Calves at Dan and Bethel? Tell me, Art thou apt sadly *to remember thine own evil wayes, and to loath thy self in thine own sight for all thine iniquities, and for all thine abominations?* Ezek. 36. 31.

2. *Graces.* Speak Believer, Art thou *renewed in the Spirit of thy mind?* hath the Spirit of God *re-instampt* that glorious Image of God, *viz. Knowledge, Righteousnesse, and true Holinesse*, which thou lost in *Adam? Ephes.* 4. 24. As thy cloathing is of wrought gold, so especially is *all thy glory*, thy chiefest glory *within?* Dost thou find thy graces stirred up, increast, *and strengthened with might by the Spirit in the Inner-man?* Eph. 3. 16. Hath the *North-wind* so risen, the *South-wind* so come, *and blown upon thy Garden, that the spices thereof flow forth?* Cant. 4. 16. In a word, Dost thou more and more *grow in grace?* 2 *Pet.* 3. 18. Beholding the glory of the Lord, art thou changed into the same image *from glory to glory, even as by the Spirit of the Lord?* 2 Cor. 3. 18. Art thou still *perfecting holinesse in the fear of God?* 2 Cor. 7. 1.

3. *Duties.* Where ever the Spirit is, it causeth, *effectually* causeth the man *to walk in Gods Statutes, to keep his judgements, and to do them*, Ezek. 36. 27. *It worketh* in believers, *both to will and to do*, *Philip.* 2. 13. To performe natural, moral, spiritual duties, to *spiritual* ends, in a *spiritual* manner: and that,

1. *Freely.* Where the Spirit of the Lord is, *there is liberty*, 2 Cor. 3. 17. Christs people in the day of his power, *are a willing people*; *voluntiers* in his service, *Psal.* 110. 3. What say'st thou, art thou *drag'd* to duty, as a *Bull* to a stake, as a *Swine* to slaughter? or rather, is it thy *meat and drink to do thy Gods Will?* John 4. 34. Do the wayes of wisdome, seem *wayes of* *Prov. 3. 17. **pleasantnesse to thee? and all her paths*, dost thou look upon them *as peace?*

2. *Regularly.* Those that live in the Spirit, *walk in the Spirit*, Gal. 5. 25. *i. e.* by the Spirits *light*, according to the Spirits *rule*, the Word of God, the great *standard* of Truth. What then, dost thou kindle a fire on thine *own* hearth, *and compasse thy self about with thine own sparkles?* dost thou *walk in the light of this fire, and in the sparks that thou hast kindled?* my meaning is, Dost thou forsake the *Law* and Testimony, Gods *cloud*

and

and *pillar*, and follow the guidance of that *ignis fatuus*, thy refined *reason*, or others corrupt *example*, or a pretended *tradition*, or some extatical *Revelation* contrary to the Word? All these will lead thee into *boggs*, and this shalt thou have of Gods hands, *Thou shalt lie down in sorrow*, Isa. 50. 11. But if so be the infallible Word be thy Rule, and thou *walkest* according to it, *then peace be upon thee, as upon the Israel of God*, Gal. 6. 16. So much for the *first* query.

Quest. 2. *Doth Christ* (*a.*) *dwell in thy heart by faith? viz.* a Eph. 3. 17. by such a faith as *purifies* the heart, as *works* by love, to God. the Word, Saints, enemies, as *overcomes* the world, its *Midianitish* smiles, its *Anakimlik* frowns? If thou hast such a faith, remember it as an infallible and *momentous* truth, That *faiths Application of Christ to a Believer, in saving, is alwayes joyn'd with a Believers Application of himself to Christ.* If the Spouse avers Christ to be *hers*, *My Beloved is mine*; she as freely acknowledges that she is *Christs*, *I am his*, Cant. 2. 16. 'Tis with a Believer and Christ in this case, not as with *a man clasping about a Tree*, but as with two loving friends *mutually embracing* each other. Ask then thy soul, thy conscience, Canst thou truly say with *David*, *Lord save me, I am thine?* Psal. 119. 94. Dost thou indeed, not only *lean* on thy Beloved, but *cleave to thy Christ with full purpose of heart?* Acts 11. 23. Does it content thee to apply Christ to thy soul, only as *a plaister to a wound*, to have *healing* from him? or not rather as *a seal* to the *wax*, which takes an *impression* from it? Hath thy faith *two hands?* as with the *one* thou pretendest *to lay hold on Christ*, dost thou with the *other, resign up thy self to Christ?* Art thou apt with the Romane Spouse to say, *Ubi tu Caius, ibi ego Caja?* Art thou as ready, when he proposes the strictest *Precepts*, to say, *Lord I am thine*, as when he proclaimes the sweetest *promises*, to say, *Lord thou art mine?* Art thou as ready to offer up thy self *a burnt-offering, an Holocaust* Rom. 12. 1. to God in obedience, as to tender for thy self, thy Christ, as *a sin-offering* for satisfaction? *Lev.* 5. 7. (*b.*) Oh examine thy heart b 2 Cor. 13. 5. sincerely, whether thou art thus *in the faith*; or rather, whether *such a faith be in thee.* That's the second.

Quest. 3. *Dost thou crucifie the flesh with its affections and lusts?* They that are united unto Christ do so, *Gal.* 5. 24. *Rom.* 8. 13.

8. 13. Dost thou detest, loath, hate *sin*, all sin, in thought, word, deed; and that not so much for its *effects*, as its *nature*? dost thou hate it rather *as hell*, than *for hell*? That is our *duty*,
c ἀπαγγελίες. (*c.*) Rom. 12. 9. is it our sincere *endeavour*? Didst thou ever *groan out* under the sense of that intolerable burthen? of that *Wo'f* that lies in thy bosome? does it make thee cry out as *Paul*, *O wretched man that I am*, Rom. 7.24. Dost thou when thou appearest before the Lord in prayer, or at his Word, or at a Sacrament, put thy *Uriah*, thy dearest *darling sinnes* in the front of the Battle, that when Christ discharges his keenest arrows, *they* may be sure to be *hit and slaine*? When God sends a *Tempest*, is it thy first, greatest care to throw those *Jonahs* overboard? when God seems to beleaguer thee with sharp and threatning providences, is it thy main endeavour to cast the heads of those *Sheba's* over the Wall? But,

Quest. 4. *Art thou a new creature*? he that is in Christ, is so, 2 *Cor.* 5. 17. Hast thou a *new head*, *heart*, *lip*, *life*? canst thou now properly say, *Ego non sum ego*? is the *Lyon* become a *Lamb*, the *Raven* a *Dove*, the *Wolf* a *Kid*, the *persecutor* a *Preacher*, or more, an *Adorer* of Christ Jesus? Dost thou act *from new principles*, the Spirit of Christ, *Ezek.* 36. 27. faith,
* 2 Cor. 5. 14. *Gal.* 2. 20. constraining* love, filial fear? *Jer.* 32. 40, Dost thou act *for new principles*, that thou mayst *preserve* them in thy self, and *propagate* them to others? *Acts* 26. 29. Dost thou now level *at new ends*, the best, the *highest* ends? is thy main scope and aime now not so much at a *clod* of earth, a *vapor*, a *puff* of honour, a *tickling* pleasure? No, but rather is it thy *chiefest end*, plot, design, to advance thy *Creators*, *Redeemers*, *Comforters glory*? and with it, the spiritual, eternal *salvation* of thy precious and immortal *Soule*? Is this thy *white*, thy *mark*, thy *center*? Canst thou in sincerity of soul, say with the Psalmist, *Whom have I in heaven but thee*, *&c.* Psa. 73. 25.

Quest. 5. *Dost thou bring forth fruit*? Every branch in Christ, is a *fruit-bearing* branch, *John* 15. 5. Art thou *fill'd with all the fruits of righteousnesse*? first and second Table-fruits? art thou *fruitful in every good word and work*? Col. 1. 10. Dost thou bring forth fruit *sutable to the means* vouchsaft? or does the seed of an *Homer* bring forth only an *Ephah*? dost thou remember, that

that where *much* is given, *not a little* is required? *Luke* 12.48. Briefly, dost thou bring forth fruit like the Land of *Egypt*, *by handfulls*? Hast thou any *bunches* of Pomgranates to shew? is thy soul a spiritual *Eshcol*? and then too, art thou so desirous of bringing forth more, that thou lookest on the *Vintage* of thy attainments only as *gleanings*? In a word, dost thou bring forth fruit *constantly*, every month, *in old age*? Psa. 92. 14. Art thou ever *green* and flourishing? do not those *Apples of Sodome*, bitter fruits of *Apostacy*, in principles, in practices, spring from thee? Are not thy *grapes* turned into *thornes*, thy *figs* into *Thistles*? Art thou not like *Orpah*, that tother day kist and complemented, but now forsakes? but rather like *Ruth*, dost thou resolve and say concerning thy God, thy Christ, *Whither thou goest, I will go; where thou dyest, will I dye, and there will I be buryed*? Ruth 1. 16,17.

If thy heart and conscience can give a comfortable answer to these *Queries*, then Believer open thy mouth, open it *wide*, that thou mayst *suck and be satisfied* with the next Use of our Point, which is a *Breast* of,

3. *Consolation.* True Believers are closely united unto Christ Jesus; Oh what *marrow*, what *fatness* drops from this Truth! what an *Hybla* is it in the *mouths*, what *musick* is it in the *ears* of true believers! How *blessed* are the people that are in *such* a case! *Psalme* 144. 15. Their happiness will more distinctly appear, if we reflect on it, either *with relation to Christ, or believers.*

1. *With relation to Christ to whom believers are united.* On their *Union* with him, there redounds to them a peculiar *Interest* in his *Person*, *Properties*, *Promises*, *Providences*, *All.*

1. *In Christs Person*; Christ himself is theirs, *Jer.* 32. 38. *Isa.* 9. 6. A Christ that is not like *creature comforts*; those γλυκύπικρα, *bitter sweets*; like the *Panther*, which has a *sweet* sente, but an *ugly* face; No, but he is an *Ocean* of sweetness without the least *dram* of gall: Christ, that perfect *beauty*, without the least *spot*; *That fairest of ten thousand*, *Cant.* 5. 10. That *altogether lovely* one, Ver. 16. This Christ is *theirs*; Christ that *indeficient*, never-failing good is theirs, *Heb.* 13. 5. True indeed, creature comforts and earthly interests like *Absoloms*

Mule, are apt mostly then to *faile* us, when we most *need* them. Yea, but Jesus Christ is such a *Sun* of righteousnesse, that he knows no *setting*, no declining, *Mal.* 4. 2. He is a *Fountain* of life ever running. In a word, Christ that *full*, *filling*, *sufficient*, *all-sufficient* person, in whom (*d*) *concenter* all the scattered excellencies of the whole Creation; in whom is compleatly treasured up whatsoever an *angry God* can require for his *satisfaction*, or an *empty creature* desire for its *perfection*. This is the *person* in whom Saints by union have a real interest.

Gen. 17. 1.
d Quæ faciunt divi, a beatum, in hoc mixta fluunt.

2. In Christs properties. *My horses* are as *thy horses*, my Chariots as thy Chariots, said *Jehoshaphat* to *Ahab*; all his Councels and Forces *devoted* to his service. *Son, all that I have is thine*, Luk. 15. 31. Believers! has Christ an *Arme* of power, 'tis for your *protection*? has he an *Eye* of knowledge, *depth* of wisdome? 'tis for your *direction*. A *Stock*, a *Treasury* of perfect *righteousnesse*? 'tis for your *justification*: A Spirit of *holinesse*? 'tis for your *sanctification*. Has he rowling, yearning bowels of mercy? 'tis that he may shew you *compassion*. A *Lapp* of All-sufficiency for your *provision*; *Arms* of Grace, an *heaven* of glory for your *reception*, Psal. 73. 24.

3. *In Christs promises*: In all those *great*, *rich*, *precious*, *gracious promises*, 2 Pet. 1. 4. wherein all they *want*, and infinitely more than they can *desire* or *imagine*, is made over to them, 2 *Cor.* 1. 20. Christs promises are the Believers *Magna Charta*, to the confirmation whereof God has been pleased to adde both his *Oath* and *Blood*, Hebr. 6. 17, 18. for Seals.

4. *In all Christs Providences*, let them seem never so *black and gloomy*. The *hottest* Furnace they are thrown into, does but *loose their bonds*, and the scorching flames become a warme Sun, *Dan.* 3. 25. This is the fruit of Gods sharpest rods, * *the taking away of their sin*. The *Lyon* affords them meat; the *Anakim* himself proves their *bread*. All things *work together for their good*, Rom. 8. 28. Every *wind*, though it blow never so *crosse*, speeds them to their *Port*. No a *stone* thrown at them, but it is to them a *precious stone*. Not a *Thorn* in their Crown, but it turns into a *Diamond*. Not a *twig* in their Rod, but is *watered* and *sanctified*. The saddest Providences *like the Snow* falling on them, and descending to the hem of their garments, there *freeze* into a gem *to deck* them.

* Isa. 27. 9.

5. *In*

5. *In all:* i. e. True Believers have such an *universal interest* in all that *Christ is, hath, could speak, suffer, or can do*, that the Apostle going about to take an *Inventory* of their large Revenue, and as it were despairing to give in an *exact* account of the particulars, is faine to couch them in one *sum total: All are yours*, 1 Cor. 3. 22, 23. Wherein are observable, 1. The Believers *portion*, the *fullest* imaginable, *All are yours:* Then the *term*, for *life* and *death too*; in possession and reversion: *Things present, and things to come.* Lastly, the *tenure*, the *surest*, the *highest* that can be, they hold in *capite*; for their better assurance, their demesns are *entail'd* on the Crown; All yours, because *you are Christs, and Christ is Gods.*

Thus you see what comfort flows from this Doctrine of *Union with Relation unto Christ*. There's yet another *Dug* which swels with Consolation, and that is to be drawn

2. *With respect to Believers themselves*, in a *threefold* regard; *viz.* of their *persons, graces, duties.*

1. *Their persons.* Believers being united unto Christ, they are, they cannot but be his *Fathers Jedidiahs*, *Beulahs*, *Hephziba's*, dearly *accepted* in the Beloved, *Ephes.* 1. 6. They are also his *own* delight, *Prov.* 8. 31. He rejoyceth over them, as a *Bridegroom* over his *Bride.* They are to him as the *Seal* on his Arme; as a (*e*) *Signet* on his right hand. He carries their names on his breast continually, *Exod.* 12. 29. And as for the *Spirit* of God, that like *Noahs Dove*, finds no where to rest the sole of his foot, but the *soul* of a sincere Believer, of whom it says, *here is my rest*, here will I dwell for ever, for I have a delight herein.

(*e*) Cant. 8. 6.

2. *Their graces.* True Believers graces are in themselves very *defective* and *imperfect*: The *eye* of their *faith*, like that of *Leah*, a *blear-eye.* The *hand* of their *confidence*, like that of *Jeroboam*, much *withered* and *blasted.* The *fire* of their *love*, like that of *green wood*, apt soon to *expire.* The *anchor* of their *hope* very much *crackt*; *shoulders* of patience sorely *bruised*; *feet* of *obedience*, like *Mephibosheth*, *lame*; yet because *united* unto Christ, all *accepted*, all hold *scale and weight* in heaven, though not as to *merit*, yet as to *acceptance*, 1 Pet. 2. 5. There is much *alloy* in the metal, however I see my *Sons stamp*, and Picture on the coyne, and therefore *saith God*, it shall passe for *currant* in heaven.

3. *Their duties.* Oh the *defects* of Saints duties: How often do they *pray*, as if afraid to be *heard*; *hear*, as if afraid to *learn*; *learn*, as if afraid to *do*; *do*, as if afraid to *please*; and yet being *united* unto Christ, how acceptable are their persons and *performances*! Their weak *prayers* sound like *melody*. Their broken *sighs* smell like *Incense*; Their very *stammerings* seem *Rhetorical*, Cant. 2. 14. Not a *good word* falls from their lips, but 'tis recorded, *Mal.* 3. 16. Not a *tear* drops from their eye, but 'tis taken up, and *bottel'd*, Psal. 56. 8. *Mites* received as if they were *Talents*. *Cups* of *Cold water*, *Ram-skins*, *Goats-hair*, *any thing*; *desires* instead of *performances*; the *will* for the *deed*; *grief* for want of *will*, for the will it self, 2 Cor. 8. 12. and all because from such as are *united* unto Christ, in whom the Lord is so *well-pleased*, Matth. 3. 17. that he looks on the very *smoke* of his Saints performance, mixt with Christs *merits* as a sweet *perfume*. Having done with the *Consolation* arising from this truth, we proceed to the *last Use*, which is of

4. *Exhortation.* In it I shall addresse my self, 1. *To sinners, then to Saints.*

1. *To sinners*, that are as yet * *without Christ*, *God*, *Hope* in this world. Oh be you yet perswaded to give your eyes no *sleep*, your eye-lids no *slumber*, till you are *really* and *closely* united to Christ Jesus. Methinks poor *forlorne* creature thou shouldest not need a *Spur*, if thou dost, consider

* Ephes. 2. 12.

1. *The dreadful, dismal danger of thy present estate.* A soul not united unto Christ, lies open to all *danger* imaginable; 'tis in the very *Suburbs* of destruction: It walks in the *valley of the very shadow of wrath, death, damnation.* True, it may be thou *perceivest* it not; but that speaks thy *security*, not thy *safety*; and thou art *secure*, because *hood-wink't*. Thy security is not from want of *danger*, but *discerning*. Alas, how *dreadful* is thy condition, that lust every minute exposed to the *cruel* courtesie of every *Divel*, *Lust*, *Temptation*, *Judgment*! The sentence is *past* against thee; in the next *Scene* expect the *Executioner*. *He that believeth not, is condemned already*, Joh. 3. 18, 36. Poor soul, a *deluge* of wrath is pouring down in full streams upon thee, and thou art as yet shut out of the *Ark*. The *Avenger* of blood is at thy heels, and thou not yet got into a City of *Refuge*. A *shower* of brimstone falling on thee, and thou hast

no

no *Zoar* to flie unto. The *destroying* Angel with his drawn Sword at the threshold, and the *lintel* posts of thy door not sprinkled with *blood*. But

2. If the *winde* do not, lets see whether the *Sun* cannot prevaile. Poor *self-destroying Caitiff*, Look yonder on that *amiable* Jesus Christ; (for a marriage between whom and thy precious soul I am now *woing*) Do but observe his *condescending* willingnesse to be *united* to thee: That great *Ahashuerus* courts his *own captive Hester*. The *Potter* makes suit to his own *clay*, *Wooes* thee, though he *wants* thee not; is infinitely happy *without* thee, yet is not, cannot be satisfied but *with* thee. Heark how he *commands*, *intreats*, *begs* thee to be reconciled, 2 *Cor*.5. 20. *Swears* and pawns his life upon it, that he desires not thy death, *Ezek*.33.11. *Seals* this his oath with his *blood*; and if after all this thou art *fond* of thine own damnation, and hadst rather be at an *agreement with hell*, than with him; see how the *brinish* tears trickle down his cheeks, *Luke* 19.41, 42. He *weeps* for *thee*, that dost not, wilt not weep for *thy self*: Nay, after all this obdurate obstinacy, is resolved still to *wait*, that he may be gracious, *Isa*. 30. 18. *Stands yet and knocks*, though his head be wet with rain, and his locks with the dew of the night; fain he would have thee *open the door*, that he may come in and *sup* with thee, and thou with him, *Rev*. 3. 20. Thus much for a *whet* to sinners; my next *address* is

2. To Saints that are *indeed* united unto Christ Jesus. *Four* words of *advice* I have for you: Oh that they might stick as *Goads*, as *Nails* fastened by the Masters of the Assemblies.

1. *Be very fearful of that which may in any sort weaken your union with Christ*. Beware of *committing*, of *approving* thy self in the least compliance with any *the least sin*. Say not as *Lot* of *Zoar*, is it not a *little* one? Sin approved is that very *Dalilah* that cuts off the locks, and makes a Believer a *prey* to every *Philistine*. Sin is that that *separates* between us and our God; the great *make-bate* between heaven and earth, *Isa*. 59. 2. 'Tis true, a Saint shall never be left so to himself or sin, as that sin shall bereave him of his *Jewel*, his *Grace*, or *God*; but may, and doth often steal away the *key* of his Cabinet, his evidence his *assurance*. I ope ed to my Beloved, but my Beloved had *withdrawn himself, and was gone*, Cant. 5. 6. Sin is that that will soon *grieve*

away

away that holy Spirit, by which we are seal'd to the day of Redemption, *Ephes.* 4. 30.

(f) *Frustra est potentia, &c.*

2. *Wisly improve this your union with Christ.* (f) 'Tis not enough to *have*, unless we *use* Christ: Not enough to *have a Well* of salvation, but we must *draw water*, and drink it too, *Isa.* 12. 3. if we intend a *benefit* by it. 'Twas the *looking* on the Brazen Serpent that *cured* those that were stung: Not enough for Saints *to have* faith, by which to *live*; but they must *live* by the faith that they *have*, Gal. 2. 20. *i. e.* they must by faith *draw continual supply* of grace, comfort, strength from Christ, as the *branch* does *sap* from the *root*, as the *members* do *influence* from the *head*, as the *pipe* does water from the *fountain*. This your *union* then must be *improved*

1. *Under the fear and sense of wrath.* When God begins to *thunder*, and to *write bitter things* against thee: *Now*, *now* let faith recollect it self *and say*, Why, I am *united* unto Christ, in whose *wounds* is room enough to *hold*, and in whose *heart* readiness enough to *receive* all that flie unto him, *Matth.* 11. 28. True indeed, there is a terrible *storme* of justice gathering over my head, ready to fall upon me; but my Christ to whom I am united, is my (g) *shelter*; a *flood* of vengeance, but I am got into the *Ark*. *Destruction* near, but Christ is my *Passeover*, my *little Sanctuary*. *Able*, *willing*, *to save to the uttermost*, with all *kinds* and *degrees* of salvation, Hebr. 7. 25.

(g) Isa. 32. 1, 2.

2. *In solicitations unto sin*; when sin comes like a *Potiphars* wife, and offers *deadly* poyson in a *golden* Cup. *Now*, *now* let faith answer, I would consent, but that I am *united* unto Christ. *How can I do this great wickedness, and sin against my Christ*! Gen. 39. 9. I could easily do this and this, if I were not *Alexander*: But now I cannot gratifie this lust, but I must needs be *disloyal* to my Christ, my *Husband* to whom I am married. If I take the cold in my *feet*, 'twill immediately flye up into my *head*; every *sin* is an *affront* to *my* Christ.

3. *In the use of all Ordinances*; let faith use them *frequently*, *reverently*; but not in the least *rest* on them, or be *satisfied* with them, any farther than they advance our *union* and *communion with Christ*. Look on *prayer* without a Christ, as *meer words* and sounds. *Sacraments* without a Christ, as *empty Vials* without a *cordial*. *Hearing* without Christ, as a *Cabinet* without a *Jewel*.

Jewel. Be only so far satisfied with the Ordinances, as thou findest them to be * *golden pipes, conveying golden oyle* into thy soul. * Zech. 4. 12.

3. *Labour more and more for a frame of Spirit suitable to this union.*

1. *An humble self-abasing frame*: Say, Alas Lord, *what am I?* what my Fathers house? that so *great* a Christ should so far stoop beneath himself, as to be *united* to so poor a *worme*, a *clod* of earth, a *masse* of sin, a *nothing*, a *lesse*, a *worse* than nothing, *Isa.* 40. 15, 17. That *strength* should be united unto *weakness*, *light* unto *darkenesse*, *life* unto *death*, *heaven* unto *earth*, unto *hell!* That *incorruption* should marry it self unto *corruption*: *Immortality* to *mortality*: The King of Kings, the Lord of Lords, to such a captive, *unpared*, *unwash't*, *unshaven* captive as I! *Ezek.* 16. 4, 5, 6.

2. *A trusting*, *relying*, *depending frame of Spirit for supply of all temporals* (*h*): He that hath given thee *his Sonne*, *what can he deny?* Rom. 8. 32. He that hath given thee an *Ocean*, will not deny thee a *Drop*. If thou hast the *Kernel*, thou shalt not want the *Shell*; if thy Father vouchsafe thee *bread*, *Manna*, the *Ring*, a *Kisse*, he cannot well deny thee *husks*. If thou hast his *Benjamin*, thou shalt be sure not to go without thy *Messe*, thy five *Messes*: (*i*) Seek *first* the Kingdome of God, and all these things shall be * *added*; i.e. cast in as *paper and packthread* to the bargain. h *Qui misit filium, immisit Spiritum, promisit vultum, quid tandem denegabit?* i Matth. 6. 33. * Προστεθήσεται.

3. *A loving affectionate frame*. Believer, thou art *married* to Christ Jesus, that Relation calls aloud for *union* of *hand*, *heart*, *spirits*, *all*. He is *bone* of thy bone, *flesh* of thy flesh, therefore to be dearly *loved*; (*k*) count all that thou *art*, and *hast*, too little for him. Love him dearly for what *he is*, for what *he hath*, for what *he hath done*, *suffered*, *purchased*, *promised*. Love him *more* for what *he is*, than for what he *hath*; more for his *person*, than for his *rings*, *bracelets*, *jewels*, *joynture*. Love him with a *cordial*, *active*, *conforming*, *constant*, *transcendent* love, Psal. 116. 1, 2. k εἰ πλέον ἦν πλέον ἐφίλουν. Græcus Aug.

4. *A truly*, *noble*, *heavenly frame*; such a frame whereby thou mayst truly *contemn this poor dunghill world*. Believer, being united unto Christ, thou art indeed *cloathed with the Sun*, and therefore thou shouldst like thy *mother*, *tread the Moon under thy feet*,

feet, Rev. 12. 1. We should never fix our *hearts* on that whereon our God would have us put our *feet*. Such *Eagles* as Believers should not stoop at *Flies*; 'tis not for persons united unto Christ to be fond on these *beautiful vanities*, *fair-faced* nothings, *chaises in Arras*, handsome pictures drawn *on Ice*; *such* are all enjoyments on this side Christ. Believer, thy *head*, thy *husband*, thy *treasure* is above, *there* let thy (*l*) heart be also. Having Christ for thy *portion*, let a little, a very little of the world serve thee for thy *passage*.

(*l*) *Anima illic potius sit ubi amat, quam ubi animat.*

5. *A pitiful, compassionate frame, to those that are not as yet united unto Christ.* That are yet without hope, because without Christ. Oh as the *Elect* of God put on * *bowels* toward such. Poor souls they are *sinking*, *drowning*; thou art safe on the *shoar*, got into the *Ark*. They are *frying*, *burning* in *Sodom*; Thou safe in *Zoar*, a brand *pluck't* out of the fire. Oh *pity* those that do not, will not, cannot pity themselves. That's the *third* advice.

* Col. 3. 12.

4. *And lastly, walk worthy of this union*; Let your *Conversation* be suitable to your *Condition*. This I shall dispatch in these *three* particulars.

1. *Walk zealously*; Be wisely * zealous in and for the promoting the honour of this Christ to whom you are *united*. Make it your only *plot* and business to advance his honour; 'tis your own peculiar *interest* so to do. Be jealous of any thing that doth or may *eclipse*, or *sully* his glory. He that *toucheth* him, his *Person*, *Natures*, *Offices*, *Days*, *Ordinances*, *Ministers*, *Servants*, let him be thought to touch the *apple* of thine eye, *Zech.* 2. 8. Let the *zeal* of his house even *eat thee up*, Psal. 69. 9.

* Gal. 4 18.

2. *Walk fruitfully*; so it becomes every *branch* ingraffed into Christ the true Vine, *Phil.* 1. 11. Thy *fruitfulness* adds much to thy Christs *honour*; the *plenty* of the crop sets a glosse on the Husbandmans *care*; The fully loaden *branch* reflects an honour on the *root*: If men see our good works, our fruitfulness in every good work, they will then *glorifie* our Father, *Matth.* 5. 16. *John* 15. 16.

3. *Walk lovingly, tenderly towards believers, fellow-members*; They that are so happy as to be united unto *one head*, should be very careful to be of *one heart*. Believers formerly were so, *of one heart*, and * *one soul*, as if animated with one and the same soul; suitable to

* Acts 4. 32.

the

the Philosophers description of true love; Μία ψυχὴ δυὸ σώμασιν ἐνοικοῦσα; Arist. *Formerly* Believers were like *Solarus* his *bundle* of Arrows, so trust up together, no breaking of them. But alas, *now*, 'tis sad to see how those that *agree* in one common faith, should yet *disagree* as implacable foes. Oh Beloved, that *Brethren*, *Joseph and Benjamin*, *Moses and Aaron*, *Abraham and Lot* should fall out, especially when the *Canaanite* is in the Land. Shall *Gebal*, *Ammon*, *Amalek*, *and the Philistins*, shall these *agree?* and shall *Ephraim and Judah* be *at variance?* shall the *Wolf*, *Lyon*, *Bear*, *Leopard* associate? and shall not *Lambs* and *Doves!* O let such their sin and shame never be publish't in *Gath*, nor spoken in the street of *Askelon*. Believers, you have heard the fable of the contest between *belly and members*. The moral of it bids you consult; if not your *duty*, yet your *safety*. By your *divisions*, you do but dig your own *graves*. Remember Saints, we are all *one by spiritual relation*; why should we not *be* (*m*) *one in our affection?* I shall close all with that of the Apostle, *Ephes.* 4. 3. *to* 7. wherein he draws this arrow to the very *head*. Keep the *unity of the Spirit in the bond of peace*: Why? because there *is one* Body, *one* Spirit, *one* Hope, *one* Lord, *one* Faith, *one* Baptisme, *one* God. Let me adde, you are *one* with Christ the *head*, 'tis your *duty* therefore, and 'twill be your *priviledge*, *honour*, *safety*, to be *one* with one another.

m 1 Cor. 12. 13, 27. & 1. 9, 10. 1 Joh. 4. 12, 16 Gal. 3. 28.

THE NATURE OF Justification OPENED.

Rom. 5. 1.

Therefore being justified by faith, we have peace with God, &c.

THE words present us, for the Argument of this morning exercise, with the great doctrine of Justification, first to be opened, and then improved.

1. To be opened. And that we may not with *Aquinas* and the Papists, *in ipso limine impingere*, stumble the very first step we take, and so quite ever after lose our way, by confounding justification with sanctification. I shall only premise, that as in sanctification the change is absolute and inherent, so in justification the change is relative and juridical; the former

former is wrought in the sinners person, he becomes a new creature; but this latter is wrought in his state, he becomes absolved at the bar of divine Justice. For Justification is a law-state (δικαιοῦσθαι from δίκη) it aboliſheth the convincing power of sin, or its guilt. Our business therefore is to discover the processe at Gods bar, in the justification of a sinner, which will be best done by comparing it with that at mans, which we are familiarly acquainted with.

To be justified, therefore implies in general three things. 1. The person is charg'd with guilt. 2. Pleads to the charge. 3. Upon that plea is discharged by the Judge.

1. A justified person must be *charg'd with guilt*. Now guilt is the Relation which sin hath to punishment; for sin is the breach of the Law, and punishment is the vengeance which the Law threatens for that breach. And as the threatening it self is in the nature of it a guard to the Law, to prevent the breach of it, bidding as it were the transgressour come at his peril, break the Law if he dare, be wise before hand, lest he rue it too late; so the punishment in the very nature of it, is a vindication of the equity of the injur'd Law, the reparation and amends it makes it self for the wrong done it, by damnifying the person, injuring her proportionally to the injury: Now that a justified person must be charged with guilt, *i. e.* with the breach of Law; and by consequence with desert of punishment, appears, because otherwise if a man be pronounced tighteous, whom no body ever accused or questioned, he is only praised, not justified.

2. The person to be justified, must *plead for himself*; either in person, or by his Advocate who sustains his person; for to refuse to plead, is to despaire quite of being justified; and to abandon ones self over unto punishment, *silence gives consent*; it argues the accused person hath nothing to say for himself, why he should not be condemned. Our Law, you know, sheweth no mercy to one that will not plead, he is to be Prest to death.

An endited person must plead therefore something in his own behalf, why he should be justified, if he would be. Now either the man is guilty of the charge, or not guilty. I must speak to both cases, and shew what pleas are requisite in each,

and which of them is the plea upon which a sinner is justified at the Bar of God.

Case 1. If the endited person be *not guilty* of the charge, justice it self must justifie him upon that plea. *Si accusasse sufficiat, quis erit innocens?* an innocent person may be accused, he can never be convicted; for that that is not, can never be demonstrated; the Judge or Jury were themselves guilty, if they found innocence guilty. Now to be justified thus, is to be purely and meerly justified, not at all to be pardoned; for such a one stands upon his termes, bears himself upon his own righteousnesse, begs no mercy. 'Tis no favour to justifie him, 'tis his due; he is not beholding to the Judge a jot, the exact rigour of the Law acquits him.

To bring this to the present businesse, I shall demonstrate that we can never be justified at the Bar of God, by pleading *not guilty*; For,

First, the plea is false. Although in a very restrained sense, there is none so wicked but he may plead not guilty, and be justified as to this or that particular fact charged upon him. *Nimrod* was not guilty of *Abels* murther. Nay, a Saint may be guilty of some sins which the Devil may plead not guilty too, as grieving the comforting, the sealing Spirit, abusing the Redeemers grace, &c. yet nothing short of universal innocence, nothing but a perfect righteousnesse, a total exemption from all manner of guilt will entitle us before Gods Tribunal to this plea; *For whosoever shall keep the whole Law, and yet offend in one point, is guilty of all.* James 2. 10.

1. Because the punishment due to the breach of the whole Law, *viz.* the curse of God is due to every breach of every part. *Cursed is he that continueth not in all things which are written in the book of the Law to do them. The wages of sinne* (ὁ ἁμαρτίας of every single sinne) *is death*, Romans 6. 23. Gal. 3. 10. Deut. 27. 26.

2. Because he that *offends in one point*, affronteth the authority of all, as is excellently observed in the next verse; *For he that said, Do not commit adultery, said also, Do not steale.* Every sin hath Atheisme in it, it denies the God that is above; to trample upon the Majesty of God shining in one Commandment, is at once to trample upon that Majesty which enacted all. James 2. 11.

3. Be-

3. Because thereby he becomes infected with a contagious disposition to be guilty of all; the same principle which emboldened him now, will another time (if but excited with equal strengths of temptation) to commit any other sin, or to repeat the same sins again and again, (though excited with still weaker and weaker temptations) for as frequent acts strengthen the habit of sin, so the habit facilitates the acts.

From hence it appeares, that the holy Angels, that *Adam* in innocency, that the man Christ Jesus might indeed plead *not guilty* before God, and be justified upon that plea; but now impossible for us, *Rom.* 3.20.23. *Psa.* 143. 1 *John* 1. 8.

Secondly, the plea being false, there is no hope upon this issue to be justified, unlesse there were some defect in the Judge, or in the evidence. In the Judge either of prudence, in not understanding; or of integrity or power, in not executing the Law aright: But in our case these are alike, that is, infinitely impossible; for we have to do with the All-wise Legislator himself, who is also the Holy, Holy, Holy Lord God Almighty, and *shall not this Judge of all the earth do right?* Nor can there be any defect in the evidence; for the books shall *be opened at the last day, and the dead shall be judged out of those things which are written in the books, according to their works.* Nay, even now there are two day-books a filling, down goes (every houre, every moment) all we do and think, and speak, in the book of Gods remembrance fairly written; not an iota, not a tittle either mist or blurred; of this God hath given us a counterpart to keep in our own bosomes, the Register of conscience (though a very imperfect copy, full of blots, mistakes, omissions, yet) enough alone to convince us instead of a thousand witnesses; for every sinner will be his own accuser and condemner, rising up as an Advocate in the behalf of the great Judge, against himself at the day of judgement. Gen. 18. 25. Rev. 20. 12.

—*Prima est hæc ultio, quod à Judice, nemo nocens absolvitur*—

Case 2. And this was the first plea, *not guilty*; but the case is not ours, and therefore this plea will never justifie us. I come therefore to the other (which in our case) *is guilty*; and here

are two wayes of pleading. First, *meer mercy, for mercies* sake; but indeed this is not to plead at all, but to beg. And as in the last case, when an innocent person upon his pleading not guilty is discharg'd, that is pure justification, but no pardon: so here quite contrary; when a guilty person is discharg'd out of mercy, this is pure pardon, but no justification; for there shines not one beame of Justice in such a discharge, meer mercy is all in all. Whence it follows, that the *Socinians*, who to avoid the necessity of acknowledging Christs satisfaction to Divine Justice, affirm that *Justification* is nothing but meer Remission of sins, do abuse *the Word*, and contradict themselves; for who seeth not that to be pardon'd *gratis*, out of pure mercy (without the least reparation made either for the injury and indignity done to the Law, or satisfaction to the honour, justice and authority of the Law-giver, by the sin affronted) is not *to be justified* at all, δικαιοῦσθαι, but only *to be gratified*, ἐλεεῖσθαι; i.e. discharged upon the sole account of mercy, without any consideration had of justice. This is the first way of pleading when *guilty*, meer mercy for mercies sake; but to be *justified* upon this plea, is an evident contradiction. Therefore secondly, the only plea for a guilty person to be justified upon, is to plead mercy for the sake of some satisfaction made to the justice and honour of the Law. And by how much the fuller this satisfaction is, by so much the fuller is the justification of such a person as is upon this plea discharged.

Now a full satisfaction may be made two wayes.

1. By suffering the whole penalty due.

2. *When a valuable consideration is accepted by the offended party or Judge, wherein the honour of the Law is as much saved, as if it had never been broken; or as if being broken, the full penalty had been inflicted on the breaker.*

And here I have these two things to prove. 1. That man could never make such satisfaction to the justice of God, nor any creature for him. 2. That the Lord Christ hath made such full satisfaction, that it stands now with the honour of the holy God, to justifie sinners upon the termes of the Gospel.

First,

First, That neither man, nor any creature could satisfie offended justice. 1. *Assertion.*

1. Not by suffering the penalty; for that being infinite, requires an infinite continuance under it (there being no other way for an finite creature to suffer infinitely) and so the whole penalty will ever be suffering, but can never be suffered; for in eternity, stop where you will, and there is yet as much to come, as is already past; nay, infinitely more, for that which is past, is but a finite time of suffering; though millions of ages are past, but an eternity of suffering is yet to come; and after as many more millions of ages, still, still an infinite eternity is future, that never can be so exhausted, but an eternity will still be left.

Secondly, not by any act of service, which amounts to a valuable consideration worthy to be accepted of the Judge as satisfactory to his affronted justice, for two Reasons.

1. Because God is more dishonoured by one sin, than honoured by an eternity of obedience; for God is not at all obliged to Cherubims and Seraphims for obeying him; all the Creation naturally oweth its utmost possibility of service, as an eternal debt to its great Creatour. Now the least act of disobedience or sin, being injury and Treason, thereby a new obligation is contracted, *viz.* to suffer condigne punishment, the former obligation unto duty remaining eternally in as full force as ever; *which if we could discharge, yet were we but unprofitable servants*, Luke 17.10. *Can a man be profitable to God?* Job 22. 2. *If thou be righteous, what giveſt thou to him? or what receiveth he of thine hand?* Job 35. 7. An eternity of service in the highest perfection, is every creatures debt as a creature; and besides this, an eternity of suffering too, is every delinquent creatures debt, as delinquent. But one debt cannot pay another; since therefore all that the whole Creation can do for ever, would but just satisfie the first natural obligation unto *pure justice*, viz. the debt of obedience; it is quite impossible that ever any creature should supererogate, or spare any thing from hence, towards satisfying the secondary superadded obligation unto *offended justice*, viz. the debt of punishment, either in its own behalf or anothers.

Secondly,

Secondly, The other reason why neither man, nor any creature for him, can ever satisfie the offended Creator by the highest services, because they all have it from him when they do obey him; of his own do they give him; for in him we live, and move, and have our being; What hast thou, O man, nay, O Angel, O Arch-angel, that thou hast not received? all our, nay, all their springs are in him; without him we can do nothing. The more we do for God, the more he doth for us; and consequently, still the more we owe him. So that acts of obedience are so farre from satisfying our Obligations to God, as that they contract new ones, for even for them are we obliged.

2. *Assertion.* Having cleared the first, we come to the second point, That Christ hath so fully satisfied his Fathers offended justice, as it stands now with the honour of the holy God to justifie every sinner, that can upon Gospel termes, plead his interest in this satisfaction. Here we must enquire into these three things.

1. The matter of this satisfaction.

2. The forme, or that which makes it infinitely satisfactory and meritorious.

3. What are those Gospel terms.

First, For the matter of Christs satisfaction, I humbly conceive that the whole state of his humiliation, from his conception to his resurrection (for at his resurrection began the second state of Christ as Mediator; *viz.* his exaltation, to be continued to the general Resurrection, and then he shall resign up the Kingdome to the Father, and God shall be thenceforward all in all, 1 *Cor.* 15. 24, 28.) that this state (I say) of our Redeemers humiliation, is entirely lookt upon by God as the valuable consideration, wherein his justice with honour acquiesceth, and rests satisfied. It hath two parts. First, his taking the forme of a servant at his incarnation. Secondly, his management of, and deportment in that state.

First, his Incarnation, and this presents God with a double satisfaction, whereby he may with honour entertain thoughts of love to man-kind.

1. In that humane nature is in Christ unstained with either original or actual sin; for by his divine conception by the holy Ghost,

Ghost, he received of his Virgin-mother, a pure, undeflowred, Virgin humane nature; the second *Adam* revives the innocency of the first; those eyes could without disparagement behold his manhood, which are purer than to behold iniquity; and even in their sight, though no other flesh living could, yet this flesh must be justified.

2. In that humane nature is in him dignified with union to the divine, and is become the seat and mansion of the Godhead; so that how loathsome soever sin hath rendred it in us, yet in him it is highly exalted; even as highly, as the Divine Nature in him was abased; for the Humane Nature ascends just in the same proportion, as the Divine descended, that is, to the utmost possibility; for God could stoop no lower than to become a man, nor man rise higher than to be personally one with God.

Thus you see Christs entering into his state of Humiliation, hath rendred the nature of man very considerable againe in the sight of God; so that he can now with honour, exercise good will towards it.

Secondly, His management of this state, consists in his active and passive righteousnesse.

By his active Righteousnesse, I mean his obedience to the whole Law; to the Ceremonial, in being circumcised, baptized, keeping the three yearly feasts, &c. To the moral, in not committing one sin, or neglecting one commanded duty, even to subjection to his Parents, and paying Tribute to *Cæsar*.

By his passive Righteousnesse, I mean all that he suffered in his life-time, as the meanness of his birth and education; his persecution by *Herod* in his infancy, after by the *Scribes* and *Pharisees*, his hunger and temptation in the Wilderness, his poverty and straits, he had not where to lay his head; in a word, *he was all his life long in all things tempted as we are (yet without sin)* Heb. 4. 15. but especially what he suffered at his death.

First, in his body, he was scourg'd, spit upon, crown'd with Thornes, and latenyth crucified; which was, 1. A cruel death; the Latine *cruciari*, to be tormented, is derived *à cruce*, from being crucified. 2. A reproachful one, *Gal.* 3. 13. *Heb.* 13. 13.

it was the Roman death for slaves and Malefactors.

But secondly, most of all he suffered in his soule, witnesse those expressions, λυπεῖσθαι, ἐκθαμβεῖσθαι, ἀδημονεῖν, *Mat.* 26. 37. *Mark* 14. 33. adde his bemoaning himself to his Disciples in the following words, and his passionate prayer thrice repeated, *Abba Father, if it be possible let this cup passe*; Adde further yet his sweating drops of blood, in that bitter agony which so spent him in the Garden, that an Angel was sent to comfort him; but above all, his desertion upon the Crosse witnesseth that he suffered unutterably in his soule, when he cryed, *My God, my God, why hast thou forsaken me?* The *Socinians* are here puzzled to give any tolerable account, how the infinitely good God could find in his heart to exercise his only begotten Son, that never sinned, with all these horrours in his soule; for certainly it stood not with his goodnesse, had not Christ as the second *Adam* been a publick person, a Representative, *on whom the Lord laid the iniquities of us all*, Isa. 53. 6. But if we consider (which they deny) that Christ was then satisfying his Fathers Justice, we need not wonder at those horrours and consternations of the manhood; for he knew the vastnesse of his undertaking, the numberlesse numbers, and aggravations of sins, the dreadful weight of his Fathers wrath, the sharpnesse of that sword, *Zech.* 13. 7. which he was going now to feele (not that God was angry with Christ upon the Crosse, *quoad affectum*; no, he never more dearly loved him; but *quoad effectum*) adde Christs infinite abhorrence of the sins he bore, and that infinite zeal wherewith he was inflam'd to vindicate the honour of Divine justice. Now his infinite love to his Church struggling with all these, produc't those agonies, and overcame them all, when he said, *It is finished*, *Joh.* 19. 30. we meet him next triumphing in his Resurrection.

But here to resolve that great question, whether Christs passive Righteousnesse alone, or active and passive joyntly, are the matter of Christs satisfaction, which believers plead at Gods Bar for their Justification, and which being accepted by God as a plea good in Law, is said to be imputed (*viz.* in a Law-sense) for Righteousnesse. Let these Reasons be weighed by such as do disjoyne them.

First,

First, each of them hath its proper interest in, and its respective contribution towards the satisfying the injur'd honour of Gods Law. For the honour of Gods Law, is the equity of both its parts, its command, and its threatening; Christs active Righteousnesse honours the equity of the first, which man had dishonoured by his disobedience; but the great God-man hath repaired the honour of Gods Commandments, by yielding a most perfect obedience to every one of them, and therein proclaimed *the Law to be holy, just and good.* Then Christs passive Righteousnesse in like manner honours the equity of the threatening; for as by *obeying*, he acknowledged Gods authority to make a Law, and his unexceptionable righteousnesse in every single Branch of the Law made; so by *suffering*, he proclaimeth that man is bound to keep it; or if he *do* not, *to* beare the penalty. He himself dyes to justifie that the sinner is worthy of death, and offers himself upon the Crosse as a Sacrifice to the Divine Justice; and hereby he hath proclaimed sin to be exceeding sinful, and God to be so jealous a God, as rather than sin should go unpunish'd, and his justice want its glory, the righteous, eternal Son of God must be made an example, what guilty man had deserved. Thus God by two equal miracles (of everlasting astonishment to be adored) hath satisfied both his contending Attributes, and rendred each of them Triumphant, in making his righteous Son an example of his sin-avenging justice, that guilty sinners (repenting and believing) might be made examples of his sin-pardoning-goodnesse.

In the second place, as each hath its respective interest in satisfying the injur'd Law, so neither of them can be anywhere severed from the other; and those which God hath so indissolubly joyned, let none part asunder; for Christs active Righteousnesse was everywhere passive, because all of it done in the forme of a servant; for in our nature he obeyed the Law, but in his very incarnation he was passive, for therein he suffered an ecclipse of the glory of his Godhead. And his passive Righteousnesse was everywhere active; because what he suffered was not by constraint, or against his Will; no, it was his own voluntary act and deed all along; let me instance in the greatest of his sufferings; his very dying was the product both

of the freeneſſe of his love, and the Majeſty of his power, *John* 10. 17, 18. *Rev.* 1. 5.

In the third place, both Chriſts active and paſſive Righteouſneſſe, what he did, and what he ſuffered, partake in common of the *forme of satisfaction*; therefore they are both integral parts, or joynt ingredients thereof; for *forma dat esse*: but this brings me to the ſecond enquiry.

2. *Query.* What is the forme of Chriſts ſatisfaction, or that which renders it ſatisfactory? I anſwer, the infinite merit of what he did and ſuffered; which infinite merit ſtands, 1. In the dignity of his perſon; the fulneſſe of the Godhead dwelt in him bodily, *Col.* 2. 9. *John* 1. 14. Now for the work of a ſervant to be done by the Lord of all, renders his active; and for him to ſuffer as a Malefactor between Malefactors, who was God bleſſed for evermore, renders alſo his paſſive righteouſneſſe infinitely meritorious; no wonder the blood of Chriſt cleanſeth from all ſin, for it is the blood of God, *Acts* 20. 28. 1 *Joh.* 1. 7. And this is the Reaſon why the Righteouſneſſe of one, redounds unto all for *the juſtification of life*, Rom. 5. 18, 19. becauſe his active and paſſive Righteouſneſſe is infinitely of more value, than all, that all the creatures in heaven and earth could have done or ſuffered to eternity; the very man Chriſt Jeſus, is above all the Angels, *Heb.* 1. 6. for he is the man that is Gods fellow, *Zechary* 13. 7. And this infinite worthineſſe of the Redeemers perſon, you have excellently deſcribed, as irradiating and infinitely exalting all he did and ſuffered, *Phil.* 2. 6, 7, 8, 9. *Heb.* 7. 24, 25, 28.

2. The active and paſſive Righteouſneſſe of Chriſt are of infinite merit, becauſe not at all due, but both meer ſupererogations of an infinitely glorious perſon.

And firſt for his active Righteouſneſſe, it ſtood in his obedience to the Ceremonial and Moral Laws.

1. His obedience to the Ceremonial Law was a meer ſupererogation, for the ſubſtance to comply with the ſhadows, the Antitype to do homage to its own types; beſides, he ſubmitted to thoſe very Ordinances, whoſe end and inſtitution ſuppoſeth guilt, and whoſe Nature argues them deſigned only for the uſe of ſinners; what foreskin of impurity had he to be cut off in circumciſion? what filth to be waſht away in baptiſm? did the holy

holy childe Jesus defile his mothers womb, as common mortals do that are conceiv'd in sin, and brought forth in iniquity? And yet he was circumcised and baptized, and his mother offered for her purification, *Luke* 1.21,22. *ch.* 3.21. No imaginable obligation lay on him to these submissions, being to him meer ciphers wholly insignificant.

2. His obedience to the Moral Law; Although it must be granted that as man it was his duty, *Gal.* 4.4. yet was it not his duty to become man. True, a creatures homage was due from him, when a creature; a servants work, when in the form of a servant; but the whole was free and arbitrary, because his entring into that state was so; for what but his own infinite love could ever move the eternal Word to pitch his Tent in our Nature? what obligation lay on the Heir of all things to take the form of a servant? who bound the eternal Son of God to become in the fulnesse of time the Son of man?

And as his active righteousnesse, so secondly, his passive too was a meer supererogation; for his Almighty Fathers Holy, All-seeing Eye could never espy the least iniquity in him to punish; what had the Divine Justice to do with him? for he was a sinlesse person, he suffered not for himself, *Dan.* 9.26. No, for us; 2 *Cor.* 5.21. And therefore since no obligation lay on him to do what he did, or to suffer what he suffered, he may impute the merit both of the one, and the other, to whomsoever, and upon what termes soever he and his Father please.

But before I come to consider the termes upon which Christs satisfaction is applied, I must answer some questions, and clear the scruples in the way.

1. What is become of the Law of that first Covenant made with *Adam* in Paradise? *Gen.* 2.17. repeated again to the Jews, *Deut.* 27.26. The sum of which you have fully expressed, *Ezek.* 18.4. *The soul that sinneth, it shall dye.* *Object.* 1.

I answer: It is not executed nor abrogated, but released, or dispensed with.

First, it is not fully executed; for there is no condemnation to them that are in Christ Jesus, &c. *Rom.* 8.1.

Secondly, It is not abrogated; for it is in part executed upon Believers; they are liable to the *first*, or *natural* death, *which is*

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the wages of sin, although *the second death hath no power over them*; besides all manner of chastisements and afflictions, *Psal.* 89. 30, 31, 32. And also that Law is totally executed upon finally impenitent unbelievers, over whom not the first only, but the second death also hath power, 2 *Thess.* 1. 8. *For he that believeth not is condemned already*, John 3. 18. That is, the Gospel finds him, and every one in a state of condemnation; but those who believe, it proclaims deliverance to; those who through unbelief reject it, (judging themselves unworthy of everlasting life, see *Acts* 13. 46.) it leaves such as it found them; *viz.* under the condemnation of the Old Covenant, since they refuse the pardoning mercy of the New.

Thirdly, I answer therefore positively, that the first Covenant is released, and dispensed with, by super-inducing a New Covenant of Grace over it, that whosoever closeth with, and comes into the terms of the New, should be exempted from the rigour and extremity; *i. e.* from the eternal condemnation of the Old, *Joh.* 3. 16. It is not said, He that believes shall not be sick, shall not be afflicted, shall not dye; No, *but he shall not perish*. Thus you see the Covenant of Works as to its execution upon such as are in the Covenant of Grace, is in the chief part restrained; but yet in some part inflicted: They never shall complain under the *eternal* and *destructive*; yet they do complain under the *temporal* and *corrective* punishment of their sinnes, *Lam.* 3. 39.

Yet more particularly for the clearer understanding of this, we must consider that the first Covenant lays a double obligation on sinful man.

First, In reference to what is past; and here it requires satisfaction and reparation from us for our sin in breaking it.

And secondly, In reference to the future; after such satisfaction and amends made, it requires perfect conformity still as at first, absolute obedience to all Gods commands being the eternal debt of the reasonable creature to that God that made it in his own Image; if therefore we could (which hath already been proved to be impossible) ever have satisfied Gods injur'd Law for our past breach, the Law would still have come upon us for future, exact conformity to pay the residue of that eternal debt; and its lan-

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guage would be, *Sin no more, lest a worse thing befall thee;* as a *Felon*, though bath't in the hand, is yet bound to live honestly for the future at his peril. Now the New Covenant of Grace relieves us as to both these cases, and dispences with the rigor of the Law.

As to the first, It comforts us with the good news, that the Son of God hath satisfied his Fathers Justice; and if we believe but in him, God will accept of us, as if we had satisfied in our own persons. The case the Law leaves us in, is well expressed, *Isa.* 33. 14. *& Hebr.* 10. 31. But the relief the Gospel brings us in St. *Pauls* language, *Rom.* 8. 33, 34. You have both together excellently, *Ezek.* 33. 10, 11.

As to the second Obligation, the New Covenant dispenseth with the rigor of that too; for woe to a justified and pardoned person, if he must lose all again, upon the least defailance; therefore the Gospel proclaims pardon of sin upon repentance, and acceptance of sincere endeavours to obey him. Gods language now is, Sinners be but in good earnest, do but love me heartily, and my ways; let me but see a childe-like ingenuity in you, and I will put down your upright, though imperfect performances, in the book of my remembrance, *Mal.* 3. 16. and blot out your transgressions when repented of, out of the book of my remembrance. *Mandata Dei tanquam facta reputantur, quando quicquid non fit ignoscitur.* Thus doth the candor of the Gospel dispence with the rigor of the Law; God deals not with us as an Ægyptian task-master, but as a Father with his children whom he loves: *Christs yoke is easie, his burden light.* *Aug. Retr. l. 1.*

If any doubt how it stands with Gods veracity and immutability, having once declared that the soul that sinneth shall dye, to contradict it by declaring that, *He that believeth shall never dye*, but have eternal life. *Object. 2.* John 11. 26.

I answer: We must look upon threatnings as a part of the Law, declaring the dueness of the punishment, what the offender hath deserved to suffer; not as predictions of the event, any more than Thou shalt, and Thou shalt not in the command, are predictions: but only are expressive of the dueness of obedience. Nor will it hence follow, that we have the least cause once to suspect that God may (if he please) revoke his promises, as well as his threatnings; and then what would become of us? for there is a wide difference

difference in their essential natures and properties. In a promise, the obligation lies upon the party promising; he hath past away his own liberty, and the thing is now no longer his, but the others, who may if he please, release and quit-claim to his pretensions; he may dispense with, and surrender his own right; but if he claime his right to, and interest in the benefit, by vertue of the promise, it cannot be detained without notorious wrong and injury, which God forbid we should charge him with; for he were not God, if he were not infinitely true and faithful. *How should he else judge the world?* But now the Obligation unto punishment lies contrarily upon the sinner threatned; he hath past away his own indemnity, and given God the right of punishing him: I say the right, not the necessity; if God will claime this right, he may; but if he please, he may dispence with it. It is no injury if he punisheth; yet no Obligation lies upon him but his own honour: And that indeed obligeth him not, never to dispence with his Law; but never to dispense with it upon a light cause, or upon termes misbecoming his Glorious Attributes. And the dispensation we now speak of is an honourable one; for

1. There are weighty inducements moving God hereunto. If he had not dispenc't with the rigor of it,

First, He had lost the opportunity of the highest possible way of glorifying his own goodnesse, which now so infinitely endears him to the world, and lays such Obligations on us to admire and adore him.

Secondly, As all *Israel* lamented over *Beniamin*, Judg. 21. 6. that a Tribe was lost; so the Creation would have mist a Tribe; which is the reason some Divines have given why Christ *took not on him the nature of Angels, but the seed of Abraham*; because only some of the Angelical Tribe lost their birth-right; only some *kept not their first estate*; but *man being in honour continued not, but became like the Beast that perisheth.*

Thirdly, All Religion had been extinguish't, and frozen by despair unavoidably; if there had been no hope, the fear of God, his worship and service had for ever utterly perish't from off the earth. But now *his Name is excellent in all the earth*; even that Name Proclaimed to *Moses*, Exod. 34. 6.

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The Lord is known in *Judah*, and his Name is great in *Israel*, Psal. 79. 1.

2. As the causes inducing are weighty, so the terms on which he dispenseth with his Law are as honourable; which was our third *Query* propounded in the opening the point. For since Christ Redeemed us, not by way of Solution (strictly) as a Surety, paying the Debtors proper debt to the Creditor; but by way of Satisfaction, as a Mediator and Intercessor, offering a valuable consideration to the offended Judge of the world, in lieu of the Laws executing the penalty threatned upon the sinner: It necessarily follows that no right at all in the benefits of this satisfaction can accrue to the Delinquent, but upon such terms precisely as the offended party, and the Mediator that satisfieth him, shall agree unto; and upon mutual treaty and compromise, joyntly ratifie; so that justification by way of satisfaction provides not only for the sinners indemnity, but in such a manner, as also to consult the interests and honour both of the party satisfying, and satisfied; and this latter is the rule and measure of exhibiting the former, and of making over the satisfaction for discharge of the offender.

What are the terms therefore upon which both God and Christ have agreed to justifie sinners? *Query* 3.

I answer: first, faith, which is a hearty receiving Christ as he is tendred by the Gospel, and here the soul quits all pretensions of being justified by any righteousnesse of its own, and rolls it self upon the Lord its righteousnesse; and therefore hath faith the honour to be the justifying grace, because it so highly honoureth Christ; it is the nuptial knot whereby the soul joyns it self to its Lord-Redeemer in an everlasting Marriage-Covenant; it denies its self, and forsakes all its other Lovers, and clasps about its Lord and Husband, as its all in all. Look what a wife doth in a Marriage-Covenant to her husband, that doth a soul in believing unto Christ, it saith unto him, אשי thou art my husband, *Hos.* 2. 16. And he saith unto his Spouse, עמי you are my people.

But then this justifying faith hath two daughters that inseparably attend her.

1. Repentance: Here sinful man retracts and undoes his faults, cryes *peccavi*, weeps, wrings his hands, smites upon his breast,

and cryes What have I done? Laments after the Lord, and abhors himself in dust and ashes: He calls himself fool, mad man, beast, traytor to his God, and to his soul: In a word, executes the Law upon himself; and since God excuseth him from the punishment, he accuseth himself of the guilt, and condemns himself to the shame of his sin; and hereby the sinner honours the equity of the threatning by his tears, acknowledging that his blood was due.

2. Newness of life; here the sinner acknowledgeth perfect obedience to be still his duty; this honours the equity of Gods Commandments. And the Redeemer by making this one of the conditions of the Gospel-Covenant, hath given his Father his Law back again; he doth not repeal it; no, its still the rule of life, and every Commandment still obligeth a Believer. Christ hath only released us from the condemning power of it, not the commanding power of it. We must still presse after perfection; but though we fall short of it, we shall not dye for it: *Christ hath redeemed us from the curse of the Law, being made a curse for us*; but hath left us under the government and command of the Law. The whole matter is excellently expressed, 1 *John* 2. 1. *My little children, these things I write unto you that you sin not; and if any man sin, we have an Advocate with the Father Jesus Christ the righteous.*

3. Having thus discoursed to the three general points first propounded, and shewed that the person justified is charg'd with guilt: And secondly, that he pleads to the charge, (where I have largely opened the nature of that plea) I come now to the third general point, to shew how *upon his plea he is discharged* or *justified.*

A sinner is then actually justified, when he is constituted or made righteous in Law. Righteousness is a conformity to the Law; he that fulfills the Law, is righteous in the eye of that Law; he is ἔννομος, within the protection of it; as he that transgresseth the Law, is ἄνομος, guilty in the eye of the Law, and without the protection of it. Now the Law of the New Covenant runs thus, *He that believeth shall not perish*; so that a Believer keeps and fulfills this Law; and therefore *faith* is imputed to him for righteousness, *Rom.* 4. 22, 23, 24. because *faith* is the keeping of the New Covenant, which therefore is called *the Law of faith*.

faith, Rom. 3. 27. in opposition to the Old Covenant, called there by the Apostle, *the Law of Works*. As therefore *innocency, or perfect obedience*, would have justified *Adam*, had he stood by vertue of the Law of Works, or Old Covenant, whose tenor is *Obey and live*, for then he had fulfilled that Law; and as his *Disobedience* actually condemned him by vertue of the same Law, — *Disobey, and dye for it*, Gen. 2. 17. So now believing in Christ justifyeth by vertue of the Law of faith; for it is the keeping and fulfilling of the Gospel-Covenant, whose tenor is, *Believe in the Lord Jesus Christ, and thou shalt be saved*: And again, unbelief actually condemneth by vertue of the same Law, — *He that believeth not is condemned already, because he hath not believed in the Name of the only begotten Son of God*, Joh. 3. 18. That is, because the unbeliever is ἄνομος, without the protection of the Gospel, or Law of faith, he cometh not up to its righteousnesse; he is *condemned already*, as a *sinner* by the Law of Works; and yet once more with a witnesse condemned as *an unbeliever*, as a monster that hath twice been accessory to his own murder; first, in wounding himself, and secondly, in refusing to be healed: The Law of works includes us all under sin, we *are all dead*, our case was desperate; but God who is rich in mercy, through his great love wherewith he hath loved us, (his immense φιλανθρωπία) when we were dead in sins and trespasses, hath sent his only begotten Son, that whosoever believeth in him, should not perish, but have everlasting life. And this is that Law according to which he will judge the world; *according to my Gospel*, saith *Paul*, Rom. 2. 27. Every Believer therefore, though he wants the righteousnesse of the Law of Works, (*viz. innocency*) yet he shall not be condemned, because he hath the righteousnesse of the Gospel, (*viz. faith*) which is the New Law in force, according to which God now dealeth with us, and shall judge the world at the last day. Ephes. 2. 4. John 3. 16.

And here it will be richly worth our very heedful Observation, that although a Believer hath not the righteousnesse of the Law of Works, inherent in himself; (for if he had, he were not a sinner, but should be justified by that Law) yet by faith he lays hold upon Christs satisfaction, which in the very eye of the Law of Works is an unexceptionably perfect, an infinitely glorious righteousnesse:

So that faith justifieth us even at the Bar of the Law of Works, *Ratione objecti*, as it lays hold on Christs satisfaction, which is our Legal righteousnesse; it justifieth us at the Bar of the Gospel, or Law of faith; *formaliter, & ratione sui*, as it is Covenant-keeping, or a fulfilling of the Gospel-Law: For he that keeps a Law is righteous, where that Law is Judge, the Law-Maker by his very making of the Law, makes him righteous, and the Judge that pronounceth according to the Law, (for a Judge is νομὸς ἔμψυχος) will infallibly pronounce him so.

But that with all requisite distinctnesse we may apprehend this great affair, let us take a view of some of the most considerable and important causes which concur to the producing this excellent effect, the discharge and justification of a sinner, and state their several interests and concernments in their respective influences upon, and contributions towards it.

1. How free grace justifieth.

And first, The free grace of God is the first wheel that sets all the rest in motion. Its contribution is that of a *proegumenal cause*, or internal motive, disposing God to send his Son, *John* 3. 16. *That sinners* (believing) *might be justified freely by his grace, through the Redemption that is in Christ Jesus*, Rom. 3. 24. For Christ dyed not to render God good, (he was so eternally) but that with the honour of his justice he might exert and display his goodnesse, which contriv'd and made it self this way to break forth into the world.

2. How Christs satisfaction.

Secondly, Christs satisfaction is doubly concern'd in our Justification.

1. In respect of God, as a *procatartick cause* of infinite merit, and impetrative power; for the sake of which God is reconciling himself unto the world in Christ, not imputing their trespasses unto them, 2 *Cor.* 5.19.

2. In respect of the Law of Works, Christs satisfaction justificeth us formally, as our proper Legal righteousnesse; I call it *our righteousnesse*, because it becomes imputed to us upon our believing; faith being our Gospel title, by pleading which, we lay claim to all the benefits accruing from the merit of Christs performance, to all effects, uses and purposes, as if it had been personally our own; I call it *our Legal righteousnesse*, because thereby the Law of God owns it self fully apaid, and acquiesceth in it, as in full reparations and amends made unto it for the injury and dishonour received

received by the sin of man. We must plead this against all the challenges and accusations of the Law: Who shall lay any thing to the charge of Gods Elect? it is Christ that dyed, &c. *Rom.* 8. 33. And thus our Legal righteousnesse required in the first Covenant, that of Works, is wholly without us in our Redeemer, yet imputed upon our account.

Thirdly, The Gospel justifieth *quâ Lex lata*, as it is the Law of faith; for the very tenor of the Gospel-Covenant is, Believe, and thou shalt be saved. 3. How the Gospel.

Fourthly, Faith justifieth *vi Legis latæ*, as it is our Evangelical righteousnesse, or our keeping the Gospel-Law; for that Law suspends *justification* upon *believing*. Faith pretends to no merit or vertue of its own, but professedly avows its dependance upon the merit of Christs satisfaction, as our Legal righteousnesse, on which it layeth hold, nor can it shew any other title to be it self our Evangelical righteousnesse, but only Gods sanction, who chose this act of believing to the honour of being the justifying act, because it so highly honoureth Christ; So that as a most judicious pen expresseth it, the act of believing is as the silver; but Gods Authority in the Gospel-sanction, is the Kings Coyne, or Image stamp't upon it, which gives it all its value as to justification. Without this stamp it could never have been currant; and if God had set this stamp on any other grace as love, that then would have been currant, and have justified us as faith doth now. 4. How faith.

Fifthly, God justifieth in a proper sense two ways: first, As a Legislator; secondly, as a Judge. 5. How God.

1. As a Legislator, enacting by his Soveraign Authority that sweet and gracious Law of the New Covenant, by vertue of whose tenor, every sinner that believes is justified from the guilt of sin; *from which he could not be justified by the Law of Moses*, Acts 13. 38,9. This Law of justification by faith, is Gods own act and deed, the great *Instrumentum pacis*, between God and man; he hath proclaimed his Letters Patents; the King of heaven and earth hath in the Gospel (our *Magna Charta*) given his Warrant under his own broad Seal, *that he that believeth, shall not be condemned.*

2. As a Judge, the God of heaven may in three respects be said to justifie a Believer.

First,

First, Forthwith upon this believing, God owneth him secretly within himself, as a person justified; God esteems and approves of him as in that state, unto which he hath by believing a title good in Law, an indefeasible right; a justified estate emergeth actually, as soon as faith; the Law-title thereunto emergeth as a necessary resultance by vertue of the tenor of the Gospel-Law, which only justified vertually, potentially, and conditionally before every Believer in general; but now actually, absolutely, and in particular it justifieth him as a Believer when he is so.

Secondly, At the moment of dissolution God justifieth as the Judge of all the earth, passing a private sentence and award unto everlasting life upon every believing soul.

Thirdly, But eminently at the last day, when the Ancient of days shall take the Throne, and in open Court, before the whole Creation, by publick sentence for ever acquit and discharge Believers at that great and last Assizes.

6. How Works. Sixthly, Shall I need to adde that Works are said to justifie us? *Jam.* 2. 4. because they justifie our faith, or demonstrate before God and man, and to our own consciences that our faith is not a dead and barren, but a true and living one by its fruitfulness in well-doing.

7. How the Spirit. Seventhly, But I must not forget lastly, that the Spirit of God is said to justifie us: 1 *Cor.* 6. 11. and that two ways; first, *directly*, by working faith in the heart, which is one of the fruits of the Spirit, *Gal.* 5. 22. Now *Causa causæ est etiam causa causati*; the Spirit justifieth as it is the Author of the justifying grace. Secondly, *reflexibly*: The Divine Spirit clears up justification to a Believers conscience, by discovering the truth of faith, by working assurance, and by sealing a Believer to the day of Redemption. *The Spirit it self beareth witnesse with our spirits that we are the children of God; and if children, then heirs, &c.* Rom. 8. 16, 17.

Thus I have at length done with my first Task, the *opening of the Point*, which finds it self summed up in this definition. *Justification is a judicial act of God, as Law-giver and Judge of the world, graciously discharging a Believer for the sake of Christs satisfaction, from the condemnation of the Law of Works, by the tenor of the Gospel-Law, or New Covenant which requireth of, accepteth from, imputeth unto sinners faith in Christ Jesus as their righteousnesse*; see *Rom.* 3. 25, 6, 7, 8. *Rom.* 4. 5. *Phil.* 3. 9.

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To improve it now, (which was my other task) by way of refutation, I infer against the *Antimonians*, first, That justification is not from eternity. *Use. Refut.*

1. Because a person must be charged with guilt before he is justified or discharged; but nothing can be before eternity; if discharg'd from eternity, when was he charged? what from eternity too? then he will be at once eternally charged with, and discharged from guilt, which if any excuse from a contradiction, they are much wiser than I am.

2. My Text convinceth them, actual faith is not from eternity, therefore not justification before God; for if faith justifieth us not before God, but only at the bar of conscience; then there will be no justification at Gods bar at all once mention'd in Scripture; for works do it at mans bar; what is it I wonder that justifieth from eternity? Not Gods decree to justifie; for then his decree to glorifie, would make glorification from eternity too; —— but *Decreta Dei nihil ponunt actu in subjecto.* Gods decrees are immanent acts, and passe nothing actually upon the creature.

3. A justified person was actually under condemnation whil'st he was an unbeliever, *Rom.* 3. 18. *He that believeth not, is condemned already*; but he could not be at all condemned, if justified from eternity.

4. Saint *Paul* expressely affirms that the believing *Corinthians* were not once, but now were justified, 1 *Cor.* 6. 11. Such were some of you, but ye are washed, but ye are sanctified, but ye are *justified* in the name of the Lord Jesus, &c.

Secondly, I infer against them, that they are dangerously mistaken, in thinking that a Believer is righteous in the sight of God, with the self-same active and passive righteousnesse wherewith Christ was righteous, as though Believers suffered in Christ, and obeyed in Christ, and were as righteous in Gods esteem as Christ himself, having his personal righteousnesse made personally theirs by imputation. This is their fundamental mistake, and from hence (*tanquam ex aquo Trojano*) issues out a throng of such false and corrupt deductions and consequences as these.

That God sees no sin in his children; that affliction and death are not proper punishments of sin to Believers; that all future sins are already actually forgiven, as well as past and present; that a Believer must not pray for the pardon of sinne, but only for the

the manifestation of it; that God loved *Noah* when drunk; *Lot* when so, and besides incestuous; *David*, when acting Adultery and Murther; *Peter*, when he was curfing and swearing, and denying Christ, with as high a love of complacency and delight, as when conversant in the most spiritual exercises of grace; that all which God requires as a sinners duty in the Gospel, is to believe that Christ dyed absolutely for him in particular; that this is alone true Gospel faith; and the doubting or questioning this, the unbelief which the Gospel so much condemneth; that to argue our justification from our sanctification, and gather assurance of Gods love from our love and fear of him, is a Legal principle; that obedience to Gods Commandments is not properly a Believers debt, but that all the obligation which lies upon him to holinesse, is only the voluntary expression of his love and gratitude to God, not as what is due, but what is comely: And lastly, (for I should be tyred to name all) that Christ hath kept the Gospel-Covenant for us, as well as satisfied the Law; So that not only our Legal righteousnesse is without us in Christ our Surety, but our Evangelical righteousnesse it self also.

Now to pluck up all these desperate consequences by the root, there needs no more than a right understanding of the true and proper notion, and manner of Christs redeeming us; it is not by way of *Solution*, but of *Satisfaction*. Clearly thus, our case to God is not properly that of *debtors*, but that of *criminal Subjects*. Gods aspect to usward, not properly that of a *Creditor*, but that of a *Rector and Judge*: The person Christ sustained, and the part he acted, not in a strict sense that of a Surety, paying the very debt in kind, and so discharging a bond; but that of a Mediator expiating our guilt, and making reparations to Divine Justice another way than by the execution of the Law. And indeed the very nature of a Law is such, as it is quite impossible that the obligation either of its threatning or command, should in a proper sense be fulfilled, by any other than the very person threatned and commanded; *alius* here makes *aliud*. If another suffer the penalty, the threatning is not fulfilled: Nor if another performs the duty, the command; for the obligation as to punishment lies on the person threatned, (*noxa caput sequitur*) and that to duty on the person commanded, it cannot be fulfilled in kind

kind by another, but it ceases to be the same thing, and becomes another thing from that in the Obligation; yet it may be such *another thing* (and Christs Righteousness (both active and passive) really is such) as the Rector or Judge may accept of with honour, and be satisfied with, as if the very same thing had been suffered and done just in the same manner, as the Law threatned and commanded it.

That Christ hath paid not the *idem*, but *tantundem*, i. e. not fulfilled the Law (as for us) in kind, but satisfied it for us, is most evident. For,

1. The Law obliged the sinners person to suffer; Christ was no sinner.

2. All men to suffer, forasmuch as all had sinned; Christ was but one man.

3. The punishment due by Law was eternal; Christ suffered but for a season, and is entered into his glory; thus Christ paid not the same thing that was in the Obligation, but something equivalent thereunto.

This being obtain'd, that the Lord Christ hath Redeemed us, not by way of solution, or discharging a Bond, by payment in kind, but by way of satisfaction, or making amends to the injur'd justice of the Law: It follows from the reason & nature of the thing:

1. That God pardons freely; we are not only beholding to Christ for satisfying, but to God too infinitely for accepting of any satisfaction at all; he might have refused it; he had done sinners no wrong if he had executed the rigour of the Law, without hearkening to termes of Reconciliation. Quite contrary, a Creditor doth not pardon the debtor, when the surety hath discharged the Bond by full payment in kinde; the Debtor is beholding indeed to his friend the Surety, but not at all to the Creditor, who cannot refuse to cancel the Bond; nay, it were wrong and injustice in him if he did.

2. That none hath or can have actual interest in, or benefit by this Redemption, but upon such termes as God and Christ have mutually compromised in, and agreed to, *viz.* the conditions of the Gospel-Covenant above mentioned. See the answer to the third quere.

1. The Reason hereof is partly from *God*, the injur'd Lawgiver of the world; who seeing it was at his liberty to accept of

satisfaction or no, hath of necessity the right to make his own termes, when, and how far forth, and in what manner and method he will condescend to admit the sinner to the actual benefit of Christs satisfaction.

2. And partly too from Christ; for as he is the μεσίτης, or Mediator between God and man, a friend to both parties; nay, a person consisting of both natures; the offended, and offending; he is engaged necessarily by vertue both of Office and person, to espouse with equal tenderness of regard he interests of both parties; for he is really concerned in them both; they are his concernments as well as theirs. True indeed, a Surety that dischargeth a Bond by full payment in kinde, he sustaines and beares only the person of the Debtor, minds only his *indemnity*; doth what he doth upon his account, and for his sake. But our great *Mediator* must consult not only our *impunity*, but his Fathers, yea, and his own honour; and therefore ἔκας ὦ ἔκας ἔστε βέβηλοι, get you hence all you that either yet never did, or that do not now repent, believe, and conscientiously endeavour to obey; here's not the least jot of benefit for you in the case you are in, from this Redemption: for how infinite soever the merit of Christs satisfaction is, it conferreth nothing actually upon any person that hath not actually a Gospel-claime and title to plead it before God. The immediate effect actually resulting from Christs performance, is the procuring the Gospel-Covenant to be ratified by his Father, as a Law, whereby sinners upon the termes propounded, become reconcilable unto God; actually it is of force to all that have, but to none that want the conditions of it. Now the keeping this Gospel-Covenant, God expects from us in person (though by the assistance of his Spirit, which he hath promised to give to them that humbly and earnestly ask it of him, *Luke* 11. 1.) To affirme that Christ hath kept the Gospel for us too, is to utter the most self-contradicting blasphemy and absurdity imaginable; as if he could repent, or believe in himself, free, except, or cancel our Obligation to obey the Moral Law, by his own obeying it; as if Christ had so done all, that nothing remaines to be done on our part. Such strange extreames do some men run into, that to avoid Justification by works (by an ἀμετρία τ ἀιδολιῆς) are as extravagant on the other had, thinking

ing the grace of God cannot be free, except the sinner become either a senseleſſe ſtatue, meerly paſſive, or (which is yet worſe) have a Writ of eaſe to be quite idle, or (wich is worſt of all) a Licence to ſin by Prerogative. Let the Apoſtles μὴ γένοιτο chaſtiſe this inſolence. *Rom.* 6. 15. *Shall we ſin becauſe we are not under the Law, but under grace? God forbid.* If Chriſt had obeyed the Law for us in the ſenſe of paying a debt, or diſcharging a Bond, the Apoſtles anſwer could not ſtand, *Rom.* 3. 31. *Do we then make void the Law through faith? yea, we eſtabliſh the Law.* When a believer breaks the Law, he ſins (*for ſinne is the tranſgreſſion of the Law*) nay, he cannot break it wilfully, but he breaks the very Goſpel-Covenant (one condition whereof is ſincere obedience) and the guilt of that ſin lieth upon him unpardoned, untill by hearty repentance, and freſh applications by faith to the blood of ſprinkling (which are the only Titles good in Law, the only Goſpel-claimes to pardon) he hath ſued out a new pardon (for actual Remiſſion is only of paſt ſins, *Rom.* 3. 25.) according to the tenor of the New Covenant, which is a perpetual Law of pardoning, repenting and believing ſinners, whomſoever, whenſoever, but as ſuch.

Neither was Chriſts ſuffering like the Cancelling of a Bond, a total diſcharge of us, from ſuffering the penalty threatened in the Law; we dye ſtill, and afflictions are puniſhments ſtill. True, indeed upon Chriſts ſatisfaction made, God and he are agreed, that a believing ſinner ſhould not be puniſhed with the everlaſting deſtructive penalty threatened (*for whoſoever believes ſhall not periſh*) but they are not, that he ſhall not be, for he is, puniſhed with the temporal corrective puniſhments of the threatening, as ſickneſſe, and natural death; yet even theſe (through infinite goodneſſe ſo ordering and diſpoſing it) prove much more a benefit, than a penalty, to a believer. John 3. 16.

Uſe 2. What cauſe have we then with the loweſt and profoundeſt Humility, to adore the Majeſty of the living God?

Firſt, To adore his holineſſe. Reverence *thoſe eyes of his, that are purer than that they can endure to behold iniquity*, Hab. 1. 13. Let this God be thy dread and awe. Dare not

to make a mock of sin; tremble at the horrid guilt and sinfulnesse of the least sin; look upon it as an affront and treason against an Eternal Majesty, as worthy the Curse of the Law, and the wrath of an Almighty God, as that which could not be expiated at a lesser rate than the blood of God, *Acts* 20. 28.

Secondly, to adore his wisdome in finding out such a person to satisfie his justice as our Redeemer; Consider here, that God could not suffer, could not dye; Nay, could not (properly) satisfie himself; (for it had not been a satisfaction to his justice at all, but *meer mercy*; and so no justification of a sinner, but *meer pardon*, if the person satisfying had been only God.) Again, Consider that a meer creature could never satisfie, as I before demonstrated, a meer creature had perish't in the attempt, would have been overwhelmed, and crush't to pieces with that insupportable load, the guilt of sin, and the wrath of God. The person therefore that must satisfie, must neither be finite, nor infinite; neither the creature, nor the Creator; neither God, nor man; yet must be both. Here now, the understandings of men and Angels must have been tyred to all eternity, and lost for ever in a bottomlesse gulf of horror and amazement to finde out such a person. *O the depth of the riches of the wisdome and knowledge of God!*

Rom. 11. 33. see also Eph. 1. 7, 8. fully hereunto.

Thirdly, To adore the infinite riches of his grace, *Rom.* 3. 24. in justification; and here consider,

1. God might have let man alone, seized the forfeiture; as the Tree fell, it might have lain for ever; what obliged God to accept of satisfaction?

2. The Redeemer hath *trodden the wine-presse alone*; what ever was done in this satisfaction, he did it; *Of the people there was none with him.* The sinner hath not the least hand in it, could not pay one, Christ paid every, to the utmost farthing.

Thirdly, It was the Judge himself who contrived this way to justifie us, and it was at his cost, he gave his Son; herein God commended his love to us, as *Abraham* once did his faith to God, in that he spared not his son, his only begotten son whom he loved. So that if we rightly weigh it, it will appear, that by how much the satisfaction is the fuller,

by

by so much the pardon is the freer; by how much his justice is the more, by so much too is his mercy the more glorified, and still, still infinitely the more are we obliged.

Use 3. *Consol.* Here's unspeakable comfort for every humble, though doubting soul, every contrite spirit that hungers and thirsts after righteousnesse.

First, Consider how full satisfaction Christ hath made; he is able to save to the utmost all that come to God through him; he is the beloved Son in whom the Father is well-pleased; all power is committed into his hands; God hath exalted him to be a Prince, and a Saviour to give Repentance, and Remission of sins. *Use* 3.

Secondly, Consider he inviteth thee as a sinner to come in unto this Gospel-righteousnesse, in the general tenor of his Proclamation, Whosoever believes, &c. If any man sin, we have an Advocate with the Father, &c. *An Whosoever*, excludes none that excludes not himself. 1 John 2. 1, 2.

Thirdly, Consider, Christ assures thee, (that art the person I now speak to) he who is the Truth assures thee thou shalt be welcome: *Matth.* 11. 28. *Come unto me all ye that labour, and are heavy-laden, and I will give you rest, &c.* This is your very case: Heark, the *Master calleth you*, will you not be of good courage, and *Go*, when he saith *Come!* he that never yet cast out any that came unto him, that never will, he saith so himself; Thou mayst believe him, he never broke his word yet, he will not begin with thee, he cannot deny himself.

Fourthly, Consider those standing Monuments of Gods free justifying grace that are on record in the Scripture. What hath been done, may be done again: Nay, will be done again (in the case we speak of) by the God that changeth not; God hath pardoned as great sinners; see *Ephraims* case, *Jer.* 31. 18. see the *Corinthians* example, 1 *Cor.* 6. 10, 11. see *Pauls*, 1 Tim. 1. 13. Whoever goes and doth likewise, shall receive likewise; for Christ is yesterday and to day, and the same for ever.

Fifthly, Consider it is the very designe of God in giving his Son, and of Christ in giving himself to dye for us, to justifie such as thou art, *Isa.* 16. 1. *Luke* 4. 19, 20. *Jer.* 3. 12. 1 *John* 5. 9.

Use 4. *Exhort.* First, To the Unconverted.

Use. 4.

Use 4. *Exhort.* Let me then beseech sinners not to love death; Why should iniquity be your ruine? *There is balme in Gilead, there is a Physitian there*; Why are ye unwilling to be healed? Turn ye, Turn ye, why will ye dye? Would it be a hard matter to perswade a condemned person to be willing not to be executed, were he not distracted? if having a pardon offered upon the easie terms of confessing his fault, and serious promising amendment, he should bid the Prince keep his Pardon to himself; for his part, he was in love with his chains, he would not be released, he would dye. Thou art the man whoever thou art that neglectest Gospel-grace; what fury and raging madnesse is it that thou art guilty of? Thy soul with all its eternal interests lies at stake, and as if it were neither here nor there, what became of thee for ever, thou *despisest the riches of Gods forbearance,* Rom. 2. 4, 5. *after thy hardnesse and impenitent heart, treasuring up wrath against the day of wrath.* Is it well done of thee sinner? is this thy kindnesse to thy own soul? is this thy thanks to thy Redeemer? How inexcusable art thou? thy self being Judge, thou canst not answer it to thy conscience, to thy God, with the least colour or shadow of a reason. God sends his Gospel Acts 3. 19. proclaiming, —— *Repent ye, and be converted, that your sinnes may be blotted out*: His Ministers proclaiming, —— 2 Cor. 5. We then *are Embassadors of Christ, as though God did beseech you by us; we pray you in Christs stead be ye reconciled unto God.* Why dost thou hate thy soul, and say I will not? why wilt thou not? Is it because it doth not concern thee? or because eternal life and death are trifles, small, little things, not worth thy considering? or doth any body hinder thee? No, no; our Saviour gives the true account, *Ye will not come unto me that ye might have life.* Let me entreat this small request of thee for Gods sake, for thine own, take the next opportunity, and spend half an houre alone; let thy spirit accomplish a diligent search, pursue this inquiry to some issue; am I justified or no? if not, what will become of me, if it should happen (sometimes such things fall out) that I should dye now presently? I cannot promise my self that I shall see to morrow morning. Thus go on, and bring it to something before thou leavest; give not over till thou art not only clearly convinced of, but heartily affected with thy guilt;

guilt; not only to see, but feel thy self to be the man who art undone without an interest in this justification. Be in good earnest; thou canst not mock thy God; and is there any wisdome in mocking and cheating thy own soul? What thou dost, do it heartily as unto the Lord, as for thy life, as one that would not rue thy self-deceiving folly, when it cannot be recalled; and if thou art hearty and serious in these reflexions;

1. Thou wilt deeply humble thy self before the Majesty of the Judge of all the earth, with that self-abhorrence and confusion, that becomes one who feels himself (even himself being Judge) most righteously condemned.

2. Thou wilt sollicite and assail the Throne of Grace with all redoubled favours, and holy passionate importunities of prayer and supplication, giving God no rest till he hath given thee his Spirit, according to his own promise, *Luke* 11. 13. *Ezek.* 36. 26, 27. To help thee to performe the conditions of the Gospel-Covenant, plead his own promise with him. Wrestle with him for a broken and clean heart; for faith, for repentance unto life; for these are not of thy self, they are the gift of God, let him not go till he hath blessed thee with these blessings in Christ Jesus. This will confound every sinner at the day of Judgment, that when he might have had grace; yea, the Spirit of grace for asking; he either asked not, or if he did, it was so coldly, as if he were contented enough to go without. Now if thou art in good earnest, God is I assure thee in full as good earnest as thou; he is ready to meet thee; Try but once whether it be in vain to seek him; all that ever tryed, found it good to draw near to God, and found him easie to be entreated; he useth not to send the hungry empty away. He that commands us to *work out our salvation with fear and trembling, he it is that worketh in us both to will and to do of his own good pleasure*, Phil. 2. 12, 13.

Secondly, To them that are the children of God by faith in Christ Jesus. Let me beseech them,

1. To walk worthy of God who hath called them to his Kingdome and Glory, to adorn their holy profession; take the Exhortation in *Pauls* words, *Col.* 2. 6. *As ye have received Christ Jesus the Lord, so walk ye in him.* Receive not this grace of God in vain; the interest of your comfort obligeth you hereunto; hereby

hereby you will know that you know him, that you *are in Christ Jesus, that there is no condemnation* to you, if you *walk not after the flesh, but after the Spirit*; and herein will your *Father be glorified*, if *ye bring forth much fruit.*

Rom. 8. 1.

John 15. 6.

2. To live up to the comfort of their state; 1 John 3. 1. *Ye are already the sons of God, it doth not yet appear what you shall be. Who shall lay any thing to* your *charge? it is God that justifieth, who is he that condemneth? it is Christ that dyed, &c.* Rom. 8. 33. *Go eat thy bread with joy, and put on thy white rayment, God now hath accepted thy works*, Eccles. 9. 7, 8.

I conclude this particular (and the whole discourse) with, the happy effects and fruits of Justification, which every Believer hath as good a right and title to, as the Gospel it self, the Word of the God of truth can give him, as I finde those sweet effects and consequences set down in my Text, and the words next following it. —1. *Being justified by faith we have peace with God through our Lord Jesus Christ.* 2. *By whom also we have access by faith into this grace wherein we stand, and rejoyce in the hope of the glory of God,* 3. *And not only so, but we glory in tribulation, knowing that tribulation worketh patience,* 4. *And patience experience, and experience hope,* 5. *And hope maketh not ashamed, because the love of God is shed abroad in our hearts by the holy Ghost which is given unto us.*

Wherefore, *the righteous shall be glad in the Lord, and all the upright in heart shall glory*, Psal. 64. 10.

THE

THE

BELIEVERS

DIGNITY and *DUTY*,

LAID OPEN,

In the High-Birth wherewith he is *PRIVILEDGED*,

And the honourable Employment to which He is called.

John 1. 12, 13.

But as many as received him, to them he gave power to become the Sons of God, even to them that believe on his Name:

Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.

IN this Chapter, Christ the principal Subject of the Gospel, is admirably and Seraphically described.

1. By his Divintiy, as co-eternal and co-essential with the Father, *verse* 1. & 2.

2. By his discovery or manifestation. 1. In the work of Creation, *ver.* 3. & 10. 2. In the work of com-

mon providence, *ver.* 4. 5, 9. 3. In the work of gracious providence, he being in the world, and coming to his Church, as our *Immanuel*, God incarnate, *ver.* 11. & 14.

3. By his entertainment; which was 1. Passive; his entertainment was poor; the world knew him not, *ver.* 10. He was as a Prince disguised in a strange Country; the Church sleighted and rejected him, as Rebels do their natural Prince, *ver* 11. And such entertainment Christ meets with at this day, in his Truths, Ordinances, Graces, Ministers, and his poor members, &c.

Object. Was not Christ entertained by them? what else means their harbouring him at *Capernaum*, their flocking after him, admiring of him, seeking to make him a King? &c.

Answ. True, they entertain'd him for a while civilly and formally upon self-interest, but not spiritually by saving Faith, Love and Obedience, *John* 6. 26. *Matthew* 11. 21, 23.

Quest. 1. Did Christ find no entertainment at all?

Answ. This rejecting of Christ was not universal; some did receive him cordially, *verse* 12. and were more graciously entertained by him, *ib.* and this was his active entertainment, he dignifying all who received him with the privilege of Adoption, *ver.* 12.

Quest. 2. How came it to passe that some received Christ, when the generality rejected him?

Answ. Not from their own free will, or good nature, but from the especial grace of God regenerating them, whereby they were made able and willing to close with Christ whom others (as likely, or more likely than they) being devoyd of grace rejected.

And thus I have brought you to the Text, as it stands in its relative consideration.

In the words absolutely considered, you have a singular commendation or *Encomium* of Faith. 1. From its nature, *a receiving of Christ.* 2. From its root, Regeneration, or *being borne of God.* 3. From its consequent or fruit, Adoption, *he gave them power to be the Sons of God.*

Pas-

Passing sundry useful points, I shall pitch only upon that which comprehends the marrow and substance of both Verses.

Doctr. *Every true Believer is a childe of God by Regeneration and Adoption.* They were born of God, and so were Sons by Regeneration; they had a great priviledge given them, and so were made Sons by Adoption.

In handling this excellent Doctrine, my work shall be Explication, Confirmation, Application.

The Explication shall be first general; secondly, particular. That respects the doctrine of Filiation or Sonship in general; this the doctrine of Regeneration and Adoption in particular, they being distinct kinds of Filiation.

General Explication.

For the first in general, a Person may be a Son foure wayes.

A fourfold Sonship.

1. By Creation; and thus, 1. The Angels, *Job* 38. 7. 2. *Adam*, *Luke* 3. 38. 3. Christ according to his Humane Nature was the Son of God, *Luke* 1. 35. Not that Christs Humane Nature was a Son or a Person, lest we make two Sons or two Persons in one Christ. And thus believers are Gods Children, by virtue of their new and spiritual Creation.

2. By Generation; and this is, 1. Eternal or temporary; eternal, as in Christ, *John* 1. *ver.* 1, 14, 18. compare *Isa.* 53. 8. Temporary, as in other men. 2. Natural or spiritual; natural, as in the Son of God, and the sons of men, though with infinite disproportion; spiritual, as in Regeneration, *James* 1. 18.

3. By contract of Marriage; and thus *Joseph* was the Legal son of *Heli*, *Luke* 3. 23. but the natural son of *Jacob*, *Mat.* 1. 16. And thus we are Children of God by marriage with Christ his Natural Sonne; as *Leah* and *Rachel*, were both daughters of *Isaac* by marriage with *Jacob*, See 2 *Cor.* 11. 2.

Or as some think, the legal Son of *Jacob*, the natural Son of *Heli*.

4. By Adoption; which is, 1. External and federal, *Exod.* 4. 22. *Rom.* 9. 4. by virtue of external profession and Church-member-ship, *Gen.* 6. 1. compare *Job* 1. 6. By Sons of God in this last place, may be understood either Professors, or the Angels. This Sonship may be lost, as is evident by the Jews

who are now cut off, *Rom.* 9. 7, 8. & 11. *ver.* 15, 19, 20, 23, 31. yet so high is this priviledge, that in comparison of such Adopted Children, Persons without the Pale are called Dogs, *Matthew* 15. 26. 2. Adoption is internal and real, which leads me to the particular Explication. Only, before I proceed, let me subjoyne a word of general Application, in two Heads.

General Application.

1. What comfort doth this speak to every Believer, who bears so many indearing relations to God in point of filiation and otherwayes! Relations, we say, are *minimæ entitatis*, but *maximæ efficaciæ*: and if one endearing relation draw so much love, what will all do? especially considering God and Christ will be sure to fill every relation with love and grace; the Church (and by proportion every true believer) is Christs childe and mother, his brother and sister, his Spouse, body and member, *Cant.* 5. 1. *Matth.* 12. 50. & 1 *Cor.* 12. 27. Yea, his Childe not one way, but every way, by Creation, Regeneration, Marriage, Adoption external and internal; how much love may such expect from Christ in every kinde? No wonder Gods people are such gainers by their losses and sufferings for Christ, who is an hundred fold better to them in this life, than all the relative comforts they part with for his sake, *Matthew* 19. 29.

2. How doth this by proportion, oblige us in point of reciprocal duty, who stand in all relations of subjection to God and Christ, as owing to him all the duty of a Creature, Servant, Childe, Subject, Friend, Wife, &c. and particularly, the duty of foure filial relations, as children by Creation, Marriage, Regeneration and Adoption, both external and internal!

Particular Explication.

I shall now proceed to the particular Explication: and open,

1. The doctrine of Adoption, according to the order of the Text.

2. The doctrine of Regeneration; and remember we are now speaking of internal and real Adoption.

Qu. 1. What is this Adoption?

Answ. It's considerable; 1. For its name or notion. 2. For the thing it self.

For

For the first, The word (*Adoption*) is used but five times in the New Testament, *Rom.* 8. 15, 23. & 9, 4. *Gal.* 4. 5. & *Ephes.* 1. 5. In the Original, its ὑοθεσία, as νομοθεσία, and signifies the putting or placing one for a Son. It's applyed to other things besides man; thus we are said to *Adopt* a name, when we take a new name; to *Adopt* a Plant when we give it a name, as *Lysimachus* did to the herb *Lysimachia*, and *Artemisia* to the herb *Artemisia*; and thus one branch is said to *adopt* another by inoculation, according to the Poet, *Venerit insitio, fac ramum ramus adoptet*; which Metaphor, as it is very elegant, so it serves to illustrate the Nature of Adoption, Compare *Rom.* 11. 24. Its name.

For the thing; Adoption is the acceptance of a stranger into the Relation and Privileges of a Son. It was much in use among the *Romans*; and was ratified by the Law of the chief Magistrate, and the approbation of their Pontifices or chief Priests; wherein great respect was had to the honestie and dignity of persons (whence a Patrician might not adopt a Plebeian, &c.) lest the dignity of the Adopter should be stain'd by the meanness of the Adopted: There was also great care used to prevent all fraud on the part of the Adopter or the Adopted. Thus our Adoption is ratified by the Law and gracious sentence of God the Father, and by the Approbation of God the Son our High Priest; without any fraud on Gods part, or any reflection on the dignity of God, and the honestie of Christ; though in this gracious act those two most glorious persons stoop infinitely below themselves. Thus *Moses* was the adopted son of *Pharaohs* daughter, *Exod.* 2. 10. and *Esther* was the adopted childe of her cousin *Mordecai*, *Esther* 2. 7. both which illustrate Gods singular grace to us, who are before Adoption Captives, slaves, and lost creatures. By effectual vocation we are translated into a twofold state. Its nature.

1. Absolute, namely a state of sanctification and glorification.

2. Relative, namely a state of Justification and Adoption; in which last upon our believing, we are by Gods gracious Sentence, accepted into the number, and have a right to all the Privileges of the Sons of God. Adoption then is our Relative state, which puts no real worth in the Adopted, though it

it presuppose an absolute state of holinesse, and a double act. 1. Of free grace, on the Adopters part. 2. Of faith, on the part of the adopted.

From all hath been said about the Nature of Adoption, note these following Corollaries.

Corollary. 1. Hence it follows, that Adoption presupposes effectual vocation, Regeneration, Faith, Justification, and Reconciliation, which are (as it were) its secondary foundations; compare *Rom.* 8. 30. *&* 5. *ver.* 1. *&* 2.

2. Hence it follows, that Believers expect heaven by a double Title. 1. Of Redemption. 2. Of Adoption. See both together, *Rom* 8.23.

Besides a Title of Marriage-Joynture.

3. This shews how Christ is applyed in Justification, namely as a fountaine and garment: how in Adoption, namely as an elder Brother, and Prince of Salvation, *Hebrews* 2. *ver.* 10, 11, 12.

4. Hence its evident, our Sonship far excels *Adams* filiation. He indeed was Gods Son by similitude and dependance, but not by special union and communion with Christ the Natural Son of God, as we now are, *Gal.* 4. *ver.* 4,5.

5. Hence we have the true reason, why Gods Name is called upon us (*Jerem.* 14. 9. *&* 1 *John* 3. 1. compare *Gen.*48. 5, 6, 16.) as well as called upon by us, 1 *Pet.* 1. 17.

6. This shews why we are in an especial manner of Gods Houshold, *Eph.* 2. 19. not as Bastards, Sojourners, Borders, Hirelings, Slaves, *Exod.* 12. 45. *Judg.* 11. 1, 2. *Heb.* 12. 8. but as his honourable Servants, his Spouse, and his Adopted Children. Compare 2 *Sam.* 9. 7, 11, 13, *&* *Esther* 2. 7.

Quest. 2. Wherein doth Divine Adoption differ from, and excell Humane adoption? This Head is a powerful motive.

Answ. 1. In its properties. 2. In its Priviledges: both which concurre in the substance, but are distinguished here for Doctrines sake. The Properties of Adoption are foure.

The properties of Adoption.

1. It's a *precious* Relation, cost as much as our Redemption, an infinite price; compare 1 *Pet.* 1. 18, 19. *&* *Gal.* 4. 4, 5. allude to *Acts* 22. 28. with a great summe Christ obtain'd us this Freedome.

2. Its

2. It's an high and honourable Relation. Every Believer is an High-borne Person; and as his Birth, so his Adoption is high, even as high as heaven, *John* 1. 12, 13. It's honourable to be the Son of a King, much more to be the Son of God; to be Gods Servant, 2 *Sam.* 7. 5, 8. (Witnesse *Theodosius* the Emperour) much more to be Gods Son, 1 *John* 3. 1. The honour of Sonship ever rises or falls with the honour of Fatherhood.

This second property flows from the first. That which is precious must needs be Honourable, *Isa.* 43. 4. Whence the same word signifies both preciousnesse and honour, compare *Psal.* 45. 9. יקר

3. It's a free Relation. It's free, 1. In an active sense, making its subject free, *Gal.* 4. 7. A slave adopted, is by that act made a Free man. 2. In a passive sense; and first as to the Adopter, who is not moved by any thing in the Creature, to bestow this high favour, *Ephes.* 1. *ver.* 4, 5. God adopts not out of necessity, but liberty; who can compel or necessitate him? not out of indigency (he had a Natural Son, and many created Sons, who were very like him, and liking to him) but out of redundancy of goodnesse. 2. In a passive sense its free also as to the adopted, without, yea, against their deservings. We may all with shame take up the words of *Mephibsheth*, 2 *Sam.* 9. 8. & 19. 28. This property flows from the two former; that must needs be freely given, which is so precious and honourable. None is worthy to be the Son of God, but only the Natural Son of God. He that cannot deserve a bit of bread, much lesse can deserve this Divine Relation; we deserve an hellish, not an heavenly Sonship, each of us being by Nature children of *Belial*.

4. It's a permanent Relation. Once a child and for ever so. *John* 8. 35. A Servant, a created Son, a Natural Son may sometimes be turned out of doors, witnesse the Angels, and *Gen.* 21. 10, 12. But an adopted Son is never cast off, *Psalme* 89. 26, 30, 33, 34. and that upon the following accounts.

1. From the freeneſse of Adoption; God chose them not for their well-deservings, nor will he reject them for their ill-deservings; if unworthinesse foreseen, did not hinder the purpose

pose of Adoption, then unworthinesse present shall not hinder the compleating of Adoption; and thus the fourth Property flows from the third.

2. Divine immutability is engaged in the Covenant of grace, of which Adoption is one great Branch. Compare *Rom.* 9. 4. & 11. 29. & *Heb.* 6. 17, 18.

3. If any thing unchild them, it must be their Apostacy: But,

1. They can fall no further than their Father permits.

2. Fall they never so foully, he can mend and recover them as he pleaseth.

3. He will never permit them to fall finally and totally, *Jer.* 32. 40. And what Parent would cast off a son, had he this power over him? We never cast off a childe unlesse incorrigible; but to our heavenly Father, no childe is incorrigible.

Deut. 21. 18, 19, 20.

The Priviledge of *Adoption.* Likenesse to God.

2. Divine Adoption differs from, and excels humane, in its Priviledges, as well as in its Properties.

The General Priviledge is, Likenesse to God. All Gods adopted Children bear their Fathers Image, as *Gideons* Brethren did his, *Judg.* 8. 18. They are like God, 1. In holinesse. 2. In dignity. In holinesse; as Christ beares their Natural, so they bear his Spiritual Image. Compare *Heb.* 2. 7. & *Rom.* 8. 29. Their principles and actions prove them the children of their heavenly Father, *Matth.* 5. 45. This one truth unchilds most Professours, who look not at holinesse as a Priviledge: with *Machiavels* Prince, they like the shew of vertue, but fly vertue it self as a burthen: Such bewray themselves to be Bastards; but let genuine children remember, that holinesse is not only a duty, 1 *Pet.* 1. 14, 15, 16. but also a prerogative, *Exod.* 19. 5, 6. & 1 *Pet.* 2. 9. Many hope to be like God hereafter, who affect not to be like him here; but genuine Sons affect the one, as well as they hope for the other, 1 *Joh.* 3. 2, 3. The hope of the former, will at farthest dye with themselves, *Job* 8. 13, 14, 15, & 11, 20.

And 1. In holinesse.

2. In dignity.

Next, Gods adopted children are like him in Dignity. This Dignity appeares,

Which appears

1. In their Titles.

2. In

2. In their Offices.
3. In their Dominion.

In their Titles, they are called his *treasure*, *Exod.* 19. 5. his *jewels*, *Mal.* 3. 17. his *first-fruits*, *and holinesse to the Lord*, Jerem. 2. 3. *Heires*, Gal. 3. 19. *first-born Heires*, Heb. 12. 23. compare *Deutr.* 21. 16. yea, *joynt-heires with Christ*, Rom. 8. 17. each of them having right to, and possession of that Inheritance which hath no Corruption, Succession, Division. 1. In their titles.

1. No corruption, 1 *Pet.* 1. 4. It's not corrupted by outward principles, as fire, violence, &c. Nor by inward principles, as sin and other taints which defile; or prutribility, as the best things here below, are from their own or their subjects innate principles, *Isa.* 29. 14. & 1 *Pet.* 1. 18. compare *James* 5. 2.

2. It hath no Succession; the Father and Children alwayes living upon the same Inheritance; whence, as Christs Priesthood, so their inheritance is *unchangeable*, *Hebrews* 7. 24.

3. It hath no Division; for every Heire enjoyes the whole, God being infinite and indivisible: as every eye enjoyes the whole Sun, &c. Hence there will be no occasion of jealousie or quarrelling among the Brethren; for, let others have never so much, I shall not have one jot the lesse. To his *Isaacs*, his Heires, his Conquerours, God gives his all; not half (with *Ahashuerus* and *Herod*) but his whole Kingdome. Compare *Gen.* 25. 5. & 2 *Chron.* 21. 3. & *Rev.* 21. 7. It's otherwise with Heires and Wives here below, because their interests are divisible, *Luke* 12. 13. *Gen.* 30. 15. & 1 *Sam.* 1. 6, 7.

Their Dignity appeares, 2. In their high Offices. Like Christ their Head, they are Gods anointed ones, 1 *John* 2. 20, 27. and that to a threefold Office, Prophetical, Priestly, Kingly, *Psalme* 105. 15. *Revel.* 1. 6. Where the Prophetical Office is not mentioned, probably upon this account, because included in the Priestly Office. The first-born in every Family were typical Kings, Priests and Prophets, *Exodus* 24. 5. which therefore were the Birth-right of *Reuben*, who by his sin forfeited the Government to *Judah*, the Priest-hood to *Levi*, and 2. In their Offices.

the double portion or inheritance to *Joseph*, 1 *Chron.* 5. 1, 2. see *Numb.* 3. 45. But Gods adopted ones shall never forfeit their Unction.

3. In their Dominion. Their Dignity appeares, 3. In their Dominion; and this by five particulars.

1. By their Ministers or attendance, an heavenly Guard, *Heb.* 1. 14.

2. By the extent of their property, they are Lords of all, 1 *Cor.* 3. 21, — 23. Compare *Psalme* 8. Their Title is as good, as large, they holding all *in Capite*, which is the worst Title among the Sons of men, but the best among the Sonnes of God.

3. By their Right, and pure use of all, *Tit.* 1. 15. *Job* 5. 24.

4. By the benefit and advantage redounds to them out of all, *Rom.* 8. 28. There's no creature but owes homage, and payes Tribute to these Lords. A Saint gets more good by other mens estates, than the Possessours themselves. The first-fruits, and fat of *all*, come to those who are the first fruits of God and of the Lamb.

5. By their immunities. Kings children have great immunities, (*Matth.* 17. 25, 26. but Gods children have *all* immunities, being priviledged from the hurt of every thing, *Luke* 10. 19. *Rom.* 8. 35, 38, 39.

Second branch of the doctrine. This for the Explication of the first Branch of the Doctrine: The second Branch is, *That every true Believer is a child of God by Regeneration.*

Explication. I shall first explain this Head; then prove and apply both together.

Quest. What is Regeneration? Here I shall endeavour to open,

First, The Name.

Secondly, The Thing.

The Name. The Name is παλιγγενεσία. It's used but twice in the New Testament, (*Matthew* 19. 28. & *Tit.* 3. 5. haply in several senses; the one glorious, the other gracious. Yet both may very well be understood in a gracious sense; and so in the former place *Judas* is excluded, as having no hopes of a glorious Session, because he wanted a gracious Regeneration.

Its

Its Synonima's in Scripture are very Emphatical. Thus its called a quickening, *Ephes.* 2. 1. a formation, *Gal.* 4. 19. a Birth, *John* 3. 3, 8. a Baptizing, *Matth.* 3. 11. a renewing of the minde, *Rom.* 12. 2. a new heart and spirit, *Ezek.* 36. 26. that being renewed by saving knowledge, this by saving grace; *a new creature*, which is the product of Omnipotency, 2 *Cor.* 5. 17. The new man, in renewing the whole, *Ephes.* 4. 24. and the Divine Nature, in respect of its transcendent excellency, 2 *Pet.* 1. 4. Gal. 6 15.

For the thing it self; Regeneration is taken, 1. Absolutely, and so it's really the same with effectual vocation, both which are either active or passive; that in Relation to the party Regenerating and calling, this in reference to the party Regenerated and called. 2. It's taken Relatively; and so it's the foundation of our first Filiation or Sonship, whereby we are begotten Sons: Generation is the foundation, as of humane, so also of Divine Filiation; and as by faith we are adopted Sons, so by Regeneration we are begotten Sons. The thing.

Quest. What is Regeneration?

Answ. It's the production of a new and spiritual being, by the Introduction of a new and spiritual forme. As therefore *Isaac* before generation, was a *non entitie* in nature; so every child of the promise before Regeneration, is a *non entity* in grace, 1 *Cor.* 13. 2. *Gal.* 6. 3. and as in Generation there is a formation, or the introduction of a new forme, which gives being, distinction and operation; so is it likewise in Regeneration, *Gal.* 4. 19. This forme is nothing else but truth of grace infused. 3. As in nature the corruption of one thing is the Generation of another; so in grace, the corruption of the old man, is the Generation of the New, *Rom.* 6. 4, 6, 11. And lastly, as in natural Generation no forme is introduced but by various preparations and previous dispositions; so in Regeneration, much Legal and Evangelical preparation ushers in the New Birth; which preparation consists especially in Conviction, Illumination, &c. Its nature.

The Nature of Regeneration will appeare more distinctly, by comparing it more particularly with natural Generation; and 1. In the termes of conveniency or similitude. 2. In the terms of difference or dissimilitude. They agree, 1. In the causes. The termes of conveniency.

ſes. 2. In the manner of production. 3. In the matter produced.

For the firſt; in both there is, 1. A principal cauſe; and thus God is the Regenerate mans Father, witneſſe the Text, *Iſa.* 6. 9. *& Heb.* 2. 11, 13. the Church is his Mother, *Gal.* 4. 26, 27. 2. There are ſubordinate and inſtrumental cauſes; ſuch are Chriſts Miniſters, who are therefore ſometimes cal'ed Fathers, 1 *Cor.* 4. 15. and ſometimes Mothers, *Gal.* 4. 19. Compare 1 *Theſ.* 2. 7. 3. The conſtitutive cauſe; a ſeed, which is partly material, namely the Word, 1 *Pet.* 1. 23. partly ſpiritual, the influence and efficacy of the Holy Ghoſt, *John* 3. 5. without which the material ſeed or letter is ineffectual, 2 *Cor.* 3. 6.

2. They agree, 2. In the manner of production. In both there is,

1. A conception; Chriſt ſpiritual (as well as perſonal) is ever conceived by the power and overſhadowing of the Holy Ghoſt. This holds true in other Generations, *Matth.* 13. 23. unleſſe the ſeed of the Word be received and retained, there can be no new man, no good and honeſt heart.

2. There is a formation. Gods Art is wonderful in the formation of our outward man, *Pſalme* 139. 14, 15, 16. but far more ſtupendious in the formation of our inward man, *Gal.* 4. 19. which is no mean part of the myſtery of godlineſſe, 1 *Tim.* 3. 16.

3. Quickening, 1 *Cor.* 15. 36. *Eph.* 2. 2. *Gal.* 2. 20. which is perceived by ſpiritual motion.

4. Longing. Sometimes the Parents long, ſometimes the childe; here both Parents and childe; How doth God, Chriſt and his Miniſters long for the natural mans converſion? *Ezek.* 18. 23. *Luke* 19. 34. *Phil.* 1. 8. Never did a teeming woman long more for fruit, or deliverance, than theſe do for a new-born babe in Chriſt. I, but this is not all, the Babe himſelf longs alſo, 1 *Pet.* 2. 2. Compare 2 *Cor.* 7. 11.

5. Travaile with paine. Oh the pangs of our ſpiritual Mothers, *Gal.* 4. 19. do not increaſe them by ſticking in the birth! *Hoſea* 13. 13. Compare 2 *Kings* 19. 3. Oh the feare and danger of miſcarriage, both before and after this ſpiritual childing! *Gal.* 4. 20, 11. *& 1 Theſ.* 3. 5. and in this miſcarrying age,

age, how frequent is the curse of *Ephraim? Hosea* 9. 13, 14. But is the Babe exempted from paine, sorrow and danger? In no wise. Every new-born babe comes crying into the world: The New, as well as the Old Creation, travails with paine, *Rom.* 8. 22, 23. The foundation of the second Temple, is ever laid in weeping, *Ezra* 3. 12, 13. and God still layes the beames of his Chambers in the waters, &c. *Psalme* 104. 3. Each of these may be a taste and touch of our new-birth; and prove the greatest part of Professors to be in an unregenerate estate.

3. They agree in the Subject produced, the new creature with new actions and new Priviledges. As in Generation, so in Regeneration, there is,

1. A new nature with new principles, 2 *Cor.* 5. 17. *Gal.* 6. 15. In Generation there is still the same first matter, but under several and successive formes; and when ever a new forme is introduced, the Subject is called new: so in Regeneration, *Old things passe away, behold all things become new*, ib.

2. There are new actions or operations, 2 *Cor.* 4. 16. & *Ephes.* 4. 22, 24. There's a new eye, a Circumcised eare, a spiritual taste, appetite, language, motion, &c.

3. And lastly. There are new priviledges. According to the degrees of Generation the degrees of Priviledge vary; a plant hath higher Priviledges than an Element, a beast than a plant, and a man than a beast: But how transcendent are the prerogatives of the new man? *Heb.* 12. 22.---24. See more of this Head in the Explication of Adoption.

Next follow the termes of difference or dissimilitude, which may be applyed to each of the Heads of Agreement, the second Birth far excelling the first Birth, even in those Termes wherein both agree. But I passe that for brevities sake, and shall content my self to note the difference of both Births in four Properties. And, The termes of difference.

1. Regeneration is *rare*: As few men are generated in comparison of all other creatures, so few persons are new borne, in comparison of those who are borne: No more are Regenerated, than shall be saved, and those are but *few* in comparison, *Mat.* 7. 14. compare *Luke* 13. 23.

2. Its far more secret than the natural birth; compare *Eccl.* 11. 5. *Joh.* 3. 8. & *Colos.* 3. 3. Whatever *Solomon* might understand of Generation, both he and every man else is very publinde in discerning the nature of Regeneration; nor could the wisest or the holiest (excepting Christ) ever fathom either the mystery of iniquity, or this mystery of godlinesse. John 3. 4, 9.

3. Regeneration is constant and progressive; once born, and ever born; once born, and always bearing. Its like the Generation of the Son of God, who was begotten from eternity, and is still a begetting, *Psal.* 2. 7. *Hebr.* 13. 8. In natural Generation, sooner or later, death marrs the birth; but its otherwise in Regeneration, he that is born again shall never dye; the soul and body may part; but Christ, grace and the soul shall never part.

4. Regeneration is spiritual; the very soul it self is carnal, if compared to the Spirit of Grace communicated in Regeneration, *Zech.* 12. 10. *John* 3. 6. The grace of Regeneration, though but a quality, far exceeds the most refined substance, humane or angelical, as is evident in the Apostate Angels, who by their losse of holinesse became Fiends and Divels; yea, worse than nothing.

Proof of the Doctrine.

This for the Explication of the termes in general, and in particular. I proceed to the proof and demonstration of the doctrine; In the management whereof I shall need to go no further than my Text.

1. Adoption and Regeneration are distinct Sonships.

And First, It will appear from the Text, that the Sonship by Adoption and Regeneration are distinct filiations, though never separated as to the subject; for whoever is a Childe by Adoption, is also a Childe by Regeneration, and *contra*. That they are distinct filiations is evident;

1. Because they are noted as distinct; *ver.* 12. & 13.

2. Their foundations are distinct; the one is of gift, and by actual faith; the other is of birth. There's a wide difference between γενέσθαι, applied to Adoption, and γεννᾶσθαι, which expresses Regeneration; compare *Matth.* 2. 1. *Joh.* 1. 2. 14. & *Gal.* 4. 4. where both words are joyned together. An adopted person is made a Son; but he is not born a Son as to the Adopter. Its evident then these two relations are distinct.

Secondly,

Secondly, It appears also from the Text, that every Believer is a childe of God by both these filiations; Namely, by Adoption and Regeneration. The former is evident, because Believers are dignified with a sonship which follows as a priviledge upon their faith, and that by deed of gift, which can be no other than the Sonship of Adoption; for the Sonship of Regeneration precedes actual believing. The second is as evident; for they who are born of God must needs be Sons by Regeneration, as he that is born of man, is a Son by Generation: But Believers are expressely said to be born of God, as is evident by comparing both the Verses of the Text, and therefore are Gods Sons by Regeneration as well as by Adoption. If you ask further, Whence it is that Believers are Sons of God by this double filiation; the Text holds forth a foure-fold ground, partly explicite, and partly implicite.

2. Believers are Gods children by both.

The first ground is free-grace; Adoption is a gift therefore not deserved; Regeneration cannot be deserved; 1. Because all merit is impossible to the creature; 2. Because before Regeneration the creature was in a state of Corruption; and what can a corrupted creature deserve but wrath and curse?

Obj.

The second ground is Christs merit, whence probably the bestowing of the priviledge of Adoption is singularly attributed to Christ, because he purchased our Adoption as well as our Regeneration, *Ephes.* 1. 5. *Tit.* 3. 5, 6.

The third ground is Divine glory, which is the end of all Gods Works, much more of such gracious Dispensations as are Regeneration and Adoption, *Ephes.* 1. 5, 6. *Isaiah* 43. 21.

The fourth ground is encouragement unto faith by the favours and priviledges vouchsafed unto Believers, 1 *Tim.* 1. 16. And these are more implied than expressed in the Text, yet flow naturally enough out of it.

1. Of *Information*: About the sad condition of all unbelievers, by rule of contraries. Are all Believers Gods children, &c? Then no unbeliever is a childe of God either by Regeneration or Adoption: Not by Regeneration, as having no life of grace, which initially infused is the new birth. And hence every unbeliever is,

Use 1.

First,

First, A dead man, as dead in Law, *Joh.* 3. 18. dead in sin, *Ephes.* 2. 1. dead under wrath and curse, *Joh.* 3. 36. *Gal.* 3. 10. compared with *Gen.* 2. 17. dead in expectation and fear, *Hebr.* 10. 27. Whoever hath not a part in the second Birth, shall be sure to have a part in the second Death.

Secondly, Unbelievers being not children of God, can expect nothing from God as a Father. Now the state of unregeneracy excludes them from both filiations; for unless God be a Father by Regeneration, he will be no Father by Adoption. Nor can unregenerate persons be children by Adoption because they have no faith. Hence they are Orphans, and so helpless; for God will be no Father to such fatherless Children. But are they altogether fatherless? No verily; therefore

Thirdly, They have woful parents; namely, sin and disobedience, *Ephes.* 2. 2. wrath and curse, *Ephes.* 2. 3. *&* 2 *Pet.* 2, 14. and lastly, Satan, *Joh.* 8. 44. who is also their God, 2 *Cor.* 4. 4. as God is the Believers Father. Oh miserable wretches as destitute of an heavenly Father; and more miserable as the woful children of most hellish and cursed Parents, who have nothing to make over to them but sin and curse, and that they will do with a vengeance.

Use 2. 2. Of *Humiliation*: And that not only for profane *Esau's*, who despise their birthright; nor only for barely nominal and fœderal children, *Deut.* 32. 5, 19. compared with 1 *Cor.* 7. 14. but even for such as groundedly call God Father, yet carry not themselves as children to such a Father. They are children of the greatest, wisest, and most Ancient King, (allude to *Isa.* 19. 11.) yet walk not up to their principles as Regenerate Sons, nor up to their priviledges as Adopted Sons, as is evident by the following particulars.

1. They think not of, rejoyce not, glory not in, nor walk up to the dignity of Divine filiation; but are mean-spirited, and sink almost at every difficulty, *Isa.* 49. 14, 15. the natural Son of God did not so.

2. They are palpably worldly, as if they had no Father to care for them, no hope nor portion but in this life, *Jerem.* 45. 5. *Matth.* 6. 28, 30. That worldlinesse which reigns in Natural men, tyrannizeth too often in Regenerate men.

3. They

2. They behave not themselves as Brethren of Christ, and as Children of one Father; compare *Hebr.* 2. 11. with *Ephes.* 4. *ver.* 3. *to ver.* 6. & *Malach.* 2. 10. How do Brethren fall out by the way? how great is their difference, when the matter of difference is so little? what quarrelling about the hedge, when both agree about the inheritance: We all professe to believe the holy Catholick Church, yet minde not the Unity of the Church; but rather the promoting of a party and faction in the Church, to the shame of Religion, the scandal of the weak, (who by reason of our differences are puzled which way to choose) and the opening of the mouth of the enemy. May we not justly feare (as one notes well) that the neglect of true Religion, and true Catholick unity is making way for Atheisme, or for Popish Catholick unity?

Use 3: Exhort. and 1. Unto strangers.

3. Of *Exhortation*: And first, unto strangers; secondly, unto children.

For the first, Art thou an Alien? Oh never rest till thou get into a state of Sonship; and to this end,

1. Be convinced of thy Orphanhood, and hellish Filiation.

2. Make good thy effectual vocation, justification, and reconciliation; this is done outwardly by conscientious attendance on the Ordinances; inwardly by the spiritual Baptisme and faith, *Gal.* 3. *ver.* 25. *to ver.* 29.

Secondly, If thou be a childe of God, then 2. Unto children.

1. Evidence thy Sonship; this is done by evidencing thy vocation, 2 *Pet.* 1. 10. and is necessary. First, In order to Gods glory. Secondly, In order to thy duty and comfort. Thirdly, In order to others conversion and edification; neither of which will proceed to purpose, without some comfortable evidence of thy filiation.

2. Carry thy self as a child of God. This will blow up the fire of grace, light the candle of comfort, and beam forth in thy conversation to the conviction, conversion and edification of others.

To this end; First, Honour thy Father, *Mal.* 1. 6. acknowledge and testifie his dignity and excellency. This do, Directions.

1. Negatively; take heed of dishonouring God passively, by omission: What childe can see or hear his father wronged? or converse needlesly with dishonourers of his father? 2 *Cor.* 6. 17, 18.

2. Affirmatively; dishonour not God actively by commission, as *David*, *Peter*, and others did. How many, not only Bastards, but genuine Children are either ashamed of, or shame to their heavenly Father? especially in evil company.

Secondly, Obey thy Father, 1 *Pet.* 1. 14. this flowes from the former, and is part of the honour Children owe to their Parents, (*Ephes.* 6. 1, 2. *Colos.* 3. 20.) and much more we to our heavenly Father, *Hebr.* 12. 9. whose commands are all of them so holy, equitable, profitable; compare 2 *Kings* 5. 13.

Thirdly, Imitate thy Father, *Ephes.* 5. 1, 2. This flows from both the former; and by it we do both honour and obey God. Children are apt to follow their Parents in Naturals, in Civils, in Morals; and if we be Gods children, wee must walk not only with him, but also like him, 1 *Joh.* 4. 17. & 2. 6. Especially imitate God in endeavouring to bring many to glory, *Hebr.* 2. 10. Our imitation of God is a great part of our following the Lord, *Ephes.* 5. 1, 2.

Fourthly, Submit to his chastisements, *Hebr.* 12. 7. As afflictions, piously born, are evidences of our Sonship, so the holy, humble, and fruitful bearing of them, is our duty as Children.

Fifthly, Depend universally upon Divine provision and protection; casting all thy fears, cares and burdens upon thy Father, *Matth.* 6. 25. & 1 *Pet.* 5. 7. *Psal.* 55. 22. Faith is both the mother and nurse of Adoption. Be not worse than thy own Child, who can live without carking upon thy fatherly love and providence.

Sixthly, Abound in filial affections; as love, delight, and fear to offend thy Father. Thy sin is exceedingly aggravated by the dignity of the party offended, and offending, (as well as by Gods singular love to thee) *Lev.* 4. 3, 13, 22, 27. & 21. 9. God may wel say to thee, *Et tu fili!*

Seventhly, Wait and long for the perfecting of thy Adoption, *Rom.* 8. 23. Here below, children cannot without impiety desire and long for the full inheritance.

Filius

Filius ante diem patrios inquirit in annos.

But its otherwise with heavenly heires, who could have no inheritance unlesse their Father lived, who inherit the whole together with their Father; yea, their Father is their main inheritance, all other Comforts being but accessory.

4. Of *Consolation*, to Gods children; for the effectual application of which comfort, two things are very considerable. *Use* 4.

First, The grounds of Consolation.

Secondly, The tryals and discoveries of our filiation whereby we may be assured of our right to, and interest in these comforts. The general ground of Consolation, is our filial priviledges; which are more particularly. Filial priviledges are.

1. Fatherly affections, which for tenderneſse and vehemency, are called mothers bowels, *Isa.* 49. 15. As a Father God pities his children, *Psal.* 103. 13. and spares them, *Mal.* 3. 17. Parents bowels yearn most towards their weakest Children; and such a Father is Christ, *Matth.* 12. 20. We pity a Childe that is poysoned, not so a Serpent to whom poyson is natural. If thou favour not thy self in him, God will favour and pity thee because of thy very infirmities, *Heb.* 4. 15.

2. Fatherly provision; God will never fall under the foule aspersion of being worse than an Infidel, which he blames so much in unnatural Christians, 1 *Tim.* 5. 8. This priviledge Relates to the necessities of Gods Children. Its well observed by a Modern Writer, *To have no necessity at all, is Gods sole rivil dge; To have necessities immediately supplied, is the happiness of glorified Saints; To have necessities mediately supply d, is the comfort of Saints on earth; To have necessities without any supply, is the misery of the damned.* Now Divine provision undertakes for all these supplies, mediately here, immediately hereafter. Fatherly provisions are fourefold, answerable to the proportionable wants of Children.

First, for maintenance; and God provides no lesse than all good things for his Children, *Psal.* 34. 9, 10. & 1 *Tim.* 4. 8. especially the best things. Compare *Matth.* 7. 11. & *Luk.* 11. 13.

Secondly, A calling. Gods care extends to the particular calling of every one of his Children, much more to their general calling, 1 *Cor.* 7. 20. *Rom.* 1. 7.

Thirdly, Marriage; their civil marriages are made in heaven, *Prov.* 19. 14. much more their spiritual match with Christ, *Joh.* 17. 6, 9.

Fourthly, an inheritance: Though their portion be not here below, yet God gives them portion in things here below, which sweetens and sanctifies all their enjoyments, *Gen.* 33. 5. But the best portion here is nothing to their heavenly inheritance, 1 *Pet.* 1. 4.

3. Fatherly protection, *Deut.* 32. 6, 10, 11, 12. which is ever seasonable for time, suitable for kinde, proportionable for degree, universal against every danger, and constant as long as danger threatneth: immediate by God himself, *Isa.* 27. 3. Or mediate by Creatures, Ordinances, Providences, Comforts, Crosses, Graces, Temptations, &c. 2 *Cor.* 12. 7.

4. Fatherly education, with all requisites thereunto; for which this Father alone can undertake; as

First, Docibleneſſe; God alone can make his children apt to learn:

Secondly, Teaching, by precepts, direction, examples, illumination, manuduction, exercise and inclination, making them willing to learn, *Job* 36. 22.

Thirdly, Correction, and that

1. By chastisements, bodily or spiritual.

2. By crossing their will and worldly designs.

3. By teaching them to crosse their own wills, *Psal.* 94. 12. This correction is a great branch of the Covenant, *Psal.* 89. 30. —— 34. All these priviledges God affords them *gratis*. Children pay nothing for provision, protection, education, &c. *Matth.* 17. 26.

5 Fatherly Communion. A Father is very familiar:

First, With his little Children.

Secondly, With his grown Children. To assure us hereof, God is pleased to take upon him a threefold Relation.

1. Of

1. Of a Friend.
2. Of an Husband.
3. Of a Father; compare *John* 14. 21, 23. & *Revel.* 3. 20. This for the grounds of Consolation, which every one is ready to catch at; but only children have a right unto: This makes way for the last head, and a grand case of conscience; Namely, How shall I make it out that I am a genuine Son, and not a Bastard or Stranger? In managing his discovery I shall mix together the tryals of both filiations, by Regeneration and Adoption.

And first, Sons are like their Father; they are usually the Natural and Moral Pictures of their Parents. This in its measure holds true of Gods Children, who resemble their Father. 1. Tryals of our sonship.

1. In light, *& Ephes.* 5. 8.
2. In love, 1 *John* 4. 7.
3. In life, *Ephes.* 4. 18. & 5. 1.

Secondly, Children honour their Parents, *Mal.* 1. 6. and that 2. Obedience is both a negative and affirmative tryal, *John* 8. 47.

1. By Reverence, 1 *Pet.* 1. 17.
2. By Obedience, 1 *Pet.* 1. 14.
3. By pliableness, *Rom.* 8. 14. Slaves are driven, but Children are *led.*
4. By coming oft into, and delighting in his presence; Compare *Job* 1. 6. & *Psal.* 129. 18.

Thirdly, We may know our Sonship by our spirit; every Childe of God hath

1. A Spirit of faith and dependance, 2 *Cor.* 4. 13.
2. A Spirit of prayer, *Rom.* 8. 15. The first cry after the New Birth, is *Abba*, *Father*, *Acts* 9. 11. God hath no Childe but can ask his heavenly Father blessing.
3. A Spirit of Evidence, *Rom.* 8. 16. *Ephes.* 1. 13, 14. & 4. 30. The Spirit always witnesseth, though his witnesse be not always heard.
4. A Spirit of liberty, 2 *Cor.* 3. 17. of liberty from the bondage of sin, Satan, the world and fear, *Joh.* 8. 32. *Hebr.* 2. 15. of liberty to Christ and duty, *Psal.* 119. 32.
5. A Spirit of waiting, *Rom.* 8. 23.

Sixthly and laſtly, A Spirit of love; not only to God and his children, 1 *John* 5.2. but alſo to our very enemies, *Mat.* 5. 44,45. Hence Gods Children, (like their Father) are peace-makers, *Mat.* 5. 9.

To conclude; Art thou like God? doſt thou honour God as a Father? haſt thou the Spirit of God? then mayſt thou comfortably claime and enjoy all the forementioned priviledges, and infinitely more than heart can conceive, or tongue expreſſe. Art thou covetous? here is a treaſure for thee; Art thou ambitious? here is the higheſt honour. Art thou voluptuous? here is an Ocean of pleaſure. Art thou in danger? here is an Ark and Haven of ſecurity; all theſe in the hand of filiation, and that above any created deſire or comprehenſion, with infinite ſecurity to all eternity.

OF

OF Saving Faith.

Acts 16. 31.

Believe on the Lord Jesus Christ, and thou shalt be saved.

THe words are the satisfactory Answer of *Paul* and *Silas* to their *Keepers* serious demand, to whose strictest care and custody they were committed by the *Magistrates* of *Philippi* upon the complaint of the covetous *Masters* of a gainful *Servant-maid* possessed with a *spirit of Divination*, upon whom the *Apostle* wrought an undesired and displeasing cure, after eminent *Testimony* born by her to them and their *Doctrine*; God answereth their courageous singing in Prison by an earthquake shaking the foundations of the *house*, and the stout *heart* of the *Jaylor*; the doors were opened to, and fetters fell off from the prisoners, and therewith the door of the keepers soul was opened, and his fetters of ignorance and corruptions in which he was holden captive by *Satan* were broken. At first (poor man!) he was afflicted with fear of his Prisoners escaping, so as to make attempt against his own natural life; not knowing that *God* intended good by all, and to make his Prisoners his Releasers and Deliverers; But by and by his

his amazement and trouble ſtrikes the right way, and he is not only willing to keep a natural life, but is deſirous of, and inquiſitive after an eternal life; *Sirs, what muſt I do to be ſaved? And they ſaid, Believe, &c.*

My allotted work at this time is from this clear and full *Text* to ſpeak of *Saving Faith*; in the entry whereof let me once for all premiſe;

Firſt, I purpoſely wave Controverſies, as wanting both time and fitneſs to be an Umpire, and give a final deciſion.

Secondly, I ſhall endeavor to confine my diſcourſe to my *Subject*, without treſpaſſing upon others ground, by repeating what belongs to preceding, or preventing what belongs to following Subjects.

Thirdly, I am not ſolicitous about, nor is it poſſible to pleaſe all in *method* and *terms* belonging to it (thoſe τεχνολογήματα:) Method and words I always account are ſervants to matter.

Fourthly, In this great part of the *Body* of *Chriſtian Religion*, I can only ſhew the *Sceleton*, without reading an *Explanatory Lecture*; or give the *bones* and *ſinews* without cloathing them with a due proportion of *fleſh*, for that would take up too much room.

To engage attention, conſider, This is that great [a] *Work of God*, a main part of the [b] *Myſtery of Godlineſs*, a [c] *Principle* and *fountain*; at this when excelling, [d] *Chriſt wondered*; by this [e] *Glory* is every way *given to God*; to this [f] *all things are poſſible* (it ſharing with *God* in his otherwiſe [g] incommunicable Omnipotency) and accordingly the [h] *Effects* of the Divine Power are attributed unto *Faith*; [i] *Precious* and [k] *enriching Faith*, though in it ſelf, and to its Subject the moſt indigent and emptying *Grace*; *Poor, yet making rich*; *having nothing*, yet enabling to all things. This is that which all the promiſes, types, and prefigurations of the *Meſſiah* did lead the *Patriarchs* unto, and by which they *obtained a good report*: This is the *end of the Law* (ſubordinate unto Chriſt, *Rom* 10.4.) and the ſum of the Goſpel, commonly named and pretended to, but little known, and rightly underſtood, leſs enjoyed and exerciſed in the World.

a Joh. 6. 29.
b 1 Tim. 3. 16.
c Heb. 6. 1.
d Mat. 8. 10.
e Rom. 4. 20.
f Mark 9. 23. Heb. 11. 33.
g Mat. 19. 26.
h Mat. 9. 22.
i 2 Pet. 1. 1.
k Jam. 2. 5.

Heb. 11. 2.

Luke 18. 8.

I ſhall

I shall reduce all to these *Six* Heads, { The *Nature*, *Subject*, *Causes*, *Effects*, *Properties*, and *Opposites* of *Faith*.

To open the *Nature* of it, I shall remove the ambiguity of phrase, and state what I shall prosecute by giving the *Distinctions* and *Description* of it. 1. *Nature.*

Fides quæ creditur; *Faith* which we believe is the *Doctrine of the Gospel*, or any word of God; yea, the *essential Word* of God, the promised Seed, the Object of Faith, is by that word understood by learned persons. 1. *Fides quæ creditur*, *Faith* by which we believe; and this (to begin at the remotest and meanest) is either First, *Without knowledge*, the ignorant implicite *Faith* and profession of many owning Christ as the founder of their Order and way; but this is not right, which only distinguisheth Christians from others. *Distinctions* Gal. 3. 23.

Secondly, *With some knowledge* without *assent* (which scarce deserves the name of Faith) and this is a *Profession of the Faith*, either *customary*, following education and example; or *compulsive*, through fear; or *gainful*, for outward advantages, as theirs that followed *Christ* for the loaves, and *Simon Magus*'s.

Thirdly, *With knowledge and assent*, of which *some Faith* respecteth the *Truth of God* (for Doctrine sake I may thus distinguish) which is called *Historical*; thus the *Devils believe and tremble*; wicked men believe and sometimes tremble, and sometimes rejoyce as if they had enough; the only difference is the want of *applicability* to the Devils; in neither is affection to the *Revealer* or things *revealed*: This is not right though it believe never so rightly concerning *Christs Person*, *Natures*, *Offices*, &c. Jam. 2. 19.

Some Faith respecteth the *Truth and power of God*, and hath for its ground ordinarily some *special Word*, and this is called *Faith of Miracles*; and this is either *active*, (*Matth.* 17. 20. (which is peculiarly the Faith of Miracles, and that to which the special Word refers) or *passive*, *Act.* 14. 9. and 3. 16. and which the woman Mat. 10 8.

with

with the bloody issue had. The *Promises* that were the ground of this *Faith*, were peculiarly suitable to those times, and now not improveable, or not ordinarily; and the *Faith* it self though grounded on a special word, yet is but a *common gift* (in it self) as opposed to *saving*: as appeareth in *Judas*, and those that at last would cry *Lord, Lord*; and in the *nine Lepers*: Though sometimes indeed it had the actings of the best, even *Saving Faith* twisted with it, *Mat.*8.10. 15.28.

Mat.7. 22.

Some Faith respecteth the *Truth*, *Power*, and *Goodness of God*, and this grounded upon *General Promises*, and words of encouragement of an unlimited truth and concernment to time and persons: Now this respecteth either the *General love* of *God* to his Creatures, and Man as a peculiar one, affording support, preservation, provision necessary; or the *peculiar love* of *God* to man through the undertakings of *Christ*, making man to look for better things than the effects of common providence, even *God* himself for his portion, and full happiness in him. Now that *bold assiance* is not true *Faith*, whereby men carry it at that rate of confidence as if *Christ* died to save all from hell, that are not willing to go thither; for in some it is *without savor* and affections suitable (which I may call altogether *fained Faith*) as in the generality of *Formalists* now, who presume all is well, *God* loveth them, and *Christ* died for them. In others it is joyned with a *savory gust* and relish of the Word and Promise; which in regard of its *continuance*, and thereby *usefulness* to its end *Salvation* (though I make not that the only difference) is called either *temporary*, springing from sleighty and perishing causes, as that of the [a] *stony ground*, and the [b] *Virgins*: Or else *lasting*, *durable*, altogether *true* and [c] *unfeigned*, *justifying* and *saving Faith*. This indeed is but [d] one, as well as the Object; and therefore those *Peter* wrote to, had [e] obtained *like precious Faith*; yet differeth in degrees and [f] measure; in some it is [g] small and [h] weak, as a *bruised reed*; through *dimness* and *scantiness* of *knowledge*; (as a building laid upon a weak or narrow foundation cannot be strong) *weakness* of *assent*; *strength* of *temptations*; *natural timorousness*, suspiciousness and lowness of spirit: In others it is *strong*, and they are *full of Faith*, as *Steven*, having clear and large knowledge, *&c.* Both weaker and stronger may be considered either as *Habitual* in the root and principle, or *Actual* as exercised toward *Christ* and the promises.

Mat.6. from vers.25.

a Luk. 8.13.
b Mat.25.8.
c 1 Tim:1.5.
d Ephes:4.5.
e 2 Pet: 1.1.
f Rom: 12. 3.
g Mark 9. 24
h Isa:42.3.

Rom:4.19,20.
Act: 6.

For

For the *Definition* or *Description* of *Faith*, I shall not heap up words in mentioning many, but take up with that full and excellent one of the late *Judicious Assembly*, in their larger *Catechism* (that Christians may with more readiness and safety entertain it.)

Description. *Faith is a Saving Grace, wrought in the heart of a sinner by the Spirit and Word of God, whereby he being convinced of his sin and misery, and of the disability in himself and all other creatures to recover him out of that lost condition, not only assenteth to the truth of the promise of the Gospel, but receiveth and resteth upon Christ and his righteousness therein held forth for pardon of sin, and for the accepting and accounting of his person righteous in the sight of God for salvation.*

It hath here for its *Genus* (or *general* and common *nature*) a *Grace*, it being compared with *Love*, *Hope*, *&c.* they herein agree. The word *Grace* distinguisheth it from other *Habits* even good and vertuous that are acquired; this is a *Grace* or gracious disposition or *habit infused*. A *Saving Grace* to distinguish it from, and set it above *common Grace*, and make it one of those *better things that accompany salvation.* Heb: 6.9.

2. *Subject.* The *Subject* is twofold, *Subjectum Recipiens*, *& Occupans*; The first the *Subject receiving* it, or in which it is, most ordinarily called the *Subject*, and this is *The heart of man, a sinner elected and called.* *Subjectum recipiens.*

1. It is *Man* that believeth, not *Angels*; for of their *Faith* we have no ground to speak. It is *Man*; not *God*, and the *Spirit* in us, but man through them. Yea, *Man* singularly, not of another, but of him that hopeth for life; the *Just shall live by HIS Faith*, not by anothers.

2. It is the *Heart of man*; *with the heart man believeth*; the *Heart* includeth *Will* and *Affections*; it is not the *Understanding* onely, nor so much, though that necessarily makes way; *Coming to Christ* is a *spontaneous motion* of Will and Affections renewed, and this is beleiving: there is *assent* to things *revealed* as *true*; and *acceptance* of things *offered* as *good*, *receiving*, embracing with suitable affections to the *Revealer* and things *revealed*. Rom: 10.10. Joh: 1.12.

3. The *heart of a man a sinner*; for *man upright* is not capable of this *Faith*, which is in *God* through a *Mediator*: Believing the

the word of another concerning *restoral* and reparation speaketh *loss* and decay; *acceptance* of alms, *poverty*. Indeed *Adam* might and must thus far exercise *Faith* in believing and trusting *God* (it belongeth to the first commandment) that he continuing upright, there would be a continuation of *Gods* love and his happiness; but *Faith* apprehending the promise of God of acceptation through the righteousness of another, necessarily speaketh man a
Rom. 4.5. *sinner*, as *Justification* which is by *Faith* is of *the ungodly*.
Rom. 11.7. 4. The *heart of man a sinner elected*; the *election obtained it*,
Tit. 1.1. *the rest were hardned*, and therefore is it called the *Faith of Gods elect*. Remarkable is that expression, *As many as were ordained*
Act. 13.48. *unto life beleived*; and our Lord saith, *all that the Father giveth*
Joh. 6.37. *him come unto him*; and the Jews not believing was because *they were not his sheep, and therefore heard not his voyce.*

5. *The heart of man a sinner elected and called*, is the *Subject*
Rom. 10.17. of *Faith*. *Faith is by hearing*; it is the *souls answer* to, and compliance with *Gods call*; God vailing his omnipotency under, and putting it forth with words of command. Uncalled and unbelievers are the same; and therefore *calling* is one of the *links*
Rom. 8.28.30. of the golden chain of *Salvation*, and goeth before *Justification by Faith*; in which *Call*, the *Terminus à quo* is *Satan*, *sin*, *misery*, *death*, we are called from; and the *Terminus ad quem* we are called to, *Christ*, *God*, *Holiness*, and *Life*.

Subjectum Occupans. Materiale. The *Subject* about which Faith is employed, or Object; that *which* and *in which* we believe, is not *God immediately* though *primarily*, *Heb.* 6.1. but *Christ immediately*, and the *Promises* which
2 Cor. 1.20. are in him *yea and amen*, and *God through Christ*, 1 *Pet.* 1.21. he that believeth not in the Son, believeth not in the Father; and he
Act. 20.21. that hath not the Son hath not the Father; *Repentance* is peculiarly referred to *God*, and *Faith* to the *Lord Jesus Christ*.
Heb. 10.23. *Faith* also and the *Promises*, or God through Christ promising, are Correlates; and of all *Promises* those that concern *righteousness and life* through the blood of a *Mediator*, are the *peculiar*
Act. 10.43. *object*. Believing the *witness of remission*, and the *record of*
1 Joh. 5.10,11 *giving eternal life* is mentioned: it is called *beleeving the Gospel*,
Mark 1.16. εὐαγγελιον, glad tidings in the Gospel, promises of remission and salvation. It is true that *Faith* doth *believe* and apply *every word of God*: Some things *reductively* and secondarily are the object of Faith in a sequacious Spirit, credulous to whatever is contained

tained *in Scripture*, as that *Abimelech* had a wife, &c. Some things are more *directly the Word of God* expressed and asserted in the *History* of the *Bible*, yet being believed have not an immediate connexion with *Justification and Salvation* thereby: But the *grand testimony* of and through Christ, *Faith* as *saving* principally respecteth, and as *assenting* in the *mind* looks upon the *Promise*, as *accepting* in the *Will* and Affections respecteth *Christ*. Gen: 20.

The ground on which we believe, called the *Formal Object* of *Faith*, shall be referred to the *Externally moving Cause* to believe; of which afterwards. *Formale.*

Of all *Four Causes* I shall speak in order, and first of the *Efficient*, which is either *Principal* or *less Principal*. The *Principal Cause* may be considered, as that from which the *beginning*, *acting*, *continuance*, *growth*, *and perfection* of *Faith* do proceed; and this is the *Blessed Trinity*, or *God* the *Father* through the *Son* by the *Spirit*. 3. *Causes.* *Efficient.* *Principal.*

1. The *beginning*, root, and habit of *Faith* is from *God*; if of every (*a*) *good work*, and (*b*) *gift*, then this; and therefore it is called the (*c*) *gift of God*; and to you it is (*d*) *given to believe*; (*e*) *Jesus* also is called the *Author*; this is wrought by the *Spirit*, it is called one of the (*f*) *fruits* thereof, and he called the (*g*) *Spirit of Faith*, for indeed the word and *letter is dead*, the *Spirit quickneth*; and this *powerfully* and *certainly*, yet *sweetly*, making *willing* to beleive in the *day of his power*; for it is not the *Word of truth* only, but the *power of God* that made the Apostles *warfare* so victorious in subduing souls to the *obedience of the Faith*; It is so great a thing to bring blind, proud, self-destroying man to own *Gods* way of *Salvation* by the *righteousness* of another, to accept all from another, and him a *crucified Saviour*, that it is a great part of the great *mystery* of *godliness*, that *Christ should be believed on in the world*; so that it needs an *exceeding greatness of Divine Power*, the *working of a mighty power in them that beleive*, *even such as raised Christ from the dead.* ἰσχὺς, *est facultas ipsa:* κράτος, *ipsius esse exercentis virtus*; ἐνέργεια, *ipsius effectus sive* ἐνέργημα. *Beza: in loc.* though other sence is put upon that place, yet by many judicious Expositors is this sence followed, which we find in the *Gr. Schol.* Εἰ γὰρ μὴ ἐνήργησεν ἐν ἡμῖν, οὐκ ἂν

a Phil: 1. 6. *b* Jam: 1. 17. *c* Ephes: 2. 8: *d* Phil: 1. 29. *e* Heb: 12. 2. *f* Gal: 5. 22: 2 Cor: 4. 13. Psal: 110. 3. 2 Cor: 6. 7. & 10. 4. 1 Tim: 3. 16. Ephes: 1. 19.

ὦ ὁπισδοῦμεν. μεγίσης γὰ Θεᾶ δυνάμεως δεῖγμα, &c. None can
Joh. 6.44. *come to the Son except the Father draw them*, in which the *Author* and *powerful manner* of operation in causing *Faith* are contained. And all this in *effectual calling* and *regeneration*, (before which is no *part* and degree, no *act* and demonstration of *spiritual life*, for we are dead:) which is not of him *that willeth*,
Ephes. 2.1. Joh. 1.12,13. Act. 14, 27. *not of flesh and bloed*, and *the will of man*, *but of God*, and this is spoken of the Believer, to whom God *opens the door of Faith*.

Joh. 15.5. 2. The *actings*, and operations of *Faith* are from *God*; as *in him* we *live*, so we *move*, and *without him can do nothing*; he worketh to *will and to do* (τὸ Velle bonum, atque ac voluntatem bonam) he worketh *habit* and principle, and by supervening Grace exciteth to, and assisteth in *acting it*.

Luk. 22.32. 1 Pet. 1. 5. *a* 1 Thess. 5.23, 24. *b* Jude 8. *c* 1 Cor. 1.8. *d* Joh. 17.11, 12, 24. 3. The *continuance* and perseverance of *Faith* are from above: Christ causeth out *Faith not to fail*, and we are kept *by Gods mighty power through Faith unto Salvation*, and *Faith* is by the same preserved: The (*a*) *faithful God*, that effectually *calls*, will safely *keep*, in (*b*) *Jesus Christ* (*c*) *and confirm to the end*; for this is the (*d*) desire of the *Son* unto the *Father*, and (*e*) will of the *Father* concerning the *Son*.

e Joh. 6.39. Mar. 9. 24. Luk. 17.5. 4. The *growth and increase of Faith* are from *God*, who *giveth all increase*; and therefore it was well prayed for unto the Lord *to help unbelief*, and to *increase Faith*.

Heb. 12.2. 5. The *perfection of Faith* is from God and Christ; *Jesus is* as the *author*, so the *finisher* of our *Faith*; and this *either* by bringing it to its ἀκμὴν, and highest degree it can reach, or is necessary for the Saints it should reach to in the world, *fulfilling all the good pleasure of his goodness*, and the *work of Faith with*
Phil. 1.6. 1 Pet. 1.9. *power*, and because he hath *begun*, *perfecting* it, ὁλοτελέους. Or by perfecting it in *vision*, for it's *God* that gives the *end of our Faith*, *Salvation*.

Less Principal. The *Less Principal Efficient Causes* are either *Impulsive* or *Instrumental*.

Impulsive. The *Impulsive* or *Moving Cause*, is either *External* or *Internal*.

The *Inwardly moving Cause*, *Procegumena*, is 1. *On Gods part*, his *free grace and love*, self-moving goodness; in which
a Ephes. 2.8. *b* Rom. 11.7. sence it is called the [a] *gift of God*, and the [b] *election obtain it*, even those

those that are *ordained to life believe.* Not improvement of *Reason*, not use of *means* appointed for the attainment of *Faith*, that merit this *gift*, but God worketh all of his *own good pleasure*, εὐδοκία, which appears in that not many noble, and wise, but poor receive the Gospel. Act. 13. 48. Phil. 2. 13.

2. *On the sinners part*, who doth believe, and being quickned, moveth; acted, acteth, and that freely, the *moving Cause* is *sence of misery*, and undonnesse without Christ, and interest in the promise through *Faith*, there being *no other name*, and he that *believeth not being condemned*: So that here is the necessary condition, and *causa sine qua non*, of Faith, *sense of misery* and inability in self, and all creatures to recover a man out of his lost estate, whence ariseth renouncing and throwing away all our own *righteousnesses*, those *filthy rags*, not *having* or not depending upon our *own righteousnes*, or any thing short of Christ. Act. 4. 12. Joh. 3. 18. Isa. 64. 6. Phil. 3. 9.

The *outwardly Moving Cause*, *Procatarctica*. 1. On *Gods part* to give Faith, is *Christ and his merit*; for every good gift is through Christ: *Omne donum gratia Dei in Christo est. Ambr. in Ephes.* 1. As *from the father of lights*, so through the the *Sun of righteousnes*; none *come to the Father*, nothing cometh from the Father *but by him*, whom by this means the Father will make to be *honored as himself.* As salvation was purchased by Christ upon terms of believing, so Faith also whereby we lay hold upon Christ for Salvation: and therefore that Spirit which is called the *Spirit of Faith* is by Christ promised, upon his purchase making and ascending to be sent to *convince the world* of that great sin of *unbelief.* Joh. 5. 23. Joh. 16. 9.

2. The *externally moving Cause* to believe on the *sinners part* (which may be called the *Formal Object*) is twofold.

1. As *to God* and his *Word*, *Gods Veracity*, and infallible truth, he can neither be deceived, nor deceive; *God which cannot lye* hath promised, is joyned to Hope, and therefore Faith. He that believeth *receiveth the Word of God as the word of God, and seteth to his seal that God is true*, accounting him *faithful that hath promised*; the ground of Faith being Gods *faithfulnes*, and the object the *Promise.* God's having spoken, αὐτὸς ἔφη, was enough to *Abraham*, in a difficult case. Here is the *Resolutio fidei* into its stable foundation, Gods unquestionable Truth, who is *Prima veritas*, Heb. 4. 13. & 6. 18. Titus 1. 2. 1 Thess. 2. 13. Joh. 3. 33. Heb. 10. 23. Rom. 4. 17, 18.

1 Joh: 5.10: ὁ ἀυτοπιστία, so that the believer hath the *witness in himself*, and his evidence is better, and assent stronger, as to his πρᾶ, than any ones, as to things apprehended by sence, τὰ αἰσθητὰ, or by reason, τὰ νοητὰ: Therefore sometimes divine testimony is added to rational discovery (as in this point, that there is another life, *&c.*) because of the certainty and distinctness of knowledge by revelation, above all other ways.

2. *As to Christ offered* in and by the Promise (for more full explanations sake, I sever the consideration of God promising, and Christ offered, which otherwise I would always unite) the Heb:7. 25. *moving Cause* of Faith in the sinner, is *his power*, as an *All-sufficient Saviour*, *able to save to the uttermost*, being anointed with authority and abilities, commission and qualifications for that work: and his *love to sinners*, having laid down his life for Joh:6. 37. them, he will in *no wise cast them out* that come to him by Faith. These are the solid props of a true Christians Faith, which make the former (believing God and the Word) not to be a wavering opinion, and the latter (believing in Christ) not an adventurous hazard.

Instrumental Cause. The *Instrumental Cause of Faith*, is either the *begetting* or *preserving Cause.*

1. The *Instrument* by which the Spirit of *God produceth Faith* is the *Word of God*, in whatever way coming to us, to be [a] considered and meditated on by us: The Word [b] read by us or to us, the Word expounded and enforced by the *Publick Ordinance*, preaching *Ex Officio*; the *private Ordinance*, conference *ex fraternâ charitate*. By believing the soul answereth to Gods *call*, which supposeth a *Word*, therefore it is called the *Word* and Doctrine *of Faith*; and *Faith cometh by hearing*, men cannot believe in him *of whom they have not heard*: Christ must be *preached*, before *believed on*; for by the *Gospel preached*, God puts forth his power in making men believe to salvation, the efficacy whereof (it being accompanied with that spiritual and powerful demonstration, mentioned 1 *Cor.* 2. 4.) the Apostle to the *Corinthians* explaineth and extoleth, *God having in due time manifested his Word through preaching.* Now this *Instrument* is *All the word of God*, not excluding the *Law* from being the means as well as the object of Faith; for the Law is a useful *Schoolmaster* to prepare us for Christ, driving us out of our selves, and following us with the

[a] Joh:5. 38. Luke 2.19:51.
[b] 1 Joh:3.15.
Ro.10.8,14,17
2 Tim:3.16; Rom: 1.16.
1 Cor:1.18,21 &c.
Tit. 1.3.
Act:24.14.
Gal:3.21,22.

the lashes of the Curse, that we may run to the Grace of the Gospel, and make mention of *Christs righteousness only*. So that *knowledge* must alway go before *Faith*; we must know *whom*, what, and wherefore we *believe*, and give a *reason of our faith* and hope: the *eyes* of the mind *enlightning*, goes before the working of *Gods power* in *our believing*: so *Pauls* sending was to turn from *darkness to light*, before Faith in Christ is mentioned: every one that *seeth* the Son and *believeth* on him, &c. a seeing in Scripture light makes way: In so much that the knowledge of the Word and Christ, as the means to get Faith, is highly advanced and called *life eternal*; yea, put for believing to which it leads, *by his knowledge, Objective*. Or the knowledge of him, *shall my servant justifie many*.

Psal: 71.16. 2 Tim: 1.12. Ephes: 1.18,19 Act: 26.18 Joh: 6. 40. Joh: 17.3. Isa: 53.11.

Secondly, *The Instrumental Causes of Faiths maintenance and encrease* are,

1. The *Word of God*, *Causa procreans & conservans: Ab iisdem nutrimur ex quibus constamus*, It is *seed* to beget, and *milk* for growth in babes; yea, *strong meat* for strong ones in Christ. 1 Pet: 2. 2.

2. *Sacraments*, as *Seals of the righteousness of Faith*, *Tesserae*, and pledges of Gods love superadded to his promise. They *signifie* and help to clear the understanding, and so consequently promote Faith: they *seal* and confirm (seals are for this end to confirm the Faith of him to whom the Deed is delivered:) and ('tis usually said by learned Divines) they actually *exhibit* for our growth by feeding.

3. *Prayer*, as in that man, *Lord help mine unbelief*; and the Disciples, *Lord encrease our faith*; and St. *Paul* for the *Thessalonians*. *Quoties de Fidei constantia (& incremento) agitur, ad preces confugiendum est.* Calv. in Jud. 20.v. Mark 9.24. 2 Thes: 1.10,11

I might add another *Ternary* of means for the encrease of faith, inferior to the former.

1. The *Cross*, *Afflictions*, *Temptations*; Therefore the *trial of Faith* is called *precious*, because it burnisheth and encreaseth *precious Faith*; the *trial* of *Faith* worketh *patience*, *patience experience*, and that is a good ground for more *Hope* and *Faith*; they are conjoyned, 2 *Thess.* 1.3,4. 1 Pet: 1.7. Jam: 1. 3 Rom: 5. 3.

2. By frequent *actings* and exercise, Faith is encreased: though Graces beginning is different, yet their improvement is in great measure after the way of other habits.

3. By

3. By seeing and considering the *Example* of others, the *cloud of Witnesses, whose Faith* the Apostolical command is that we *follow*: Thus many were of weak made strong, beholding the faith of the Martyrs, and the eminent effects of it.

Heb. 12. 1, 2. Heb. 13 7.

Material Cause

For the *Material Cause* of *Faith*; *Genus habet rationem materiæ*; that which is its general and common nature, wherein it agrees with others is the *matter* of it; Now as *Saving Grace* in the Description was the *Genus* wherein it agrees with other Graces; so comparing true *Saving Faith* with other Faiths, that may tolerably pretend to the name, *Assent* is the common nature and matter of it, even the neareſt and immediate *Genus*; Faith hiſtorical, of miracles, temporary, all have *Aſſent*, but not all *Aſſent* belongeth to true Faith. There muſt not only be *knowledge* γνῶσις, but alſo ἐπίγνωσις, *acknowledgement*, as neceſſary and eſſential to Faith, and that ariſing from the full *aſſurance of underſtanding*, πληροφορία συνέσεως: There muſt be a Faith Doctrinal and *Aſſertive*, as the foundation of Faith *applicative* and fiducial: if I aſſent not to the promiſe of another as true, I cannot rely upon the perſon for the good mentioned. There is a double *acknowledgement* (I mean not verbal profeſſion,) 1. That the things revealed in Scripture, and by us known are *of God*: 2. That they *are true* (which naturally floweth from the former) and ſhall all be fulfilled: *Abraham* was perſwaded before he truſted. Now to this end that this full *aſſent* and *acknowledgement* of the mind, which is a neceſſary ingredient of *true Faith*, may be had, *The Divine Authority* of the Scriptures, confirmed by miracles and other characters, is to be ſtudied, that we may build our Aſſent, and thereby our Faith upon a ſtable foundation.

Col. 2. 2. 2 Tim. 3. 14. Rom. 4. 21.

Formal Cauſe.

The *Formal Cauſe*, which doth *ſtraiten* the general nature of Faith, and *diſtinguiſh* true *Saving Faith* from all other *Faiths* (*forma vel aliquid formæ analogum ponitur differentiæ loco*) in which may be *Notitia & Aſſenſus*, is *Fiducial receiving of Chriſt* offered by God in the Promiſes of the Goſpel. In which are two things formally conſtitutive of *Saving Faith*.

1. *Acceptation* of Chriſt and the Promiſes; *Faith* is that *hand* which doth touch the top of the golden Scepter, or that cloſeth with and entertaineth what God offereth, *receiving Chriſt*, hence a weak Faith is true Faith and ſaving, as well as ſtrong, becauſe it indeed receiveth the gift, though with a trembling hand.

Joh. 1. 12.

This

This is the *coming unto Christ*, and appropriating what before lay in common; the applying what before was only applicable, making the soul to say with *Thomas*, believing, *My Lord and my God. Zanch.* in Colos. 2.6. *Sicut accepistis, & quomodo accipitur? Fide.* So the good things purchased *by Christ*, and following upon our receiving *of Christ*, are said to be *received* as the *atonement*, *abundance of grace*, the *gift of righteousness*, ἐλάβομεν, & λαμβάνοντες, *fidei videl. manu oblata* δεχόμενοι, and expresly *remission of sin*, is said to be *received by Faith*. Joh. 6. 35. Joh. 20. 28. Ro. 5. 11. 17. Act. 26. 18.

2. *Innitency*, recumbency of soul upon a *Christ received*, entrusting him entirely with, and *committing* to him the care of Soul and salvation, *staying the soul* upon him, *leaning upon the beloved*, rouling the soul upon him, resting with whole weight upon him, as faithful, able, loving: and this is truly *fiducia*; this is truly *Credere in Christum, To believe in or upon Christ*; more than *Credere Christum, & Christo, to believe a Christ* (that he is) *and to believe Christ* (or his word.) It is a phrase in Prophane writers unusual, as the thing it self, *salvation by Faith* was unknown. To this belong those expressions of the *eyes* being *toward God*, and *looking to him*: even as the *Serpent* was *lifted up*, to be looked upon with expectation of healing vertue; so Christ to be looked unto by the Soul, with a longing expectation and confident dependance. 2 Tim. 1. 12. Isa. 50. 10. Cant. 8. 5. 2 Chron. 20. 12 Psal. 123. 2. Isa. 45. 22. Joh. 3. 14, 15.

The *End of Faith* is the *glory of God in mans salvation*, the one as supream and ultimate, the other as subordinate: that *God* might save his *Creature* to whom he wished well in a way of *demonstration* and *exaltation* of his glorious justice and mercy, therefore was Saving Faith and Salvation by Faith ordained. *Justice*, that *he might be just*, that is demonstrated and declared to be just (as *Psal.* 51. 6.) both in not pardoning without satisfaction, and therefore punishing sin upon the Surety; and then in pardoning the sinner through faith, uniting to, and interesting in the Surety, therefore saith the Apostle, *God is faithful and just to forgive. Mercy*, in that he accepteth the satisfaction of another, and imputeth his righteousness to the sinner, by Faith receiving it: and that he found out and provided alone this way of salvation by Faith: It was *of Faith*, that it might be *of Grace*, for *by Grace are we saved through faith*: and thereby works, as meriting, and so mans confidence in, and *boasting* of himself are *excluded*, and Gods glory entirely *Final Cause.* Rom. 3. 26. Rom. 4. 16. Ephes. 2. 8. Rom. 27.

Rom: 10. 3. Hab: 2. 4. tirely secured and advanced by mens *submitting to the righteousness of God by Faith*; Faith and Pride being utterly inconsistent. Indeed trusting God upon his bare word, not having merit nor humane probability, *giveth great glory to God.* That *Mans Salvation* is an end of Faith, all the *New Testament* witnesseth, even that we *believe to the saving of our souls*, and *receive the end of our Faith*, in *the salvation of our Souls.*

Rom: 4. 20. Heb: 10. 39. 1 Pet: 1. 9.

4. *Effects.* The *Effects* (more proper or less proper) and *Consequents* of *true Faith.*

Col: 3. 4. 1. *Union with Christ, who is our life*, and so *we live by Faith*: What can more necessarily and immediately follow upon the *offer* on *Gods part* in the Gospel of *Christ* to be ours, and our *receiving* him by *Faith*, than *union to his person*, though no *personal union.* Hence having *Christ in us*, and *our being in the Faith*, are made the same, because *Christ dwelleth in our hearts by Faith.* Whatever the Spirit on Christs part doth before by way of uniting us to Christ, *apprehending us for Christ Jesus* (as some understand, *Phil.* 3. 12.) Faith is the hand on our part that receives, and the band that fastneth Christ to us: This I take to be the fruit of the first consummate *Vital act* of the quickned soul; and then is the *mariage knot* tied.

2 Cor: 13. 5. Ephes: 3. 17.

Act: 10. 43. 2. Hence follow *Remission* of sins, and *justification* of the person through *Christ* and his *righteousness apprehended* and *appropriated.* This *Peter* testifies to be *the witness of the Prophets*, even that *through his name, whosoever believeth in him, shall receive remission of sins*: The pardoned alone live, for the guilty are dead in Law, which the people sensibly bewailed in saying, *if our iniquities be upon us, and we pine away in them, how shall we then live?* Joyn this with our living by Faith, and you see Faiths necessity and efficacy towards *pardon.* It was St. *Pauls* ardent desire, that he having *won Christ* (got him, been united to him) might be *found in him, having the righteousness which is of God through faith in Christ.* Nothing more frequent than the assertions and demonstrations of *Justification by Faith*; in S. *Pauls* Epistles, especially to the *Romans* and *Galatians*: The *manner* of *Faiths* efficacy wherein, is by a judicious person of our own well expressed, for the cutting off those two eager controversies about the *Instrumentality* and *conditionality* of *Faith.* It is (saith he) the general opinion

Ezek: 33. 10.

of

of the Orthodox, wherein all agree, *That Faith is a means appointed by God, in the use whereof the children of men are made partakers of Justification.*

3. *Adoption*; That our receiving into the number, and having a right to the Priviledges of the Sons of God (the Spirit of Adoption, boldness at the Throne of Grace, present supply, future inheritance) is the fruit and product of Faith, appears from *Scripture* and *consequence*. *To as many as received him, or believed on his name, gave he power to become the Sons of God.* Joh. 1. 12. For indeed we being by *Faith* united to Christ, and the faultiness of our persons taken away through Christ, what more immediately follows from this loveliness in him, and oneness with him, than communication of Sonship, which cannot be in that way that Christ is a Son, and therefore is by the *Adoption of children by Jesus Christ*: *Adoption* therefore is the effect of *Faith*, through union to, and Justification through Christ, intermediately caused thereby; *Causa causæ est causa causati.* Ephes. 1. 5. 6.

4. *Audience and answer of prayer*: Our Lord hath given universal proof to this, in assuring that *all things* whatsoever *shall be asked in prayer, believing, shall be received*: By St. *James*, *asking in Faith*, without wavering, is required, and *he that wavereth* is bid *not to think he shall receive any thing.* Yea, the efficacy of the prayer of Faith is by him asserted; and throughout Scripture by remarkable expressions and instances abundantly confirmed and proved. *Fidelem si putaveris, facies*, is true as to God, as well as man. And that of the *Roman* Historian, *Vult sibi quisque credi, & habita fides ipsam plerumque obligat fidem.* But it doth not produce this eminent effect, as to Prayer only, rendring it acceptable; but also, Mat. 21. 22. Jam. 1. 6, 7. Jam. 5. 15. *Sen.* *Liv.*

5. *Acceptance to the person in all services*, together with the *distinction* of, and *denomination of Good* given to habits and actions flowes from *Faith*. *Without Faith* it is universally and utterly *impossible to please God.* By Faith our *Sacrifices* become *excellent*, and we with them, we and they *please God*; and therefore it is not without good reason usually accounted that *Wedding garment* which renders our presence welcome to the Lord in any Ordinance or service. Faith taketh away the savor of the flesh (which whatsoever is *born of the flesh* hath) and gives a divine tincture and relish: it is like a vein of gold running through all duties, which makes Heb. 11. 6. Mat. 22. 11. vers. 4. vers. 5.

them precious, though ſtill they be ſomewhat earthly. That it is *Characteriſtically denominative* of other Graces, and *diſtinctive* of them from moral vertues, thoſe *ſplendida vitia*, may appear, if it be conſidered, That even that eminent *Grace* of *Love* is nothing without *Faith*, (as no Faith without it could be any thing) and doth nothing without it, *Faith worketh by Love*; not Love, but Faith by it; Faith being firſt and chief in being and working: *Humility* was eminent in the woman and Centurion, yet not Humility, but *Faith* was taken notice of; this being the main tree, that a ſprig from its root, receiving its excellency from it, and by faith accompanying and overtopping it, becoming true humility, and not a degenerate meanneſs, and abject lowneſs of Spirit. *Sorrow for ſin* would not deſerve the name of *Repentance*, nor *Confeſſion* be ingenuous, but for the hand of Faith laid on the head of the *Scape-goat*: *Faith* believing Gods promiſe, concerning the Moderation, Sanctification, removal of Affliction, worketh in a way of *Patience*, and this *Faith* accompanying *ennobles Chriſtian Patience*, and makes it not to be *Obſtinacy*, or *Inſenſibility*: So it makes a Chriſtians contempt of the World, not to be a Vain-glorious pretence, or a ſullen moroſe reſervedneſs: Thus might we run through many more.

1 Cor. 13. 2. Gal. 5. 6. Mat. 15. 27, 28 Mat. 8, 8, 10. Jam. 1. 3.

6. *Conqueſt over Adverſaries*, and hinderances in the way to heaven. *Faith* in the *mighty God*, the *Captain of our ſalvation*, who hath *led captivity captive*, diſarmed the powers of darkneſs, and triumphed over them (and we in him our head) makes courageous, and that victorious, for *if we reſiſt*, the General of the adverſe party *will flee*; only we muſt *reſiſt him ſtedfaſt in the Faith*, holding up that *ſhield*, that will repel and *quench all his darts*: For the *life of ſence*, in the *luſts of the fleſh and of the eye, and the pride of life*; the life of Faith is diametrically oppoſite thereto, (*by Faith not ſight, &c.*) & doth neceſſarily weaken it, as we find in thoſe *Worthies*, *Heb.* 11. that by Faith denied themſelves in ſo many things pleaſing to fleſh and blood, and did and ſuffered ſo many things contrary thereto. For the *World*, as that ſame eleventh of the *Hebrews* giveth remarkable inſtance; ſo St. *John* beareth teſtimony in moſt ſignificant phraſe to the power of Faith herein, calling it the *Victory whereby we overcome the world*, becauſe certain victory attends, and ſhall crown all that fight the good fight of faith againſt the *World*; as the *God and*

Iſa. 9. 6. Heb. 2, 10. Epheſ. 6. 16. Jam. 4. 7. 1 Pet. 5. 9. 2 Cor. 5. 7. 1 Joh. 5. 4.

Prince

Prince of this world; so the pleasures of the world, the honors, the profits, the friendship of the World, with their contrary troubles, and the snares and temptations of both.

7. *Confession and profession of the Faith.* This is an inseparable adjunct and consequent of *true Faith*, though I call it not a *property*, because this may be where true faith is not, but where Faith is, this will be also; all is not gold that glisters, but that is not gold that doth not glister. Can a man carry fire in his bosom and not discover it? Can a man have the *Spirit of Faith*, *and believe, yet not speak*? The Apostolical command is, not only *that we stand fast in the Faith*, but also that we *hold fast the profession of our Faith*; for *as with the heart man believeth to justification, so with the mouth confession is made to salvation.* Let our unchristianly and irrational deriders of *Professors* and *Profession*, consider this. 2 Cor. 5. 13. 1 Cor. 16 13. Heb. 10. 23. Rom. 10. 10.

8. It giveth the soul *a sight of things invisible*, and an *enjoyment of things to come*: *By Faith Moses saw him that is invisible*, *Jehovah*, whom otherwise no man hath seen, nor can see and live. Yea, by the same St. *Paul* and others of the faithful *looked* at those *eternal good things which are not seen*, for they *walked by Faith and not by sight.* By this the Saints can look within the vail: By Faith the soul takes a prospect of the promised *Canaan*, this being the *Pisgah* of its highest elevation: By this *Abraham saw Christs day and rejoyced*: It gives a present *subsistence* to certain futures, and is the *evidence* of things hoped for, and *not seen*; for which cause the believers *conversation will be in heaven*, where he seeth his treasure is, and where therefore his heart is. Heb. 11. 27. Joh. 1. 18. Exod. 33. 20. 2 Cor. 4. 18. & 5. 7. Joh. 8. 56. Heb. 11. 1.

9. *Joy and Peace* in some degree is an immediate effect of true *Faith*, (and no true Joy is without Faith) though higher degrees flow through *Assurance*. There is *joy and peace in believing*; and a *joy of Faith*, especially when conjoyned with growth, *Phil.* 1. 25. It is expressed by *leaning and staying upon the Lord*; which speaks support, fixation, quietation of mind: For which cause a childe of God under desertions prefers his life of Dependance, before the Worldlings life of enjoyment, and findes some satisfaction in present unsatisfiedness, hath some glimmerings of light in the dark night of unassuredness. God hath promised to *keep him in peace*, *in peace* Rom. 15. 13.

Isa. 26 3. Chron. 20. 2 0 (translated *perfect peace*) *whose mind is staid on him, because he trusteth in him: Believing in the Lord brings establishment*, not only as to the condition and state of the *person*, but also as to the disposition and frame of the *mind*. We finde it in other cases, believing the promise, and relying on the power and love of another, affords a great calm, and some secret joy to a mind otherwise disturbed and perplexed. Thus *Faith* in its own nature, and direct tendency: But still understand *Faith as acting*, Faith as exercised produceth this effect; the Christian, so far forth as he *lives by Faith*, and in the *Improvement of Faith*, enjoys this quiet sedate minde, even when he wants the full-blown joy of a life of *Spiritual sence*. And not only from the nature of Faith doth this arise, but also as *Faiths hand* casts out *the Anchor of Hope* which keeps the soul steddy; and also as it *represents and foretastes* the *recompence* and joy to come. This leads to the next *Effect* of *Faith*.

10. *Assurance and further joy thereby*. I make not this Constitutive of *Faith*, nor inseparable from *Faith*, lest I *condemn* and *sadden* causelesly the *Generation of the just*, but whereever it is it proceeds from Faith. *Unbelief* is shut out from the Promise, and can have no true Hope, much less *Assurance*: Therefore it is called *The full assurance of Faith*; and that παῤῥησία καὶ προσαγωγὴ ἐν πεποιθήσει, *boldness and access with confidence and assurance* is *by faith in Christ*. And thus believing doth through assurance (the soul by a *reflex act* preceiving its own *Faith*, and thence interest in the *Object* of Faith) brings the *joy unspeakable and full of glory*. This, though not absolutely necessary, all believers should labor after, that the *comfort* of it may *confort* (according to the notation of the word) and strengthen them, for *the joy of the Lord is our strength*. The Apostle *Peter* bids, *give diligence to make our calling and election sure*, even to our selves (other than in it self). And St. *John* wrote to those that believed, that they might *know they had eternal life*.

Heb. 10. 22. Ephes. 3. 12. 1 Pet. 1. 8. Nehem. 8 10. 2 Pet. 1. 10. 1 Joh. 5. 13.

11. And lastly, *Salvation* is the *effect and inseparable consequent* of true *Faith*, according to the *Text*. Now this being that great and last *effect* which the others made way for, the *object* of our desires, the reward of our endeavours, the only

and

and perfect happiness of man: I shall speak more distinctly to the *connexion between Faith and Salvation* under these three heads, *That, How, Why.*

First, *That Faith and Salvation are conjoyned*; and this is peculiarly one of those things which are called ἐχόμενα σωτηρίας, having, *accompanying*, laying hold of *salvation*. It is the Testimony of Truth it self, that this is Gods great end in *sending his Son into the world, that whosoever believeth might have eternal life*: The Purchaser of *salvation*, declares this to be the *Will of him that sent him, that every one that seeth the Son, and believes on him, might have eternal life*; Accordingly he that hath all *power committed to him*, giveth commission and command to his *Disciples to preach, that whosoever believeth shall be saved*: And ascertaines their salvation by his *prayer for all that should believe through his Disciples word*, John 17. 20. Saint *Paul* testifies, he that *believeth in his heart shall be saved*; declares that they that have the *gift of righteousness* (which he defends to be *by Faith*) *shall reign in life*, and accordingly conjoynes *justified* (viz. *by Faith*) *and glorified*; and asserteth this to be according to Gods design in *Election*, and terms in *Vocation*; sets forth himself as an encouraging *example* of the *exceeding abundant grace of our Lord through Faith*, to all though *great sinners* like himself, that should *believe on Christ* to life everlasting. Καὶ τοῖς ἐπαίνων μεμολυσμένοις, καὶ τοῖς ἐπ' ἐλαττον τοῦτο νενοσηκόσιν, ἀγκέσει πρὸς ἀπαλλαγὴν ἡ διὰ πίστεως χάρις Cyril. This Saint *John* accounts so clear and unquestionable, that he *writes to them that believe*, that they may *know that they have eternal life*: So unlimitedly true is that of *Habakkuk*, The *Just shall live by his Faith*. *Deus oleum misericordiæ (& gloriæ) ponit in vase fiduciæ. Bern.*

Heb. 6. 9. John 3. 16. John 6. 40. Mark 16. 16. Rom. 10. 9, 10. Rom. 5. 17. Rom. 8. 30. 2 Thes. 2, 13, 14 1 Tim. 1. 14 15, 16. 1 John 5. 13. Hab. 2. 4.

Secondly, *How Salvation is the effect of Faith.* Here consider these three things.

1. The *natural aptitude* and fitness of this grace of *Faith*, to be made use of in the way of saving man that had broken the first Covenant, and could not be saved thereby; yea, so fit is faith as to be *necessary* upon supposition of Gods saving sinners by a *New Covenant in the hands of a Mediatour*, and Surety, and his Righteousnesse: There must be an appropriation.

tion of that to the ſinner, and making all his own; and this muſt be by voluntary acceptance; ſelf-confidence and boaſting muſt be prevented; now faith alone could do this, as before hath been ſhown.

2. The *inſtitution of God* making this fitneſſe of Faith uſeful and effectual to this end *Salvation*; for be it never ſo fit, yea, neceſſary, ſo that Salvation could not be brought about without it; and ſuppoſe (*per hypotheſin impoſſibilem*) which yet could not be, that man had believed upon the Redeemer, and God had not ſaid, *Believe, and thou ſhalt be ſaved*, Faith had not reached Salvation; therefore it is called the *righteouſneſs of God*, which is *by Faith in the Son of God*, even of his finding out and appointing. Even as Sacramental ſignes, are and muſt be fit to repreſent what they are appointed for; (as *Aug. Epiſt. 23. ad Bonif. Oportet ſimilitudinem habeant earum rerum, quarum ſunt Sacramenta, quam ſi non haberent, non eſſent Sacramenta*) yet they work not *naturally*, but by *Divine inſtitution*, as a means of Faiths maintaining and increaſe; ſo *Faith* to *Salvation*.

Phil 3. 9.

3. The *Dignity and Merit of the object of Faith* is to be conſidered; for though it be ſaid, 1 *Pet.* 1. 9. *Receiving* (τὸν τέλον *mercedem*, as *Beza* rendreth it) the *end*, the *reward of your Faith*; yet is it not *of merit*; for the way of Salvation by *Faith*, is altogether *of Grace*, as Saint *Paul* induſtriouſly and abundantly proveth. *Faith* therefore may be conſidered either *qualitativè*, or *relativè*; in it *ſelf*, or with reſpect to its *object*: Now not as an *habit* in us, or *act* exerted by us, (though acting, not dead faith ſaveth) not as a *work* of the *Law* required in the firſt Commandment doth faith ſave, but through the *righteouſneſs of Chriſt* which it apprehends and appropriates: in it ſelf it is the moſt indigent and ſoul-emptying grace that is, and cannot by its own merit do this; for it is *due*, being by God commanded, (*Luke* 17. 10.) *imperfect* in it ſelf; for who attaines the higheſt degrees of faith? and if perfect in its kind, yet but an imperfect Righteouſneſſe, being the fulfilling but of one Goſpel-command.

Thirdly, *Why* there is this *undivided connexion between Faith and Salvation* The *Prime reaſon*, and that which it muſt be ultimately reſolved into, is the *good pleaſure of God*, according

ding to which he worketh all things. There is nothing in *faith* bearing proportion to this effect and attainment, so that we may admiringly say, *Even so Father, because it pleaseth thee.*

Secondary and Subordinate reasons:

First, On *Gods part*, upon supposition of his institution.

1. His *Justice*, having received a valuable price for Salvation; and this price being made the sinners own in the way of Gods own appointment; so that believing sinners may humbly plead with God as a *righteous Judge* for their *Crown*, Gods justice being not only secured, but obliged (in a sense) by Faith. 2 Tim. 4.8. Rom. 3.26.

2. His *faithfulness*, having in his Word promised Salvation to Faith, as hath been shown.

Secondly, On *Faiths part*; the reason why God hath conjoyned certain Salvation with it, is, because it *giveth* most *glory to God* of any thing; therefore God entailes glory on it peculiarly; it *honoureth God*, and *God will honour them* that have it. He that believeth, *sets to his seal that God is true*, and every way justifieth and advanceth him. Rom. 4.20. 1 Sam. 2.30. John 3.33.

Properties and *notes of Trial*, convertible with true *Faith*, and reciprocal (where *Faith* is, there is this and that; where this and that are, there is Faith; where Faith is not, there these are not, &c.) and farther differencing it from *other Faith*, which is a needful work; for there is true and false, feigned and unfeigned, alive and dead; Of these some indeed belong to the former Head of *Effects*; and some of them seem not altogether unsuitable to be referred to this Head. 5. *Properties.* 2 Cor. 13 5.

The First shall be a more *general Note*. True and saving faith *receiveth a whole Christ upon judgement and choice on Gods terms*. *Lord* to rule as well as *Jesus* to save, the object of *Faith* in the Text; no *separating what God hath joyned*, and to have a divided Christ, not a whole Christ; salvation, but not self-denial, &c. True Faith is a *considerate* thing, (that which hath least depth, springs up most suddenly) the soul sits down, and weigheth, and casteth up all accompts, and compareth all things together, misery by sin, undonnesse in self, termes of salvation, self-denial a fundamental one, taking Mat. 13 5.

up

up the Crosse, following Christ, universally sincere obedience, and what the world, lust, or Satan can say to the contrary, and saith *CONTENT* to Gods terms, and here the bargain is made; the soul trusts God contentedly for his part, even *privilege*, and resolvedly sets about its own part, even *duty*. Hence true faith proceeding deliberately upon Gods termes, is willing to be tryed by the Word declaring those terms: which farther tryal according to the Word follows.

Secondly, True and saving Faith is *usher'd in by godly sorrow*, and *humility* in a good degree, though they are farther compleated afterward upon the sense of Gods pardoning and accepting love; *Then shalt thou be ashamed, &c. Repent and believe; Repentance towards God, and Faith in our Lord Jesus Christ*, this is Gospel order: The inconsistency between *Faith* and *Pride*, is evident in that opposition of the *souls lifting up*, and *living by Faith*; and the hinderance of the Jews believing, *John* 5.44. The Centurions and womans *Faith* were attended with eminent *humility*. Did not *humility* and *godly sorrow* accompany and bring in *faith*, the *Law* could not be our *School-master to bring us to Christ*. This shutteth out that easie, merry, proud *faith*, that springs up without the dunging of *humility*, or watering of *sorrow according to God*.

Ezek. 16. 63. Mark 1.15. Acts 20.21. Hab. 2.4.

Thirdly, True and saving Faith is *abiding and perseverant*, and this upon supposition of temptations and assaults; for otherwise a mock-faith may have a continuance, and men dye in a pleasing dream of ungrounded presumptuous confidence. Now it must be such, or cannot be saving; for as it is said, *He that believeth shall be saved*: so *he that endureth to the end shall be saved*. They that have true Faith, have the *seed of God abiding* in them, the *prayer of Christ* for them, are *kept by the power of God*; for he that hath *begun a good work* will *finish* it, *his gifts being without repentance*. *Believing* and *sealing* for security are conjoyned: The true believer is the wise man that *built on the Rock*, his house therefore stood; the *good ground* that hath *depth of earth*, that what springs may not wither. The *just shall live by his faith*, continue therein, and so *believe to the saving his soul*, being *rooted and established* therein through Christ. See more of this

Mark 16.16. Mat. 24.13. Eph. 1.13. Mat. 7.24,25. Mat. 13. Heb. 10.38,39. Col. 2.7.

this before under the efficient cause, principal and instrumental.

Fourthly, True and saving Faith is *growing*, though this growth be not alway discernable, or alike: That prayer for *encrease of Faith*, flowed from the very nature of Faith; it is the *good fight*, which must be carryed on to a compleat conquest; *running a race*, speaking progresse to the *finishing our course*; for the *way of the just is as light that shineth more and more to a perfect day*. Whatever hath life hath growth, till it reach a state of consistency. Saint *John* wrote to those that *did believe*, *that they might believe*, *Ut credatis, credere pergatis* (which belongs to the last Head) *& fide crescatis. Beza in loc.* i. e. grow in faith, according to the general Apostolical precept of *growing in all grace*. The same Author accounts this the most plain and natural interpretation of that of *Paul*, from *Faith to Faith*, *Fide, quæ quotidiè incrementum accipiat*; confirming it by that of *Clement* of *Alexandria*, *The Apostle speaks not of a double Faith, but of one, and that receiving growth and perfecting*. The Apostles προκοπὴ τῆς πίστεως furtherance of faith, *Phil.* 1. 25. and βεβαιούμενοι ἐν τῇ πίστει, καὶ περισσεύοντες ἐν αὐτῇ, *establishing and abounding in the Faith*; speak encrease and growth in root and branches; more fixed habit, more frequent acts. They therefore that have believed ever since they were born, and alway alike, never believed at all truly.

Luk. 17. 5. 1 Tim. 6. 12. 2 Tim. 4. 7. Prov. 4. 18. 1 John 5. 13. Rom. 1. 17. Col. 2. 7.

Fifthly, True and saving Faith is *Purging*; *purifying their hearts by Faith*: *Believing* and *walking* not after the *flesh* are joyned: where there is *Faith* (and much more assurance of Faith) there will be *heart and body cleansed and washed*; *pollutions of flesh and spirit taken away* by faith, receiving the *promise* of the *undefiled inheritance*; the believer will *purifie himself*, as *he is pure* in whom he trusteth and hopeth. Living flesh will purge out the *Sanies* and corruption in it; a living Fountain, the mud that's stirred up; so living faith: And indeed hereby it is permanent, for purity preserveth; *pure Faith* cannot be kept but in a *good, even a cleane conscience*.

Acts 15. 9. Rom. 8. 1, 4. Heb. 10. 22, 23. 2 Cor. 7. 1. 1 Pet. 1. 4. 1 John 3. 3. 1 Tim. 1. 19.

Sixthly, True and *saving faith* hath *other graces accompanying it*, in a good measure, with a proportionable encrease, strength and activity; I know some are more eminent for this, others for that grace; as *Moses* for *meekness*, *Job patience*, *Abraham Faith*, &c. yet in good measure must other graces accompany; for this is an indispensable duty, to *add to Faith*

2 Pet. 1. 5. *temperance, patience, brotherly kindneſſe.* Faith with many other graces, are called in the ſingular number (καρπὸς) *the fruit of the Spirit*, becauſe connex and inſeparable, *Gal.* 5. 22. Beſides that the growth, and ſtrength, and activity of other graces have dependance upon it; both as it pleads with Chriſt in prayer for all, and pleads with the ſoul to act, ſtir up, and abound in all. *Abrahams faith* had *ſelf-denial* accompanying it; there will be *patience*, for he that believeth *will not make haſt*. See more tending to this under the fifth *effect of faith*. Let not men ſpeak of their faith then, when other graces are no way ſuitable.

Seventhly, True and *ſaving Faith* is *working and fruitful*; though *love* and *good works* are not the form of it, (as the Papiſts plead) yet it alway hath love accompanying. *Eph.* 1. 15. and *worketh by love*, and *without works is dead*. *Per opera conſummatur fides, non ut formatum per ſuam formam, ſed ut forma per ſuas operationes, actus primus per actum ſecundum. Alting.* Faith alone juſtifieth, but Faith which juſtifieth is not alone. *Bona opera non præcedunt juſtificandum, ſed ſequuntur juſtificatum.* They that are in Chriſt Jeſus by Faith, are deſcribed by *walking in Chriſt*, and according to the Spirit: *Quomodo accipitur? fide: quomodo ambulatur in eo? ad præſcriptum voluntatis ejus vitam inſtituendo, & ex ejus Spiritu vivendo.* Zanch. in Col. 2. 6. Faith is *obediential*, and cannot but be ſo; for he that believeth really, his *labour ſhall not be in vain in the Lord*, cannot in reaſon and holy ingenuity, but think it meet he be *fruitful and abounding alway in the work of the Lord*; for others they do but think, not know the greatneſs and certainty of the reward. Yea indeed that *aſſurance* I before ſpake of, proceeds from *Faith* through *obedience*; *By this we know that we know him* (know put for believe, *Zanch. in loc.* as *Iſa.* 53. 11.) *if we keep his Commandments*: I ſhall therefore, according to St. *Pauls* command to *Titus*, *affirm conſtantly* this as a *faithful ſaying*, *That they which have believed, muſt be careful to maintain good works.*

Gal. 5. 6. James 2. 17. Rom. 16. 26. 1 Cor. 15. 58. *Alii cogitant, pii credunt.* Aug. Tit. 3. 8.

Eighthly, True and *ſaving Faith* truſting God for the greater, will *truſt him for leſſer mercies*. To them that *through Chriſt do believe in God*, this will ſeem forcible arguing, and a neceſſary inference, *He that ſpared not his own Son, but delivered him up* (I believe) *for me, how will he not with him give me alſo all things freely?* God hath made all ſorts of promiſes to true Faith, and accordingly many of the Servants of God have expreſſed confidence in God when things have gone worſt with them; they would not be *afraid what*

1 Pet. 1. 21. Rom. 8. 32.

what man can do unto them, nor *of evil tidings*; *their hearts were fixed trusting in the Lord*: The just's *living by Faith* is true in this sence also: and that of *Pauls living the life in the flesh* by the *Faith of the Son of God*, hath much in it. Though I know natural timorousness, and living too much the life of sense may occasion some worldly fears in a Believer; as boldness of temper, carelessness, false confidence may much bear up an unbeliever: Yet in great measure their pretences to faith are questionable (I might say their faith is but pretence) who say they can trust God with their Souls, but will not trust him with bodies and estates. Psal. 112. 7. Gal. 2. 20.

Ninthly, True and *Saving Faith* makes *Christ very precious to them that believe*. Ἀπιστοῦσι δὲ, but to the *unpersuadable*, he is a *stone of stumbling*, without *form or comeliness*; they ask the believer *What is thy beloved more than another?* And no wonder; for none but the believer hath a cleared eye to behold things *that are spiritually discerned*: None but he hath that special interest which inhanceth the price and valuation: None but he hath that experience, by which it is *tasted and seen that the Lord is good*: But sight, propriety, and experience will make him inestimably precious, and the *meditation of him sweet*; Faith that seeth his necessity, seeth also his excellency, and takes him not upon constraint but choyce. 1 Pet. 2. 7. Vers. 8. Isa. 53. 2. Cant. 5. 9. *Tolle meum & tolle Deum.* Psal. 34. 8. Psal. 104. 34.

Those things that are *Opposite* to true Faith, are of two sorts. 6. *Opposites.*

First, Such as speak the soul void of it, and are *simply inconsistent with it.*

Secondly, Such as *actively war against it*, and repel it. These I shall call *Contrarily Opposite*, those *Privatively Opposite*; though the terms may seem not fully suitable to all the particulars.

Some things are *Privatively Opposite* to true and *Saving Faith*, as relating to the *Understanding*; others as to the *Will*; others as to the *Life*. *Privatively.*

First, As to the *Understanding and Assent.*

1. *Ignorance*, blindness, darkness (of the inconsistency of which with Faith, see before of the *Word*, the *Instrumental Cause*) This either is *invincible Ignorance*, where means of cure are wanting: Or *Vincible*, which carelessness, sloath, or affectation causeth; for there are some persons *willingly and wilfully ignorant*, and *love darkness*. Act. 17. 30. 2 Pet. 3. 5. Joh. 3. 19.

2. *Unpersuadableness* to assent to the truth of the Word and Promise: ἀπιστία, *Impersuasibilitas*: When men are not satisfied in the grounds of believing, and so assent not: wherein yet Rom. 11. 30, 31

somtimes there is a battery shaking the *Assent*, and by parley bringing near a surrender; an *almost perswasion*, which yet is ineffectual.

Act. 26. 28.

3. *Error in Fundamentals*, especially those that concern Faith, Christ, the Promises, Justification and salvation. *Corrupt minds are reprobate concerning the Faith*, 2 *Tim.* 3. 8. Therefore *doubtful Disputations*, where on one side is error, are dangerous to the weak.

Rom. 14. 1.

Secondly, As to the *Will*, *Affections and Consent*.

1. *Unbelief*, not accepting the good things promised through *ignorance* or careless *neglect* of *great salvation*.

Heb. 2. 3.

2. *Disbelief*, when men through *dissatisfaction* with the reasons to believe, or through *pride*, *stubbornness*, *uncompliance* of *spirit*, *WILL not come to Christ for life*, will not *submit to the righteousness of God*.

Joh: 5: 39, 40, 44.

Thirdly, As relating to *Life*, practice and profession.

1. *Heresie* is *Privatively Opposite*: Such as joyn obstinacy and promulgation to their errors, whose *words eat like a gangrene*, *are to be rejected*, as men void of, and enemies to the Faith.

2 Tim: 2. 16. Tit: 3. 10.

2. *Apostasie* from the truth and profession of the Gospel called *denial*, *viz.* after knowing and owning. These never were *of the Faith*, else would they not *have gone from it*. This is a dangerous thing, *drawing back to perdition*; in such *God hath no pleasure*: *It had been better for them never to have known*, *&c.* This commonly ends in bitterest enmity to the Faith and true professors of it.

1 Joh: 2. 19. Heb: 10. 38. 2 Pet: 2. 21.

3. *All sins* laying waste the *Conscience* are inconsistent with faith: because *Faith* and a *good conscience* are inseparable companions.

1 Tim: 3. 9.

Contrarily. By way of *Contrariety*, there may be considered these things (possibly some also under the former head, in part,) as *Opposite* to true Faith.

First, *Flesh and blood*; these cannot *enter into the kingdom of God*, and oppose faith that would bring thither. I name this first, because it is the greatest enemy, and gives advantage to all others, and then indeed are we tempted (to unbelief, or any thing else) when we *are drawn aside of our own hearts*. By *Flesh and blood* is meant *Sense*, living by sence is the great hinderer and supplanter of *Faith*: Also *Carnal reason* judging every thing by its own unsuitable apprehensions, and so misrepresenting the things of God: to it the *Gospel is foolishness*, though it *is the wisdom and power of God to them that believe*: This taketh notice of the meanness of the faithful in the world, and stumbleth

2 Cor: 5. 7.

at

at it, &c. *Abraham* left both these Servants below when he went up *into the Mount* to the Lord, to exercise that eminent *Faith* of his: Yea indeed *Sense* and *Reason* appeared eminently contrary to him in his entertaining the *promise* at first; else had not the great *strength of his Faith* been manifested, nor *God glorified* so much. Rom: 4.18.19. &c.

Secondly, *Satans assaults*: He not only at first keeps out Faith, *by blinding mens minds*, but afterwards doth with Faith as the *King of Syria* charged his Captains to do with the *King of Israel*: He knows what an enemy to his kingdom *Faith* is; by it we *resist him*, and consequently put him to flight and *quench his darts*: He knows if our *Faith fail*, all fails, and therefore he desires to *winnow* the soul, and get the *good seed out of our hearts*, lest we should *believe and be saved*. 2 Cor: 4. 4. 1 King. 22.31. Luke 22. 31. Luke 8.12.

Thirdly, The *World* is a great adversary: Why else is *Faith* called the *Victory over the world*, but that there is hostility between the world and it? 1 John 5. 4.

Fourthly, I might add *mens own delays*. 1. Causing hardness in their hearts from themselves: *To day, to day* believe, unless you would *harden your hearts*. 2. Provoking God to seal men up under their injudicious unperswadable minds, for their long opposition to the light and word of Faith. The *Spirit of Faith* will not *alway strive*, when men still *resist him*. Heb: 2.15. Joh: 12.38, 39.40. Gen: 6.3. Act: 7. 51.

I shall improve all that hath been spoken by some few *Uses*, and conclude.

The first sort of *Uses* shall be *Corollaries* for *Information*. *Uses.*

1. Of the *certain and unspeakable misery of the unbeliever*, from the sure happiness of the believer. *Contrariorum contraria est consequentia.* Remember what hath been spoken before of the excellent *Effects* and *Consequents of Faith*, Union with Christ, Justification, Adoption, &c. and that great and everlasting fruit Salvation: upon all which we may conclude with the Apostle, *blessed are they which be of Faith* (or believe) *with faithful Abraham*: yea therefore *blessed is he that believeth, because there shall be a performance of all those things which have been spoken of the Lord*: Now turn the Table, invert the sense, read all backward, understand all contrary of the *unbeliever*: No *union* with, but *separation* and distance from *Christ*: No *pardon* of sin, reconciliation and justification, but guilt in full force, the curse of the Law, (and so he is left to stand or fall by himself) and the *wrath of God* are *Information.* Gal: 3.9. Luk 45. John 3. 36.

are upon him: No *Adoption* of Sons, but rejection as spurious, and a Sonship to the Devil, *the god of this world, &c.* No *Salvation*, but inevitable *condemnation*; *He that believeth not shall be condemned, yea is condemned already, because he believeth not in the name of the only begotten Son of God*: *i.e.* his present state is a state of certain damnableness, as sure as if he were condemned already: Not that there can be no believing afterward, and recovery thereby; for who then should be saved? for *such were some* (yea all) *of them* that *are justified by faith in the name of the Lord Jesus*, as the Apostle speaks of other sinners. He that *believeth not* *maketh God a liar*; but he shall find him exactly true to his cost, in such words as these, *He that believeth not the Son shall not see life*: The *unbelieving* (as well as more carnal sinners) *shall have their part in the lake which burneth with fire and brimstone, which is the second death.* Men *by unbelief depart from the living God*; *will not come for life*; *and judge themselves unworthy of eternal life*; and bring a kind of *impotency* upon the *Omnipotent* as to the doing them any good: No wonder then *if Jesus wondered at their unbelief* that held his hands from helping them. Oh! how much better were it for them among us that believe not, that they had never had offers of Salvation, never heard the Gospel of the Grace of God!

Mark. 16. 16. Joh. 3. 18.

1 Cor. 6. 11.

1 Joh. 5. 10. Joh. 3. 36.

Rev. 21. 8.

Heb. 3. 12. Joh. 5. 40. Act. 13. 46. Matth. 13. 58. Mark 6. 5, 6.

2. It is *no small matter to be saved*, since *Faith* is such a thing as before described, and without it there is *no Salvation*: Should Christ now come, *should he finde Faith on the earth?* Alas, the small number of those that shall be saved, there being so few Believers, though so many Professors of Faith among Christians! This is sadly manifest in the gross *Ignorance* of the most, and suitable apprehensions in the *Doctrine of Faith* of very few: In the *Errors*, *Heresies*, *Apostasies* of many, even *denying the Lord that bought them*: In the altogether contradictory *life* of most to that Faith they pretend to have, which (as well as *Repentance*) should have *fruits meet for it* brought forth, and accordingly it is *known*. No wonder if they that take true *Saving Faith* to be no more than *Assent*, and a professed owning the Doctrine of the Gospel, a *Confidence* (at all adventures) of Gods love, *&c.* or some such thing, think the way to heaven broad, and wonder at any speaking of the paucity of those that shall be saved.

3. Hence take notice of the *Reasonableness of the Christian Religion*. 1. That God requireth *no more* but *Believe*: Other things

things indeed are required, but they naturally flow from *faith*, are inseparably linked with *faith*, and *faith* cannot be without them; *faith* is the great *work of God*, and *command of the Gospel*. 2. That this is *so suitable*: Without *faith* no salvation can be apprehended as attainable by the *new Covenant*; by it comes *union* to, and *interest* in the person of the Mediator; by it is the *appropriation* and *application* made of what he hath done and suffered in sinners behalf; by it is *acceptance* given to Gods gracious offers in the Gospel. What more meet, and just, and necessary, are not Gods ways in requiring faith equal?

4. Behold the *danger of ignorance*, or mistake in this great fundamental point, upon which salvation or damnation have such immediate and necessary dependance; in other matters not so great danger: How justly censurable then is the folly of those that cannot patiently hear the doctrine of faith, but think of time laid out upon it, as *Judas* of the ointments expence, *What needs this waste?* But truly, if you are ignorant of Gods righteousnesse (which is by faith in the Son of God) you will take other ways in which ye cannot find salvation, ye will *ye will go about to establish your own righteousnesse*, *Rom.* 10.3.

5. The *usefulnesse and needfulnes of a Gospel-Ministry* is hence manifest. *Faith cometh by hearing*; How shall they believe on him *of whom they have not heard*? *and how shall they hear without a Preacher*? &c. *How beautiful upon the Mountains are their feet*, that bring the gladtidings of salvation, and as workers together with God, build up precious souls in their holy Faith. Rom. 10. 14, 15.

The second sort of *Uses* shall be made up of conjoyned *Exhortation* and *Admonition*; Admonitory exhortations. *Exhort.*

First, *Labour after this Faith*, and *take heed lest there be in you an evil heart of unbelief*; *Evil* it is *to God*, it dishonoureth him, and disappointeth him; *Evil to us*, deprives us of our offered happinesse, and bringeth upon us *swift destruction*, certain and aggravated condemnation; take heed of this grosse *self-murder of unbelief*; make use of the *means* before prescribed for the begetting and increase of Faith, & beware & oppose those things that are *Opposite* unto faith: This Exhortation is to all. Heb. 3. 12

Secondly, To those that pretend they have faith. *Try whether your faith* be right or no: and to this end make use of, and apply those *notes and properties* of faith before handled: Yet spend not so much time in trying whether you have it, as in exercising it, (in this many weak Christians are very faulty;) and this will be the way to make all sure for you, and in due time clear to you.

Thirdly, To those that upon trial find they have this excellent grace of faith.

1. *Re-*

1. *Rejoyce* and comfort your selves against all your sins, fears, the worlds troubles, Satans temptations; for as to all thou art more than Conquerour. If thou believest, *rejoyce in hope of the glory of God*; *for he* that believeth shall be saved. Rom. 5. 2.

2. *Bless God* and *boast not*; there's no cause of boasting, faith is the *gift of God*; there's cause of thansgiving, it's the hand to receive all other gifts. If ye hope for salvation by faith, be humble and glory not, for *boasting is excluded by the Law of Faith*, the constitution of faith for the salvation of sinners thereby. If ye *stand by Faith*, *be* not *high-minded*; if ye *abound in Faith*, *abound therein with thanksgiving*, for ye ow the more. Rom. 3. 27 Col. 2. 7.

3. *Live by faith. Paul* from *Habakkuk* asserts the *just shall live by faith*, and propounds his own example of *living by the faith of the Son of God*. Be much in the *actings and exercise of Faith*, and make your lives full of the *fruit and efficacy of faith*; yea, peculiarly exercise faith in dependance upon God for the support and perseverance of your faith. Draw down to practice what you know of faith, and ye shall know more satisfactorily the Doctrine of faith, than the wisest in the world according to the letter. *Live by the Faith of the Son of God* (it is not notion, but action; not word, but life) and then wait till *faith* shall be turned into *vision*, and being perfected be abolished, having done its work, and then at least ye shall be fully satisfied concerning it. Rom. 1. 17

4. Labour to be *strong in the grace of Faith* that is in Christ Jesus; not only for your *own sakes*, to avoid those anxieties which weakness of faith causeth; but for *Gods sake*, that by *strong faith ye may* with *Abraham* the father of the faithful, *give much glory to God*, who hath annexed glory to believing. 2 Tim. 2. 1. Rom. 4. 20.

5. *Pity them that do not believe*, and labour to *propagate your faith*. Whose soul, that by faith are themselves secured, would not bleed in consideration of the dangerous, yea, certainly miserable estate (as before described) of unbelieving friends, relations, acquaintance? Warn them, *exhort them while it is called to day*, pray for them; yea, *strengthen the weak* in faith, and offend them not by going to the utmost bounds of your *Christian liberty*.

6. *Esteem them precious* that have this *precious faith*, and *have not the Faith of Christ with respect of persons*: Let the *poor of the world* that are *rich in faith*, and *heires of the Kingdome*, be honourable in your esteem, as they are in Gods. Jam. 2. 1. Verse 5.

REPENTANCE

REPENTANCE NOT TO BE * Repented,

Plainly Asserted, and Practically Explained.

Acts 5. 31.

Him hath God exalted with his right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveneſſe of ſins.

REpentance being the Subject of this day, in the courſe of this moneths exerciſe to be diſcuſſed: I muſt wave the Coherence and Connexion of the Text; only deſire you to note, that the Apoſtles aſſert the prerogative of Chriſt, as their Apology for their diſobedience to humane commands; when they forbidden, did proceed to preach, and a reaſon thereof is demanded; the anſwer is made in ſhort, *Whether we obey God or man, judge ye: Jeſus Chriſt is exalted to be a Prince and a Saviour*, to ſubdue his enemies by *Repentance*, and ſupport his Subjects by *Remiſſion of ſin*.

The Text presents us with two parts considerable.

1. *A Donor*, Jesus Christ exalted to be a Prince and a Saviour.

2. *The Donation*, and that is double. { Repentance. / Remission of sin.

Answerable to the parts of the Text, the Doctrines which might be inferred to our instruction, would be two.

Doct. 1. *Repentance and Remission of sinnes, are the especial acts and advantages of Jesus Christ his exaltation.*

Doct. 2. *It is the sole prerogative of the Lord Jesus, to give Repentance and Remission of sins.*

But I must not insist on a formal discussion of either of these doctrines; my work and intention being to unfold, and practically explaine the nature of that most necessary (at all times, though now more especially) grace of true Gospel-Repentance; And therefore prætermitting the doctrines, let me propound to your serious consideration, these four things, *viz.* the,

1. Nature
2. Necessity
3. Notes or Characters } Of Gospel-Repentance.
4. Next way or means

First then of *the nature of Repentance*; and in opening it I shall not trouble you with the curious and critical considerations of the word, or the various descriptions of the thing set down by many sound and pious * Authours: but briefly propound unto you this general description, as that which comprizeth in it the nature and particular parts of true Repentance, *viz.*

* *Ambrose de panit. Aretii problem. tom. 1. l. 3. Dan. Dike. Stock*, with many others. *Repen. de fin.*

Repentance is a grace supernatural, whereby the believing sinner sensibly affected with, and afflicted for his sin as committed against God; freely confessing, and fervently begging pardon, turneth from all sin to God.

Instead of a logical division, and discussion of this description, I shall distribute it into these Theological conclusions, as most proper for your capacities, and profitable for your instruction.

1. Re-

1. Repentance is a *grace supernatural.*

2. The believing sinner is the subject of true Gospel-Repentance, *whereby the believing sinner, &c.*

3. *Sense of, and sorrow for sin as committed against God, are* the precursive acts of true Repentance: *sensibly affected with, and afflicted for his, &c.*

4. *A turning from all sin to God*, is the formality of true Repentance.

5. *Confession* of guilt and *supplication* for pardon, are constant concomitants of Gospel-Repentance.

These several Conclusions I shall briefly and distinctly explain, whereby I hope you will well understand the nature of Repentance; and first of the first, (*viz.*)

Repentance is a grace supernatural. It is *a grace* in its nature, *supernatural* in its Authour, Original, quality and operation; Repentance is a *grace in its nature*; not only as it is *freely given us of God*, without the least merit of ours, but also as it is a gift *animating and enabling unto action*; That which I intend you especially to note, when we say Repentance is a *grace*, is this, (*viz.*) that it is an *habit, power, principle, spring, root, and disposition*; not a bare, single, and transient action, as the Papists, and some ignorant souls do imagine: Repentance is different and distinct from all penitential acts; sighing, self-castigation, and abstinence from all sinful actions, are fruits and expressions of repentance, but not the grace it self; for that diffuseth it self into the heart, and disposeth, habituateth, and enableth to all acts of sorrow for, and cessation from sin: The repentance which is given of God, is not an action, but power, principle, and frame of spirit: *The power and principle* is divine, but *act and exercise of repentance* is humane; God plants the root whereby man brings forth fruit worthy repentance, *Matth.* 3. 8. Repentance is no other but a spirit of grace, animating men to mourn, *Zech.* 12. 10. Repentance is not the work of an houre, or a day, but a constant frame, course and bent of the soul, on all renewed guilt flowing afresh, and bringing forth renewed acts. When the mighty hand of God doth smite the flinty heart of man, it loseth its stone and hardinesse, becomes pliable to divine pleasure, is inclined to relent, and prone to distill its heavenly dew: and

1. *Conclusion.*

therefore it is called a grace; as in its nature Repentance is [a] grace, so in its Original and operation it is *supernatural*; [a] grace *freely given from above*, not acquired by any means or merit of our own, but springing into the soule by the meer good Will of God, and immediate power of the holy Ghost; however Repentance must be acted, it cannot be acquired by man; it lieth out of the reach of humane arme, and must be the effect of an Almighty hand, even the influence of God himself; there is not in man the least merit of condignity or congruity, that can engage divine justice to bestow it: No; it is a *good and perfect gift, and cometh down from above, and is given by the Father of lights.* In vain do men seek Repentance in any natural meanes; for birth, breeding, education, instruction, art, knowledge, moral swasion, friendly advice, and Gospel Ministry it self cannot work it, without the immediate operation of an omnipotent Spirit; that will, and that indeed only can work above, and contrary to the course of Nature; God only can take away *the stony heart, and give an heart of flesh.* It is the sole and singular prerogative of Christ Jesus exalted, *to give Repentance*; all means and Ministry are but a *Moses* Rod, a meer passive instrument; only the might of Gods hand can make mans Rocky heart relent; Ministers must indeed preach in season and out of season, yet it is but a *peradventure that God will give repentance*, 2 Tim. 2. 25. In vain do men dally with, and delay repentance, when God calleth, determining to themselves time wherein to repent, as if it were within the reach of their own arme, or at the command of corrupt nature, whil'st (God knoweth) they may see their set time (though that it self is doubtful) and yet find no place for repentance, *though they seek it with teares*; Repentance is not the result of purest nature, nor yet the effect of the Law, but a pure Gospel grace; preached by the Gospel, promised in the Covenant, sealed in Baptisme, produced by the Spirit, properly flowing from the blood of Christ, and so is every way supernatural; so that every returning sinner must pray to God, *Turn thou me, and I shall be turned*; and the praise of Repentance obtained, must be returned to God alone, as him from whom it hath been derived; for 'tis a grace supernatural; But secondly,

[a] Jam. 1. 17.

[a] 2 Cor. 3. 6, 7.

[a] Ezek. 36. 26.

[a] Dykes Treat. of Repp. 3, 4.

[a] Jer. 31. 18, 19.

[a] 1 Pet. 1. 3.

The

The believing sinner is the subject of Gospel-repentance. Whosoever repenteth, chargeth himself with guilt, and must needs be a sinner. *Adam* in innocency had no repentance, because no sin; and the Lord Jesus saith, he came not to *call the righteous, but the sinner to repentance*, Matth. 9. 12. Returns do follow upon deviations, remorse upon disobedience, and repentance is the work of a transgressor. 2. Conclusion.

But the Subject of Gospel-Repentance, must be *a believing sinner*; a sinner not only *of sense*, but also *of hope*; not only *of conviction*, but also *of confidence*, seeing a pardon procured for sin committed. *Faith* must be the formal qualification of a Gospel-penitent, as the very *foundation and fountain of true repentance*; unbelief is the very ground of impenitency, and lock of obduracy. Gods common complaint of impenitent *Israel*, is, *they believed not*, Psal. 78. Then faith must needs unlock and release the soule unto its returne to God; for *contrariorum eadem est ratio, the reason is* the same to contraries. Saint *Ambrose* calls faith *incendium pœnitentiæ*, the spur *of repentance*; and the Scripture doth suggest to *be the pumpe of repentance*. Psal. 130. 4. *There is mercy with thee, that thou shouldest be feared.* Hence it is that the *objects of faith* become *arguments*, and the *promises of grace, perswasions to repentance*, Jer. 3. 13. The approach of the Kingdome of God, is the only argument urged by *John* the Baptist, and our Saviour, to enforce Repentance; mercy apprehended, animateth the miserable sinner to returne to God. *Israel* mourned, but made no returne untill *Shecaniah* cryed, *There is yet hope in Israel concerning this thing*, *Ezra* 10. 2. The *Assyrians* put halters on their necks, knowing that the *Kings of Israel are merciful.* The Law shutting the door of hope, may stir up grief, and horrour, but it staveth off Repentance; sin seeming unpardonable, sets the soule at a distance from God, and sinks it in despaire, whilst the pardon proclaimed provoketh Rebells submission. *Nemo possit pœnitentiam agere nisi qui speraverit indulgentiam; no hope, no help to repentance*, saith Saint *Ambrose*. Repentance is argued from, and effected by the death of Christ; Mount *Calvary* is the proper *Bochim*; the sufferings of a Saviour the *sad comments upon sin*; the sighs and groanes of a Redeemer, *most rending to regardlesse hearts*; and the sweat

Subject

Mat. 3. 2, 4, 17.

Gerhard. meditat. secund. Exercitium pœnitentiæ ex dominicæ passione.

sweat and blood of the Lord most *soaking and suppling to an Adamantine soul*; but faith only apprehendeth and applyeth a crucified Christ: Repentance the souls Pump is drie, and distills no water, untill faith poure in the blood of Christ, and water of Gospel-promises; so that *Faith must precede Repentance*, as the cause to the effect, the mother before the daughter; for it must qualifie the true Penitent: It is a mystery beyond the reach of nature, that a Son should coexist in time with the Father; but neither reason nor faith can allow a priority of the daughter before the mother.

I well know many Divines assert the precedency of Repentance unto faith; but to my judgment it is more than probable, yea, positively clear, that *in order of time*, Faith and Repentance are infused together into the soul; *in order of sense*, and mans feeling, Repentance is indeed before faith; but *in Divine method, and the order of nature*, Faith is before Repentance, as the Fountaine is before the Stream.

But it is objected that the order of Scripture doth set Repentance before faith; so *in preaching*, Mark 1. 15. *Mat.* 3. 2. *Luke* 3. 3. *Acts* 2. 38. & 3. 19. And Repentance is required as the qualification which must entitle to the promises, remission of sinne is *onely offered to the penitent*; so that Repentance is the reason of faith, and ground on which we believe sin is pardoned.

In Answer to this Objection; I shall propound unto your Observation three Rules which make a full and ready resolution to it.

1. Rule. 1. *Order of Scripture doth not alwayes conclude order of nature*; in 2 *Pet.* 1. 10. *Calling* is mentioned before *Election*, yet who will deny *Election* to be first in nature? for *whom God predestinated, them he also called*, Rom. 8. 30. Again, in 1 *Tim.* 1. 5. The *pure heart, and good conscience* is mentioned before *faith*; yet none can deny them to be the effects of *faith, which purifieth the heart*; for to the unbelieving, *nothing is pure, but their very minde and conscience is defiled*, Tit. 1. 15.

Acts 15. 9.

2. Rule. 2. *Humane sense is in many things the Dictator of Scripture order*: The Holy Ghost speaketh of things as they are, *obvious*

vious to our sense and capacity, rather than as they are in themselves, and *their own order*: Hence it is that the promises of peace, pardon, and the like priviledges are propounded unto Repentance, as a qualification *obvious to our sense*, and evidencing our faith: *Faith and Election* must be known *à posteriori*, by their effects, *Repentance and Vocation*, and therefore are mentioned after them: For though we Believe before we Repent, we Repent before we know that we do Believe.

3. *Misapprehension of the nature of Grace, doth easily lead into a mistake of the order of Grace.* Such as deem *common illumination and conviction* to be Repentance, and *Assurance of pardon*, joy and peace to be the formality of faith, may very well place *Repentance before Faith*; but such as understand the *acceptance of Christ* in order to pardon, to be true and saving faith; and a *ceasing from sin, and serious application of our selves to piety*, to be the formality of Repentance, will plainly see that faith uniting us to Christ, and deriving to us the efficacy of his death and sufferings, that we may be holy, doth Precede, and must needs be the cause of true Repentance. 3. *Rule.*

Let me then dismisse this Rule with this Note or Observation. *Faith in its existence and essential acts, but without its reflexion, fruits and effects, is the foundation and fountain of true Repentance.* Such therefore *on the one hand*, as apprehend and assent unto the History of the Gospel, and are sometimes affected with, and afflicted for their sin, but *do not accept of Jesus Christ as tendred to be Lord and Saviour*, do fix their Engine too low to force the waters of Repentance into the soul; yet this Divels faith may produce a *Judas* Repentance; for an Hypocritical Repentance is the result of an Historical faith. And *on the other hand*, he that seeks assurance of his sin pardoned as an argument of Repentance, maketh the effect both cause and effect, and concludeth himself into a condition not needing Repentance, whilst he pretendeth to enforce it; but the true frame of a Gospel Penitent, is by saving faith to see salvation (through the satisfaction of Christ our Saviour) extended to sinners, himself not excluded; and so closing with, accepting of, and appropriating to himself the general tenders of grace, and terms of the Covenant, to prostrate himself *Note.*

himself at the feet of mercy, and pursue his pardon, untill by acts of sincere Repentance, he assure himself his aimed at happinesse is attained, and shall with certainty be possessed; and so he experienceth in himself, and evidenceth unto all others, that the believing sinner is the subject of Gospel-Repentance; and now I passe to the third Conclusion considerable in the nature of Repentance.

3. Conclusion. *Sense of, and sorrow for sin as committed against God, are the procursive acts of true Repentance.*

True Repentance (as most Divines determine) doth consist in two parts; (*viz.*) *Humiliation and Conversion*; the casting down the heart for sin, and the casting off sin: *A Repenting for uncleannesse* and sin, with grief, shame and anguish; and *Repenting from iniquity*, Acts 8. 22. and *from dead works*, Hebr. 6. 1. This distinction, or rather distribution of Repentance, is not only dictated by the denominations of Repentance, which in the Hebrew is called *Nacham*, *An irking o' the soul*; and *Teshubba*, *A turning from iniquity*; so in the Greek, *Metameleia*, *After-grief*; and *Metanoia*, *After-wit*; and in the Latine, *Poenitentia*, and *Resipiscentia*; the one expressing the sense and sorrow of the soul; the other, the retrogradations and returns of it from sin; but the Scripture also doth clearly suggest, nay, speak out these distinct parts of Repentance, *Humiliation and Conversion*; requiring sometimes the one, sometimes the other, when Repentance is the duty to be discharged; calling sometimes for *fasting, weeping, and walking in sackcloth and ashes*; nay, *the rending of the heart, and not the garments*, Joel 2. 11, 12. and sometimes, and that very commonly, for *turning* to the Lord; nay, the whole work of Repentance is in Scripture expressed by *Humiliation*; in the promise of pardon to the penitent, their Repentance is described to be an *humbling of the uncircumcised heart*, and acceptance of the punishment of their sin, *Lev.* 26. 41. So when *Rehoboam* and *Manasseh* Repented, they are only said *to humble themselves*, 2 Chron. 12. 6. & 33. 2. And under the Gospel we read of Repentance *for sin*, as well as *from sin*; and 'tis denominated *godly sorrow*, which worketh Repentance: 2 *Cor.* 7. 10. Working not only as a cause but complement, perfecting, finishing, and compleating Repentance, and therefore the Apostle *James* requires them that *draw nigh to God*,

2 Cor. 12. 21. Ἐπὶ τῇ ἀκαθαρσίᾳ. Revel. 9. 20. Ἀπὸ κακίας.

נחם תשובה Μεταμέλεια. Μετανοία.

God, and cleanse their heart, and purifie their hands, that they be afflicted, mourn and weep, and humble themselves under the hand of God, James 2. 8, 9, 10. And the Covenant of Grace promising Repentance, doth expresse it self by these two acts; you *shall see the evil of your wayes, and loath your selves because of your iniquities and abominations*: And I *will put my Spirit within you, and cause you to walk in my ways*, Ezek. 36. 27, 31.

So that according to the expressions of Scripture, as well as the experiences of the Saints, *Humiliation of the soul is an essential act, and eminent part of Repentance*; and this is that which I in the description do denominate sense of, and sorrow for sin, as committed against God, thereby intending to note unto you, that the soul must be humbled that will be lifted up by the Lord; and his humiliation doth, and must consist of these two parts, Conviction and Contrition, sight of, and sorrow for sin.

First part of humiliation.

The first part of humiliation is, *A Spirit of Conviction, or sight of sin in every penitent soul*, which is no other than the operation of the Holy Ghost opening the blinde eye to see the deviations of the soul, and the destruction inevitably attending the persistance in it; this act of Repentance and Humiliation, is no other but the Prodigals *return to himself* in sense of his own starving condition, whil'st his fathers servants have bread enough; the *arrival of the Law* unto the reviving of sin in *Pauls* sense and feeling; the *communing with our hearts*, that we may tremble, and not sin; a *searching and trying our ways*, that we may return unto the Lord; a *smiting on the thigh*, with *a What have we done? the smiting of Davids heart*, with *an I have sinned against the Lord*; *the judging of our selves*, that we may not be judged of the Lord; the *Spirit of bondage*, which goeth before the Spirit of Adoption: In a word, it is the souls serious erection of a Court in its own breast, and setting conscience in the Throne, and making a judicial processe to descry and determine its eternal condition; in order to which

Luke 15. 17. Rom. 7. 9. Psal. 4. 5. Lam. 3. 39. 2 Sam 24. 10.

1. *It spreads before it self the Law of God*, as that which must be the Rule of life, and reason of death and condemnation; the will of God dictating duty, and disswading iniquity; awarding recompence according to obedience or disobedience: In a word,

determining of men, *Thus do and live*, or *thus do and dye*; thus I will be worshipped, and you shall be rewarded; in this if you transgresse, you shall be thus punished; the soul seeth clearly that the Law is in nature and necessity, *a Schoolmaster to bring us unto Christ*, whil'st by serious consideration of its genuine sense, and due extent the soul standeth convinced *this is duty enjoyned*; *this is sin inhibited*; herein if I offend, not only in deed and word, but thought or imagination, I am *a Transgressor bound under guilt*, and the expectation of judgment; thus the coming of the Law into *Pauls* minde, becomes the revival of sin; and *Josiah* his reading in the Law of *Moses*, led him to the tremblings of heart, and renting his garment before the Lord, 2 *Chron.* 34. 18, 19. For as indeed without the Law there is no transgression, so without the knowledge of the Law there can be no conviction; *ignorance of Divine pleasure is the great obstruction of Repentance*; and therefore the Prince of this world doth daily endeavour to blow out the light of the Word, or to blinde the eyes of the sons of men, that *they may not see, and be converted*; but God sends his Prophets rising up early, and sending them to read the Law in the ears of men, that *Israel may see his sinne, and Judah her transgression*: The first act of Repentance, is the falling of the scales from off the sinners eyes; the first language of a turning soul, is *Lord, what wou'dst thou have me to do?* So that the soul humbling, self-examinant, seeing the Law to be holy, just and good, that which must be the rule and reason of its condition, it being to arraign and condemn it self, becomes studious of the Law in its full sense, and due extent, in commands, prohibitions, promises and threats, and sets before its eye every particular precept, and pondereth the righteousnesse of that God who hath declared a curse against every one that continueth not in the Law to do it; and so by the justification of, and insight to the Law of God, exciteth the soul to self-reflexion, and is constrained to cry out *What have I done?* whereupon it

2. *Surveigheth the past course of his own life*; summoneth together all faculties, powers and members of both soul and body, to make rehearsal of his past conversation, in word, thought and deed, and to give an exact account of their conformity or disagreement

disagreement with the Law of God established, and rule by which it must be judged; and now he *communeth with his heart, considereth his ways, examineth himself*, makes an exact comparison of his life with Gods Law, layeth the line close to his carriage; and so convinceth himself of his deviations and irregularities, insomuch that *sin reviveth, and he dyeth*; guilt appeareth, and grief and shame aboundeth; his own heart condemns him as disobedient, and a Transgressor of the Law, that he is constrained to cry out, What *I should do, I have not done; and I have left undone what I ought to have done.* I have sinned against the Lord; if God be severe to mark what is amisse, I cannot abide in his presence; for I have not only offended in part of his holy Law, and broken the least of his Commandments, but I have violated the whole Law, and am a Transgressor against every Command; nay, he cometh on this consideration to be convinced of his anomy and ataxy, the pravity of his nature, that enmity to the Law, which is implanted in his very being, and that irregularity whereby evil is ever present; but to do good he hath no minde; so that he must needs cry out, I have sinned, and must return, or else I perish; now reproof finds ready acceptance from him; the Ministers of God shall meet with no murmuring, if they cry unto him *Thou art the man*; for he is apt and ready to draw up a Bill of Inditement, and read a large accusation against his own soul, his iniquities now finds him out, and followeth him every where, that it becomes alive, and appears against him with vigour, not admitting the least of Apology, but leading him to Condemnation, and laying him open to the Curse due unto them that break the Law, and therefore he now Rom. 7. 19.

2. *Sentenceth himself as accursed of God, and bound over to Divine fury*; the conscience of his guilt concludes him under the condemnation of the Law, that he seeth cause to wonder at his very being, concludeth himself unworthy the least of mercy, and God to be just in the greatest of judgments which lie upon him; and so proceedeth *to judge himself*, and seal up his own soul under the curse, standing under the continual expectation of Gods fiery indignation to be revealed from heaven; determining it self a debtor to the Law, and as such, liable to justice, and in it self unable to make the least satisfaction; so that now the soul

doth not only assent unto the Law as true in all its threats, but applyeth them unto himself, confessing unto him belongs shame and confusion, hell and horrour, wo and eternal misery, that he knoweth not how to escape, but if God proceed against him, he is most miserable and undone forever; and so is constrained with anguish of soul to cry out, What shall I do to be saved?

This is then the first part of humiliation, when the soul in this due order, and judicial method of conviction, is brought to a sight of sin, to see God offended, the Law violated, the soul damned and destinated to everlasting woe, if not Redeemed by the mercy of a God, who hath established Jesus Christ his Son *to be a Lord and Saviour, to give Remission and Repentance*, and so it proceeds to the sorrow for his sin as committed against God.

Second part of humiliation.

The second part then of penitential humiliation, is *contrition, or sorrow for sin as committed against God:* Herein the soul is not only *acquainted* with, but *afflicted* for its guilt; *feeeth* not only that it is a sinner, but *sorroweth* under, and is ashamed of so sad and sinful an estate; the stony heart is broken, the Adamantine soul dissolved; he rends not his garment, but his heart, and goeth out and weepeth bitterly: He seeth with shame his many abominations, and rendeth with soul-distressing sorrow and anguish, the Curse of the Law that is due unto him; and considereth with almost soul-distracting despaire, the doleful estate into which his sin hath resolved him; for he seeth God with whom he is not able to plead, to be highly offended, and therefore must with *Job* confesse that he is

Job 40.4,5. *not able to answer when God reproveth; he is vile, and must lay his hand on his mouth*; though in his pride he hath *once spoke, yet now he hath no answer; yea, twice, but he dare proceed no further. Well, seeing that* all contending with God, is but a *darkening counsel by words without knowledge*, and so he becomes submisse and silent under the saddest of affliction inflicted

Psal 51.4. Lam 3.39. by God; Crying out, *Against thee, thee only have I sinned.* And *why should a living man complaine for the punishment of his sin?* the soul is in it self, confounded on the sense that *God claps his hands against him for his sin*, therefore *his heart cannot endure, or his hands be strong*, Ezek. 22. 13,14. Com-

punction

punction of spirit is the only condition of the convinced Penitent; he seeth he is liable to the curse of the Law, and his only outcry is, *What shall we do to be saved?* He being convinced that he hath crucified the Lord of life, is *pricked at the heart*; and in all approaches unto God he is ashamed and amazed, because a *man of polluted* lips; nay, sadly seeing that sin overspreads him, his very *righteousness* is as a menstruous cloth; he like the poor *Publican*, stands afar off, and dares not so much as lift up his eyes to heaven; and his only note and eccho is, *Lord, be merciful to me a sinner*; he humbleth himself under the hand of God, as having deserved the most heavy of plagues; his haughty spirit is now laid low within him, he is wholly resolved into sorrow, *even godly sorrow*; it is his grief that guilt is on his spirit; but his greater grief, that *his sin is gone out against God*, a gracious and an holy God, a just and an holy Law; his sorrow is a sorrow of candor and ingenuity; not so much that he is liable to the lash, and obnoxious to the curse, as that *a Father is offended, the image of his God defaced*; his grand complaint is, *I have sinned against God*; his soul-affliction, and heart-trembling is, *God is offended*; the frownes of God sink deeper, and seize more sadly on his spirit, than the sharpest of his sufferings; his earnest cry is for *the joy of Gods salvation*; he is not only *afflicted* with the terrours of the Law, which he confesseth belongeth to him, but is *melted* with merciful Ministrations of the Gospel of which he is so unworthy; he cannot *look* unto Christ but with *a spirit of mourning*, moved by the strength of the remedy, to see the heighth of his malady, and by the dolor of a Saviour, made sensible of the depth of his miserie; by the mercy and love manifested to so great a sinner, he is led to mourn over a gracious Saviour, like *Mary Magdalene*, *he loveth much*, and manifesteth it by lamenting much, *because much is forgiven*.

Isa. 6. 6. Isa. 64 6. Luke 18. 13. Psal. 51. 12. Zech. 12. 10. Luke 7. 47.

Thus then the believing sinner comes home by weeping-crosse, findes conviction, and contrition, antecedaneous acts unto his conversion, a sense of, and sorrow for his sin, precursive parts of his Repentance; and God holds this method in giving Repentance for sundry wise and gracious ends which he hath propounded to be effected. As,

1. To

1. *To suit them for, and engage them to set an esteem on Christ Jesus, and the Remission of sin in him.* The whole need not the Physician, but the sick, and Christ came not to call the righteous to repentance, but the sinner, *Mat.* 9. 12. The hunted beast flies to his Den, and the pursued Malefactor to the hornes of the Altar, the chased man-killer to his City of Refuge, so the humbled sinner unto Jesus Christ; like *Paul* slaine with the sense of sin, and constrained to cry out, *O wretched man that I am, who shall deliver me from this body of sin?* it soon seeth and saluteth Christ for his Saviour, with
Rom 7.24,25. an, *I thank God through Jesus Christ, I have gained the victory.* The weary and heavy laden are the men invited to Christ
Mat. 11.28. for ease and refreshment; for indeed such only seek him, and can be satisfied in him, and duly savour him; the full stomach of a proud *Pharisee*, loaths the honey-comb of Christ his righteousnesse; whil'st to the hungry appetite of the humbled sinner, the bitterest passions of a Saviour are exceeding sweet; the deeper the sense of misery, the sweeter is the sense of mercy. How acceptable is the fountain of living waters to the
Deus oleum non infundit nisi in vas contritum. Bern. chased panting heart, and the blood of Christ to the thirsty soul and conscience scorched with the sense of Gods wrath! the broken and the contrite heart is the only Sacrifice acceptable to God; the wounded *Samaritan* is the fit object of his compassion; a *Mary Magdalene* cannot but love much, when looking on her sins, she seeth much is forgiven.

2. *To set them at enmity with sin, and in due submission to his sacred Will.* Sin is natural to the sons of men, and only smart for it will make us sick, and willing to be rid of it: untill God bring *Israel* into affliction, they regard him not, but *then they seek him* daily, *Hosea* 5. 14. An unbroken sinner is as unfit for Gods instruction, as an unbroken Colt for the saddle, or unfallowed ground for seed. *Manasseh* his Bonds
2 Chron. 33.12 break in him the power of his sin; and the shakings of the prison to the heart-ake of the Jaylor, makes him pliable to divine
Act. 16. 30. pleasure, *What shall I do to be saved?* Sense of sin is a principle of submission under affliction; *Why should a living man complaine for the punishment of his sin?* Sins revival unto remorse of conscience, constrains *Pauls* outcry, *O wretched man that*

I am, who shall deliver me from this body of corruption! the humbled heart gives an heedy eare to divine instruction; *They are not stiff-necked, but give their hand to the Lord to be led by him*, 2 *Chron.* 30. 8. and therefore *God will teach the humble his way*, Psal. 25. 9. A bruised heart is like soft waxe prepared for divine impression; so that to the end Christ may be of esteem as a Lord and Saviour, the penitent soul must on due conviction cry out, *Wherewith shall I come before the Lord, and bow my self before the High God? shall I come before him with burnt-offerings, with Calves of a year old? will the Lord be pleased with thousands of Rams, or ten thousand rivers of oyle? shall I give my first-born for my transgression, or the fruit of my body for the sin of my soul?* Micah 6. 6, 7. And to the end we may be set against sin, it must sting the conscience, and so work us into a willingnesse to do or suffer the Will of God, making us with earnestnesse and resolution, cry when pricked at the heart, *What shall we do to be saved?* so that a sight of, and sorrow for sin as committed against God, are parts of, and essential to true repentance; only before I passe from this Conclusion, let it be noted, that they are *precursive acts*: Repentance cannot be constituted without them; but they are *precursive*, such as alwayes go before; sometimes, yea, too often (at least in shew and appearance) without true Repentance. *Judas* is convinced of, and cast down for sin unto utter despaire, crying out, *I have sinned in betraying inn cen blood.* And *Ahab* may humble himself in all external expressions, and many internal operations of the soul, and yet never be turned unto the Lord. We may not indeed deny that humiliation, especially in the external acts and expressions goeth many times without conversion and compleated repentance, and so we must needs conclude, *Conviction is not true grace, or an estate of saving holinesse*; but that sad complaints of guilt may passe from Reprobates and damned soules; yet we must remember, *Repentance or conversion never goeth without humiliation, sight of, and sorrow for sin.* In the order of nature men must be convinced of, and confounded for the evil from which they are converted; we cannot hate and avoid the evil we do not know, and know to afflict us; and the order of Scripture doth alwayes call to *a communing with our hearts*, that we may stand in awe,

awe, and not sin; *Psal.* 4. 5. *a searching and trying our ways*, before we turn unto the Lord; the Law must do its work, *as a Schoolmaster*, to every soule that is brought to Christ; and the Gospel ever sends *the prick into the heart* of such as repent unto remission of sin, *Acts* 2. 37, 38. and the spirit of bondage, before the spirit of Adoption, of power, love, and a sound minde, *Rom.* 8. 15. Preaching Repentance is the opening the blind eye, and the bringing the Prodigal into his right minde, that in the sense of his sad estate, he may go unto his father and seek mercy. The work of the Word, is to *make them sinners of sense*, that shall come to Christ for cure, *to cast down all proud imaginations, and every high thought which exalteth it self, and so to bring into obedience to Christ*, 2 Cor. 10. 5. *to affect men with guilt* and *danger*, that they may with fervency cry, *What shall we do to be saved?* to convince that the issues of death, will be the end of the way in which they now walk, that they may flee with desire, and returne without delay. In a word, to affect the heart with the high transgressions of Gods holy Law; the disobedience of a gracious Father, and offence done to infiniteness, that the soule may down on its knees, prostrate it self at the foot-stoole of mercy, fly to Jesus Christ as its Redeemer, Surety, and alone satisfaction, and so sue out its pardon by a serious return to God; and these are as it were, the pangs of the New Birth, natural, and necessary, though sometimes abortive and miscarrying; the first part of sincere repentance, though not alwayes successful to perfect and compleat it; for although we must not call the *convinced conscience* a Gospel-Convert, yet *the Convert* is alwayes convinced; sense of, and sorrow for sin, is no infallible sign of saving grace; yet saving grace and sincere repentance, is never wrought without a sight of, and sorrow for sin as committed against God; for this is the precursive act of true repentance; and whenever God will seale up under impenitency, he stops the passage and possibility of humility, making the eare heavy, and the eye dim, and the heart hard, lest they should see with their eyes, hear with their eares, and be of humbled hearts, and so be converted, *Mat.* 13. 15. And so much for the third Conclusion; but again, in the nature of repentance we must Note,

Turning

Turning from all sin to God, is the formality of true repentance. Sincere conversion is the *summa totale*, and *ratio formalis* of a Gospel-penitent; *Remorse* for sin without a *returne* from sin, will afford you no comfort; sin is an *aversion* from God; and repentance a *conversion* to God; the common call of sinners unto repentance, is *to turn, and return to God*, Isa. 44. 22, 55, 7. Jer. 4. 1, 18, 11. and many other places; whenever repentance is promised or predicated, and spoken of in Scripture, it is ordinary by this terme, of *turning*, *and returning to the Lord*, Isa. 19. 22. Isa. 59. 20. and that not only in the Old, but also in the New Testament, 1 *Pet.* 2. 25. *We were like sheep that were going astray, but are now returned unto the Shepherd and Bishop of our soules.* Every sinner is towards God, like *Hagar* resisting the Will, and then running from the presence of her Mistresse, untill by the Angel of the Covenant, called to repentance, and caused to return by weeping-crosse, and submit under his hand. Like Travellers we are out of the way, and running upon our ruine, and had need to call one on another, *Come, and let us return to our God*, Hos. 6. 1. Like the Prodigal we are out of our wits, untill by a spirit of repentance we recover our sound mind, and *return to our Father*, from whom we have madly run away, so that the very formality of repentance, is *returning*. All *Judas* conviction and confession, nay, contrition and condemnation will not constitute a Gospel-penitent for want of *conversion*. Repentance when it is true and saving, makes the sinner sadly smite on his thigh, and say, *What have I done?* and speedily to face about and say, *I will do so no more*; the Gospel-penitent is a positive Changeling, no more the same he was, *Old things are done away, all things are become new*; he is really and throughly changed; not in his *substance*, as the Familists fondly fancy; nor in quantity, measure, and degree, as common Christians too commonly dreame, but in quality, nature, frame, and disposition; the soul and body in regard of their essence, powers, faculties, proper and natural actions, remaine the same after that they were before repentance; sorrow, fear, joy, love, desire, natural passions and affections, are indeed altered, not annihilated, restrained, nay, regulated, not ruined; but the whole man is in respect of property, bent 4. Conclusion.

and disposition no more the same, but a very Changeling, that it may be said of them as of *Onesimus* in time past, *unprofitable, but now profitable*, Philem. 11. Or as of the *Corinthians*, they were *Thieves, Fornicators, Idolaters, Adulterers, Effeminate, Covetous, Drunkards, Revilers, Extortioners*, What not; but they *are washed, they are cleansed, they are sanctified*; the very best of men before the grace of God their Saviour appear, by the working of Repentance, and renewing of the Holy Ghost, are as the Apostles themselves were, *Foolish, Disobedient, Deceived, serving divers lusts and pleasures, rebellious to Gods holy will*, running from his gracious presence, and continually going astray; but when by the grace of Repentance they see, and are sadned for their aberrations, and sinful course, they speedily return from all sin to God; so that turning is their general act and business, and it consists of two parts answerable to the terms about which it is conversant, and they are,

Recession from sin.

Reversion to God.

Or as the Prophet (in the Name of the Lord) phraseth it, *a ceasing to do evil, and learning to do well*, Isa. 1. 16. Or the wicked mans *forsaking his evil way, and the unrighteous man his thoughts, and returning to the Lord*, Isa. 55. 7. Or as the Apostle *James*, *a cleansing your hands you sinners, and purging your hearts you double-minded*; and drawing nigh unto the Lord, *James* 4. 8. The work of Regeneration doth consist *in putting off the Old, and putting on the New man*. It is not being *conformed to the World, or fashioned according to the lust of ignorance*; *but being transformed by the renewing of our minde, to be holy as God is holy*, Rom. 12. 2. 1 Pet. 1. 14, 15.

First part of conversion.

So that the first part of Conversion is a Recession from all sin; which the Psalmist calleth, *a departing from iniquity*, Psal. 34. 14, 37. 27. as the original word will bear it, *a substracting from sin*, that the number and increase of it may be small, and at the length amount to just nothing; and as the Prophet *Isaiah*, *a ceasing from evil*; as the Septuagint rendreth it, *a resting*, and being quiet from the practice of iniquity, so in *Isa.* 1. 16. and after *a forsaking of his evil ways*, utterly deserting and relinquishing sin, *Isa.* 55. 7. this is that which the Apostle calleth *a casting off*, flinging from us with detestation, and anger *the works*

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Παύσασθε ἀπὸ τῶν πονηρῶν ὑμῶν.

of

of darkneſs, Rom. 13. 12. ſo as never more to *have fellowſhip with the unfruitful works of darkneſſe, but rather reprove them*, Epheſ. 5. 8. Nay, it is an Apoſtaſie from ſin to break League with, and violate all thoſe bonds in which we ſtand bound to prophaneſſe; and with rage and reſolution rebel againſt the Soveraignty of ſin which it hath exerciſed over us; if we will call on the Name of the Lord, and become his Subjects, we muſt recede, rebel againſt ſin, bid open defiance, and proclaime open war againſt it, notwithſtanding all thoſe engagements that lie upon us; *Let him depart* ſaith our Tranſlation, in the Original, Apoſtatize from unrighteouſneſſe, 2 *Tim.* 2. 19. Sin hath an intereſt in, and engagement upon men, by nature they are obliged to follow it, and the whole man is too much devoted to purſue and obey the dictates of luſt; but Repentance diſchargeth all, and turneth the whole man into an eſtrangedneſſe to, nay, enmity againſt ſin; ſo that both ſoul and body in faculties and members do withdraw from ſin, the thoughts are now no more engaged to contrive and deviſe iniquity, nor the heart to embrace it, or hands to act it; *the members of the body are no longer yielded to be the inſtruments of unrighteouſneſſe*; but the contrary is now effected by Repentance. In a word, the penitent ſoul recedes and turns from all ſin. Firſt, By *the apprehenſion of his minde*, ſeeing ſin and its ſinfulneſſe, he diſcerns the contrariety of it to the Image of God, by the Law, which is by the Spirit of Repentance engraven on his heart; he now knows ſin, which he never knew before; he diſcovereth abundance of evil, in what he deemed exceeding good; he now ſeeth he ſinned to the damnation of his ſoul, in what he thought to have been good ſervice to God; he is now freed from error, and readily diſowns, and damneth as deſperately wicked what he ſometimes allowed and argued for as eminently good; with *Jobs* proud friends, when penitent, ſeeth he hath need of Gods pardon, and *Jobs* prayer for the very things he ſpake for God; and like phariſaical *Paul*, ſeeth horrid unrighteouſneſſe in all his ſelf-righteouſneſſe of which he had vaunted; ſo that ſin ſhall no more impoſe on his judgment, but he will try all its dictates, and diſcover the falſehood that is therein. Secondly, *By the alteration of his will and affections*; that he ſhall not more diſallow, than deteſt the ſinfulneſſe of ſin; he no ſooner ſeeth his iniquity, but *he loatheth himſelf becauſe of his abominations*; ſin was ne-

Ἀποστῆναι ἀπὸ ἀδικίας.

ver so much the object of his affections, as now it is the object of his passions; what he before *loved, desired, delighted* in, he now by Repentance *hateth, feareth, envieth* with *David*, *he hateth every false way, and the very workers of iniquity*; if he be surprised by the difficulty of his estate, or distemper of his minde, with an act of sin, he loatheth himself because of it, and with *Paul* professeth, *I do the things that I would not do*; the very existency of sin in him, is his intolerable burden, *Oh wretched man that I am, who shall deliver me from this body of corruption*, is his outcry? death is desired, because he would sin no more; he would rather be redeemed from his *vain conversation*, than from wrath to come; penitent *Anselme* had rather bein hell without, than in heaven with his iniquity, and therefore he yet recedes. Thirdly, Into *an abstinence from, nay, actual resistance of sin*; he puts away the evil of his doings, forsakes his way, *abstains from the appearances of evil*; he is now ashamed of what he hath sometimes acted with eagernesse; he now preacheth the Gospel he sometime destroyed; and blesseth the name he blasphemed; he is not only restrained himself, but he labours to reclaime others from iniquity; nay, not only is his hand with-held from sin, but his heart is set against it; his study is to *mortifie his earthly members*, and his resolution that sin shall not *raigne in his mortal body*, *that he should obey it in the lust thereof*; he is careful to avoid all occasions and inducements unto evil, he feareth to make *provision for the flesh, to fulfill the lust thereof*; his hearty prayer is, that he may not *fall into temptation, but be delivered from evil*; he resisteth all sinful assaults, *striveth against sin unto very blood*; his righteous soul is grieved for the sins of others; all his complaint under sorrows is against sin; *his care* is to be rid of sin, *his fear* of falling into sin.

So that the Gospel-penitent maketh a perfect recession from *sin, all sin*, sin in its *kinde, not in its species or degree*; not only this and that sin, but *sin* which is contrary to Gods Law and Image, be it sin small or great, natural, and near allied unto him, it is his care to keep himself from *his own iniquity*; the sin of his complexion, calling, constitution, or condition; he will not indulge his right eye, or righ hand in opposition to Gods holinesse: No pleasure, profit or honour shall willingly hire him to the least iniquity; the penitent eye judgeth sin by its complexion,

not

not its compoſition; by its colour, not by its weight; he determines of it, not by compariſon with it ſelf, but its non-conformity to Gods Law; ſo that if you ſay of any thing there is ſin in it, you have ſaid enough to ſet the Goſpel penitent againſt it; for he is *turned from all evil*; yet take along with you this cautionary Note, that you run not into ſinful deſpaire and deſpondency, in obſerving your penitent Receſſion from ſinne. (*viz.*)

Sins exiſtency, and ſometimes prevalency, is conſiſtent with a penitent receſſion, and turning from it. Sin may remain, though it doth not raigne in a gracious ſoul. *Who is there that lives, and ſins not: If we ſay ſin is not in us, we are lyars, and the truth is not in us.* The righteous themſelves often fall; *Noah, the Preacher of Repentance* to the old World, becomes the ſad *pattern of impiety* to the new World. Penitent *Paul* hath cauſe to complain, *when I would do good, evil is preſent with me*: Sin abides in our ſouls, whil'ſt our ſouls abide in our bodies; ſo long as we live we muſt expect to bear the burden of corruption; ſin exiſts in the beſt of Saints by way of ſuggeſtion, natural inclination, and violent inſtigation, and enforcement of evil; and ſo taking advantage of the difficulty of our eſtate, and diſtemper of our minds, it drives us ſometimes into moſt horrid actions, even *Davids* Adultery, or *Peters* denial of Chriſt; which of the Saints have not had a ſad experience hereof; nor muſt it ſeem to us ſtrange; for Repentance doth not cut down ſin at a blow; no, it is a *conſtant militation, and courſe of mortification*; an habit and principle of perpetual uſe, not action of an houre, or little time, as we have Noted before; it is a receſſion from ſin all our days, though ſin run after us; if once we be perfectly freed from ſins aſſaults, we ſhake hands with Repentance, for we need it no more; ſo that let it not be the trouble of any that ſin is in them, but let it be their comfort that it is ſhunned by them; that you fall into ſin, faile not in your ſpirits, let this be your ſupport, that you flie from, fall out with, and fight againſt ſin; the true penitent doth evidence the truth and ſtrength of his Repentance, by not *admitting* ſins dictates *without reſiſtance*; not *acting* ſins precepts *without reluctance*; when he deviſeth evil, *his minde is to ſerve the Law of God*; and he approveth of that as good; he *doth what he would not*; the Law in his members *Caution.*

bers rebels against the Law of his minde, and leadeth him captive; and therefore he *abides* not under sins guilt or power *without remorse*; if he be drawn to deny his Master, he goeth out, and *weepeth bitterly*; he is in his own eye *a wretched man*, whil'st oppressed with a body of corruption; nay, he retireth not into sinful society *without repining*; his soul soon thinks he hath dwelt too long *in Meshech, and in the Tents of Kedar*; the wicked are to him an abomination; whil'st then any soul maintaineth this conflict, and so visibly disalloweth what he sometime doth; he may safely say it is *no more I, but sin that dwelleth in me*; *for his servants you are to whom you yield your selves servants*, Rom. 6. 16. and comfortably conclude that as a Gospel-penitent he turneth from all sin; and that is the first part of the formality of Repentance, the second naturally followeth, and that is,

Second part of conversion.

Reversion to God, a reception of God, God and God only, becomes the adequate object of Gospel Repentance; man *by sin* hath his back on God; *by Repentance* he faceth about; all sin doth agree in this, that it is an *aversion from God*, and the cure of it by Repentance must be *conversion to God*; when God calls for true Repentance, it is with an if thou wilt return O *Israel*, *return unto me*; and when Repentance is promised, it is promised that the children of *Israel* shall *return*, *and seek the Lord their God, and David their King, and shall fear the Lord and his goodnesse*, Hosea 3. 5. And when they provoke one another to Repentance, it is with *come let us return unto the Lord*; and when provoked by others, it is *to return to the Lord their God*, Hosea 14. 1. and when God calleth, and chargeth their Repentance with hypocrisie, it is with this complaint, *They cryed, but not unto me*; *and they returned, but not unto the most High*, Hosea 7. 14, 16. The Gospel penitent turneth not from *sin to sin*, as do the *profane*; nor from sinful rudenesse to *common civility, or only moral honesty*, as do the *civil honest man*; but unto *piety*, acts of Religion, *unto God: God* is the sole object of his affection and adoration; the true penitent is prostrate at the feet *of God, as him only that pardoneth iniquity, transgression and sin*: And pliable to the pleasure *of God*, *as him only that hath prerogative over him*; the whole man, soul and body is bent for God, and pursueth communion with, and conformity

Jer. 4. 1.

to

to God; not only doth Repentance turn us from what is grievous and contrary to God; but unto that which is agreeable, and acceptable God, *the minde returneth* from the devising of evil, *to the review of the minde, and will of God*; from sitting in the seat of the scorneful, unto meditating on the Law of God night and day, his earnest out-cry is, *Lord, what wouldest thou have me to do?* for he is transformed in the spirit of his minde to prove what is *the good and acceptable will of the Lord*! Rom. 12. 3. and full well knoweth it is *life eternal to know God, and Jesus Christ*, and therefore having once tasted that the Lord is gracious, he as a new-born babe desireth the *sincere milk of the Word*; Gods Word is his great delight, and beautiful in his eyes are their feet that bring glad tydings from *Zion*. *The will and affections return* from all evil, *unto a resolution, and ready acceptance of the good, and acceptable will of God*; not only doth the Gospel penitent pray, *Wherein I have done amiss do thou shew it me, I will do so no more*; but also *Speak Lord, for thy servant heareth*; for it is wholly resolved into the will of God approving what is good, prizing every act of worship, and purposing an exact observance of it, sincerely praying, *Let thy will be done on earth as it is in heaven*; and accounting it his *meat and drink to do the will of God*; his desires and affections run out *to God, and God alone*, there is nothing in all the earth to be compared with God, nor any in heaven acceptable to the soul *besides God*, Psal. 73. 25. The Lord becomes his very *dread and delight*; he rejoyceth in the Lord, and continually feareth before him; such are his affections now towards God, that he *can leave all to follow him*, father, mother, sisters, brethren, wife, children, lands, houses; nay, life it self *becomes nothing in respect of God*. A Gospel penitent stands convinced, that if *any man love the world, the love of the Father is not in him*, 1 Joh. 2. 15. And *if any man love any thing better than Christ, he is not worthy of him*, Matth. 10. 37. and so he accounteth all things *dross and dung* in comparison of Christ, *Phil.* 3. 7. The Lord is his chiefest among ten thousand, his *all in all*; and so his *outward man is ready in the utmost of endeavours to do the will of God*; he is wholly resigned to Divine pleasure, to do or suffer any thing: God shall not enjoyne what his attempts and utmost industry shall not be to performe, or inflict what he shall not in patience

Psal. 1. v. 1, 2.

Acts 9. 6.

1 Pet. 2. 2.

Rom. 10. 15.

patience and silent submission endure; Repentance is no other than the *obedience of faith*; the penitent *Romans do obey from the heart the forme of sound words unto them delivered*; or as the Greek bears it, *into which they are delivered*; as in a mold which leaves its shape and impression on that which passed through it, *Rom.* 6. 17. For the stony heart removed, the Law of God is imprinted in the soul, the Spirit of Repentance maketh us *walk in Gods way, and to do his Statutes.* The command of God carrieth the truly penitent contrary to the commands of men; nay, corrupt dictates of their own soul. *Joseph* dare not sin against God for all *Potiphars* possession; nor *Daniel* slack his devotion for fear of a Lyons Den; nay, it is irksome to a penitent *Peter*, to be once and again provoked to obedience, as half angry, he cannot but cry out, *Why Lord, thou knowest I love thee*; he is ready to execute Divine prescription against the utmost of opposition; he never desireth other Apology than whether *we obey God or man judge ye*; for Christ is exalted to be Lord and King, to give Repentance, &c. Not only doth he believe, but is also *ready to suffer* for the sake of Christ; he is contented to be at Gods carving, as unworthy any thing; under sharpest sorrows he is *dumb, and openeth not his mouth because God did it*; in saddest disasters he complains not, *because he hath sinned against the Lord*; let *Shimei* curse him, he is *quiet*; nay, grieved at the instigations of revenge, for that *God hath bid Shimei curse; in all his actions and enjoyments, he is awed by, and argueth not against God.* However he may with *Hezekiah*, slip and fall in his life time, yet the support of his soul at death is, Lord, *Remember I have walked before thee with an upright and perfect heart, and have done that which was right in thine eyes*, Isa. 38. 3. And with *Paul*, he may finde a Law in his members rebelling against the Law of his minde, yet can thank God, that *with his minde he serves the Law of God*, Rom. 7. 25.

1 Pet. 1. 2. Εἰς ὑπακοὴν καὶ ῥαντισμὸν αἵματος. Ezek. 3. 26. John 21. 17. Psal. 39. 9. 2 Sam. 16. 10.

So that true Gospel Repentance doth not only convince and cast down, but change and convert a sinner; sense of, and sorrow for sin as committed against God, are necessary and essential parts, but not the whole, or formality of Repentance; no, that is *a turning from sin, all sin unto God, only unto God*; it indulgeth not the least iniquity, nor taketh up short of the Lord; it stayeth

ſtayeth not with *Jehu at the extirpation of Baal*; but with *Hezekiah* and *Joſiah*, *Reſtoreth the Paſſcover, the worſhip of the Lord*; and that is the fourth thing conſiderable in the nature of Repentance.

The fifth and laſt concluſion is, *Confeſſion of ſin, and prayer for its pardon, are conſtant concomitants of true Repentance.* The true penitent is not only the ſinner of *ſenſe*, but of *hope*, and therefore a ſuppliant at the Throne of Grace, proſtrate at the foot-ſtool of mercy, confeſſing ſin, and ſuing for pardon, freely accuſing, and fully condemning it ſelf before God; every penitent ſoul comes to God, like *Benhadad* to the King of *Iſrael*, *with an Halter about his Neck*, praying, *Forgive us our treſpaſſes. David* is no ſooner brought to Repentance by *Nathan*, but he is brought on his knees before the Lord, with an *I have ſinned before the Lord*, 2 Sam. 12. 13. Returning *Iſrael* muſt take with them words, and ſay, *Receive us graciouſly, take away all iniquity; Aſſur ſhall not ſave us, we will not ride upon Horſes, neither will we ſay any more to the work of our hands, ye are our gods*, Hoſ. 14. 3. When the Prodigal comes to himſelf, he goeth to his father, and cryeth, *I have ſinned againſt heaven, and againſt thee; I am no more worthy to be counted thy ſon; make me as one of thy hired ſervants*, *Luk.* 15. 21. *Confeſſion of, and prayer for ſins pardon*, are ſuch inſeparable concomitants of Repentance, that the whole work of Repentance is expreſſed by them, as if they were the formality thereof; thus when Repentance is the reſult of Gods chaſtiſements, God obſerves, *if they ſhall confeſſe their iniquity, and the iniquity of their Fathers, their treſpaſſe whereby they have treſpaſſed againſt me, and that they have walked contrary unto me, then will I be merciful*, Levit. 26. 40. When *Achan* is called to Repentance, he is required to *give glory to God, and confeſſe his iniquity*, Joſh. 7. 18. and ſo *Iſrael* is required *only to acknowledge her iniquity, that ſhe hath tranſgreſſed againſt the Lord her God, and hath ſcattered her wayes to the ſtrangers, &c.* Nay, the very promiſe of pardon to the penitent, is entailed on an humble ſuppliant confeſſion of ſin; *if we confeſſe our iniquity, he is merciful and gracious, ready to forgive us our ſins*, 1 Joh. 1. 8. So that there is no coming to God but with confeſſion of ſin, and prayer for its pardon, and indeed there is great reaſon that theſe ſhould accompany true Repentance, becauſe confeſſion and ſupplication are;

5. Concluſion.

First, *The vent of grief*; they give ease and quiet to the penitent perplexed *soul*; conviction concealed, is like a burning bile, in which the ill humours in a mans body do rancour and swell, burn and pain the whole body, as willing to be gone, and only giveth ease by being lanced, open'd, and let out by confession and supplication; guilt concealed, is like the winde confined in the bowels of the earth, making roaring ruptures and dreadful earthquakes; unconfest sin is the spring of horror, and principle of all amazement; *David* found it so on his sad experience, *Psal.* 32. 3. *When I kept silence, my bones waxed old through my roaring all the day long, but I acknowledge mine iniquity*; untill then he could find no comfort.

Secondly, *The vomit of sin*, so *Origen* did usually call confession; for it is the loathsome rejection of sin, an easing of the soul by evacuation of what burdened it; casting up with grief and pain what we cast off with detestation; confession is the emptying the soul of sin by expression of all passion against it self; accusation and condemnation turn the heart and whole man against sin; shame makes us shun evil; the penitents in the Primitive times did confesse their iniquities to God in the sight of the Church, and if they again relapsed into the same sin, and apostatized to their old course, were said to *return with the Dog to his vomit, and the Sow to her wallowing in the mire*, 2 Pet. 2. 22.

Thirdly, *The vindication of Gods justice in all the afflictions by him inflicted. David* acknowledgeth, and cryeth out, *Against thee, thee onely have I sinned, and done this evil in thy sight, that thou mayst be justified when thou speakest, and clear when thou judgest*, Psal. 51. 3. and therefore confession is said to be *a giving glory to God.* Josh. 7. 19. Jerem. 13. 16. It quells all quarrelling passions against God, *Why should a living man complain? a man for the punishment of his sinne.* The language of a confessing penitent is, *Thou hast punished us lesse then our Iniquities do deserve*; Ezra 9. 13. And to us belong Confusion of face, but to the Lord belongeth Righteousnesse, *Daniel* 9.

Lam. 3. 39.

The

Fourthly, *The voice in which God is well-pleased*; God loves to see his people with ropes about their necks. *Only acknowledge thine iniquity* is Gods demand; this soon meeteth with acceptance. *I have sinned*, is no sooner spoken by *David*, but *the Lord also hath taken away thine iniquity* is replied by the Prophet; nay, *David* can witnesse, *I but said I will confesse, and thou forgavest mine iniquity*. God will not stay his correcting hand, untill the stubborn heart *acknowledge his iniquity*; but then he will do it; the compassions of God give an affectionate check to the sharpest corrections of his children, if but moved by their confession and complaint; *Ephraim* cannot sooner *relent under Gods hand*, than he *repent of his anger*. I heard *Ephraim* bemoaning himself, saying, *I was as a Bullock unaccustomed to the yoke, I was ashamed, I was confounded; turn me, and I shall be turned*, moves Gods very bowels to pity, *Is not Ephraim my dear son? Is he not a pleasant childe? I will surely have mercy upon him*, Jer. 31. 18,19,20. 2 Sam. 12. 13. Psal. 32. 5. Levit. 26.

We see then that there is much reason why the Gospel-penitent must be a confessing suppliant; but before I passe this Conclusion, let me briefly propound unto you the Rules which must guide our Confession, evidencing and accompanying our Repentance; and they are these.

1. *Confession must spring from Conviction, and spread it self unto Condemnation.* Soul-sense of guilt unto sighing, must make the tongue speak of it unto shame; compunction of spirit must be expressed by supplication: *Then shall you remember your own evil wayes, and your doings that were not good, and shall loath your selves*; our common Translation reads it, But *shall judge your selves not worthy to live*, as other and better Translations read, *for your iniquities, and your abominations*, is the promise of the Covenant of Grace, *Ezek.* 36. 13. Confession of sin which springs not from sensible conviction, and spreads not to self-condemnation, is an historical narration, & verbal recitation of sin; like the cursory reading of an ordinary Inditement, no penitential confession of sin; the penitent prodigal begins with *I have sinned*, and ends with *I am not worthy*; it is an easie matter for *Saul* to say I have sinned, I have transgressed the Commandment of the Lord, but still he staves off the sense of it, and not only disputeth against reproof, but at length diverts his conviction by an Apology,

I feared the people, and obeyed their voice, 1 Sam. 15. 24. Conſcience is placed in us, the Law ſpread before us, and ſelf-ſcrutiny impoſed on us, as precurſive to our repenting confeſſions; we are required *to judge our ſelves*, which imports to be convinced, we deſerve to die, and ſo to put halters on our own necks.

2. *God alwayes, and men ordinarily muſt be the object of our confeſſions and ſupplications.* Whatever ſin is committed, God is the object of it; his holy Law is violated by it; though ſome ſins are committed againſt God immediately, and extend not unto men, as all breach of the firſt Table of the Law, and miſcarryings of acts of Religion; yet all ſins againſt men, are alſo againſt God, who is no leſſe concerned in the ſecond than the firſt Table of the Law. If *David* ſin againſt *Bathſheba* her chaſtity, or *Uriah* his life, yet he muſt confeſſe unto God, *Againſt thee have I ſinned, and wrought this wickedneſſe in thy ſight*; however the treſpaſſe is againſt man, the tranſgreſſion is againſt God; the ſin which is committed againſt God, is to be only confeſſed unto God, not unto man; but the ſin which is committed againſt man, muſt be confeſſed unto God, and likewiſe unto men; to God alwayes who can pardon the eternal puniſhment; to men ordinarily, as when the Church is *ſcandalized*, or the particular perſon is *offended and damnified*; and in this laſt caſe, reſtitution muſt be added to our confeſſion, *Zacheus like*; where we have wronged any, we muſt make acknowledgement and reparation; and in all offences to men, when we come before God, we muſt conſider, *whether our brother hath ought againſt us, and go and be reconciled*; the God that binds men to *forgive till ſeventy times ſeven times*, binds the offendor ſo, often *to return and ſay, I have offended*. The auricular confeſſion of the Papiſts, is vanity, ſuperſtition, and evil; but particular acknowledgements of ſin to God, and ſometimes to men, is duty indiſpenſable; in vain doth *Saul* ſay to *Samuel, I have ſinned*, whilſt he never ſeeks to God for the pardon.

James 5. 16.

Luke 19.

Mat. 5. 24.

Luke 17. 4.

3. *Confeſſion of ſin and prayer for pardon muſt be free, and not extorted.* The natural, not forced language of the penitent; the confeſſion of conſtraint, falleth equally under ſuſpicion with the unrequired accuſations of malice, both which are frequently

quently false; true repentance doth convince of the sinfulnesse of sin, and constraine the soule to confesse it with candor, ingenuity and freedome, as weary of it, as the stomach of nauseous matter, that it naturally without any co-action casts up. Confession springs from the Saints, as *Elihu* his plea for God against *Job*, *I am full of matter, the Spirit of the Lord constraineth me*, saith he to *Job*, Job 32. 18, 19, 20. The confession of the wicked is constrained, and no longer doth he cry to God, than he is under the cudgel of his judgements, or on the Rack of his own conscience; so *Pharaoh* his plagues, and *Judas* his anxiety may extort an *I have sinned*; however the children of God must be sometimes pinched and whipped into their complaints, yet their cry is natural, and confessions free and voluntary, a ready eccho to the least reproof, Psal. 141. 5. and desiring that the righteous may smite, and God shew them their iniquity.

4. *Confession and supplication must not be more free than full*; not straitned any more than extorted; sin must be confest, not only *in general, and in the lump*, with a *Lord have mercy upon us miserable sinners*; but in its particular *species and parts*; as *Israel*, *We have forsaken the Lord, and served Baal*; in *Judg.* 10. 10. and *we have to all our sins added this evil, to ask us a King*, to go about to change our Government, 1 *Sam.* 12. 19. not only *open*, known, hainous, and flagitious offences, but even *secret and particular lusts*. *David* bewails, and confesseth not only *his murther* executed on *Uriah*, but his *self-revenge* intended against *Nabal*, and *the very cutting off the lap of Sauls garment*; not only sin simply in it self, but with all its aggravations of time, place, manner, occasion; sinne must be taken up by the roots, and spread before God in all its branches, *In iniquity was I conceived, in sin brought forth*; as well as against thee have I sinned. In vaine doth *Caine* confesse his *cruelty* to *Abel*, and conceale his *irreligion* to God; or *Judas* complaine of *betraying innocent blood*, whilst he makes no mention of his *covetousnesse*.

5. *Shame and sorrow must seize on the confessing suppliant for sinnes pardon.* Contrition of heart, and confusion of face, must be the result of confession; dayes of atonement, were dayes of soul-affliction, because of confession of sin; *Davids* complaints Lev. 23. 27, 28. makes

makes him water his couch, and mingle his bred with teares; lying in the dust, and renting of Garments, were required from such as came to confesse iniquity; the spirit of repentance is a spirit of mourning.

6. *Confession must be made with confidence and supplication in hope of pardon*; the true penitent is prostrate before God as a Father, not as a Judge; men may confesse and be hanged, but the children of God cry with *Shecaniah*, We have transgressed, but yet *there is hope in Israel concerning this thing*, Ezra 10. 2. they pray in faith, *Father forgive us our trespasses*; not in feare; *mercy my Lord mercy*. *Judas*'s confession was therefore *false*, because *fearful*, and flying to his own destruction, not the innocent blood by him betrayed, that he might have been saved; we have shewed you the subject of repentance must be the believing sinner; hopes of mercy puts halters on our necks; confidence of pardon seats us in Gods Chair to condemne our selves; the confessions of despair, are the outcries of the damned in hell.

Thus then Beloved, I have laid before you the *true nature of true repentance*. I well know it is a common Theme, and much Treated of, but little practiced; nay, indeed little considered and understood: How many pretenders are there among us, that may yet ponder the nature of Gospel-repentance? which if it be well understood, will neither appeare to be so lightly come by, nor sleightly performed, as it is deemed; we must know that every common repentance will not serve our turn unto the Remission of sin; but that repentance which Christ gives, is in respect of nature,

1. *A grace supernatural*, without the reach of mans arme or acquirement.

2. *Whereby the believing sinner* apprehensive of his own guilt and Gods grace, in and through Jesus Christ;

3. *Sensibly affected with, and afflicted for his sin as committed against God*, under conviction and contrition for all his sin as sin;

4. Doth *return from sin*, all sin, *unto God*, and God only as his all in all.

5. *Freely confessing, and frequently begging pardon for his iniquity.*

Con-

Consider my Brethren this description of Repentance you have had unfolded, and the nature of the grace discovered; for it will be very useful to you as a touchstone of doctrine and practice; for the confutation of all false notions about Repentance; as that, 1. *Repentance is the result of nature*, and at mans command; we may repent when we will, as the *Arminians* teach; but you must remember its *supernatural*. 2. *That penance is a transient act of confession and self-castigation*, as the Papists teach; you must know it is *a grace or habit*. 3. *That repentance is before fait*, and not the result of the Gospel, and effect of the blood of Christ, as some Divines suggest. 4. *That conviction, contrition, and confession, are not necessary to repentance*, as the *Antinomians* teach; or *sufficient repentance*, as the Legalists and Pharisee teach; that *a turning from sin to sin, or at least not to God and holiness*, as the Quakers, and our sinful age suggest, is the formality of repentance: but you may find and make it specially useful to conviction, and discovery of false repentance, with which men are apt to take up and content themselves; and if this which you have heard be the nature of true Repentance, then these are false Repentances, with which take heed you be not deceived.

1. *Popish penance*, which is indeed scrued very high by the Church of *Rome*, unto a detracting from the satisfaction of Jesus Christ, and making mans own sufferings, Partners and Peers to Christ his satisfaction; wherein it is not only Heretical, but blasphemous; but indeed in it self is very low and weak, not able to afford us the least of comfort, because a false and fained repentance, consisting in *auricular confession* to the Priest, never instituted by God; and *self-castigation* in a most cruel and violent manner, or Pilgrimages interdicted by the very light of nature, and never enjoyned by the Lord, and is different from true Repentance, in that it is *meerly external* on the body, not at all seizing on the soul; chastisements of the outward, without any serious conviction or contrition of the inward man; tearing the flesh without renting the heart; nay, and that in a way of superstition, and will-worship like the self-cuttings, and torments of the Priests of *Baal*, and like to finde the same acceptance; and a *transient action*, without 1. False repentance. 1 King. 18. 27, 28.

out any inward principle, habit, and disposition; and too often *under the purpose of continuing in sinne*; nay, many times making way to sin, as the Popish Conspirators in the Gun-powder Treason confessed, and did pennance for the wickednesse they intended; so that it is every way inconsistent to the nature of true repentance; for it hath *man*, not God for its object; *nature*, nay, *lust* for its principle; *action*, not frame and disposition, for its forme; is *external* in its property and *intention of sinne* for its end; and so must needes be sinful, and soul-damning Repentance in its quality.

2. False repentance.

Pagans Repentance, which is effected in men as men, without any the least respect unto Religion; all men have a natural conscience, and some remainders of the Law of God discovering a Deity, and directing duties of preservation to themselves and humane Society; by this they are checked on all miscarriages, and grosse exorbitancies; and not only grieved and offended at the present, but also curbed and restrained for the future. Thus *Alexander* when sober, repents the slaughter of his friend *Clitus*, in a drunken humour, and consults the Philosophers as so many Ministers for the pacification of his conscience; and so *Polemo* though in his drunken fit, he came to the Schoole of *Xenocrates*, and heard him read of sobriety, yet went home, and repenting his drunkennesse became sober ever after; yet this is no other than a false repentance effected *by the only power of nature*, whose best things are but *splendida peccata*, shining sins, and is meerly *a restraint of action*, no renewing of disposition; it wants both principle and power to make it saving; this light within them without supernatural grace, doth but lead them a smoother way to hell; for at the best, vertue contrary to their natural vice, not God and his Will is the *object of their conversion*.

3. False repentance.

The prophane mans repentance, *Pharaoh*-like, repenting of good, and returning to evil; having let *Israel* go, pursueth them to bring them againe to bondage; and like the children of *Israel*, who let every man his servant go free, and then fetch them back againe. Like the repentance of *Ananias* and *Saphira*, who run as farre as others in selling their estates for the common good of the Church, but soon repent to the retaining some part, and lying to the holy Ghost. How many amongst

Jer. 34. 12, 13, 14, &c.

Acts 5. 5.

mongst us do now repent their sighing and sad thoughts that their sin hath cost them, and the serious discharges of holy duties, fasting, praying, reading, hearing, and the like, which they have done; bewailing themselves that ever they looked towards heaven, or left the way of hell; this is a most sad and sinful repentance, in every respect opposite to the nature of repentance, being an inversion of the very termes; instead of turning from sin to God, a turning from God to sin; these mens latter end must needs be worse than their beginning, because having begun in the spirit, they end in the flesh; and it is hapned unto them according to Proverb, *The dog is returned to his vomit, and the sow to her wallowing in the mire.*

The formalist and legal repentance; these men are eminent, and exact in the external and precursive acts of repentance; they humble themselves before God, and confesse iniquity, and seek for pardon of sin; rent their garments, and lie in sack-cloth; *Ahab*-like they are alarum'd by the Prophet *Elijah* for their sin, and therefore humble themselves before the Lord; they are full of *conviction* and seeming *contrition*, but never reach unto *conversion*; they lament sin, but lie in sin; like *Herod*, *heare John gladly*, but retain their *Herodias*; and like *Fœlix*, *tremble to heare of righteousnesse*, *temperance*, *and judgement to come*; but yet look for a bribe, and dismisse *Paul* till some other time, that so they may quiet conscience, and grant a truce to the Devil; those like the young man in the Gospel, are not far from the Kingdom of God, but yet fall short; they never come at repentance. 4. False repentance. 1 Kings. 21. 27. Act. 24. 25, 26, 27.

The Slaves repentance, which is extorted and extenuated, neither free nor full; like the repentance of *Saul* or *Pharaoh*; so long as they are constrained, they confesse their guilt; when they can no longer hide their villany they own it, though with an endeavour to extenuate it; thus *Saul* by the dint of Argument, is at length driven to confesse to *Samuel*, *I have sinned*; yet he that staved off the Prophets reproof as long as he could, at last stifleth his conscience, by pleading *the feare of the people* whom he pretended to fear and obey; and seeks no more than to avoid the present blow; *Honour me*, saith he to *Samuel*, *in the sight of the people*. So *Pharaoh* when under 5. False repentance.

the cudgel, will confesse *he hath sinned, and will let Israel go*; but Gods hand is no sooner staid, but his obduracy returns; it were well for many penitents, if they could go from a sick bed, a prison, an anxious conscience to *heaven*; for so long as they are in this condition, they are in a good mood, but no longer; these men like flint stones flie in sunder by the hammer, but still retain their hardnesse; there is in them no principle that may make them candid in confession, or free in the forsaking of sin.

6. False repentance.

A sullen and self-destructive repentance; these men in an angry humour, and by the anxiety of conscience are constrained to repent of their miscarriage, like *Shimei* his repentance for cursing *David*, occasioned only by the change of *Davids* condition, and crosse of his own expectation, which yet at length leads him to sin against his soul, and break his bounds unto his own ruine; and like *Judas* in a dogged humour, deploring his sin unto self-destruction; many men turn out of sin, because it turns Wife and children out of doors, deprives them of expected preferment, dispossesseth them into distresse and anguish of soul or body, or both; these men have no natural enmity to sinne; but are like a Bowle turned out of its Biasse by some more than ordinary rub to their desires.

2 Sam. 19. 20. 1 King. 2. 39, 40.

7. False Repentance.

Give me leave to adde one more, and that is the *Quakers Repentance*, not fit to be mentioned, nor worthy the least refutation, it is so notoriously prophane and ridiculous, were it not too much successeful in these sad times, in which God hath given us up to a spirit of delusion, so as that the most palpable of errours finde entertainment; this is the Repentance whereby men following the pretended light within them, are suddenly converted from extreame loosenesse, to extreame strictnesse of behaviour; it is to be wondred at, to see what a sudden leap the lewdest men make by this rude spirit, from the most horrid lewdnesse, to the most strange, solitary, and self-affected way of behaviour; these men we must not deny *to be changed*, unlesse we will deny our senses; nor own to be *Gospel-penitents*, unlesse we deny our Religion, and very reason; for themselves professe it to be from no other principle *than the light within them*, which they say also *is common to all men*; and

and so is at the best but *natural*, though in them plainly visible to be *diaboli al*, whilst it carrieth not so far as the light of nature, but is *contrary to the dictates thereof* in natural and civil society, darkening, nay, declaiming against those very notes of distinction, which God and nature hath in all Nations made between man and man; being *violent*, *sudden*, *and precipitate* by some absession or enthusiastique impulse as *from the Devil*, not by any moral swasion or intellectual conviction, which is proper to a reasonable soule, and therefore *acts wilfully* with rage and rabid expressions, not able, and so refusing to render a reason of their actions or perswasions; but with *obduracy* persisting in their own self-affected profession, without the least possibility of conviction, or capacity of discourse, reducing them into a direct Bedlam temper, fit for nothing but Bedlam Discipline, so that in the very forme thereof, men of reason and the least measure of Religion, must needs conclude their conversion *Deviliſh*, *not Divine*; yet in the effect of it, their repentance must needs appear not to be true Gospel, and saving repentance, as being dissonant to the *nature* in the very formality thereof; for however it turns them from sin, yet not with *due contrition and confession*, or on due conviction, not from *sin as sin*; they retain pride, railing, disrespect to men, are void of natural affection, despise dominion, speak evil of dignities, whilst they damne drunkennesse, swearing, and other the like abominations; but it never turnes them *unto God*, nay, it keeps them at an equal, nay, a greater distance from God, than from the Devil, from heaven than hell, whilst they deny civility, and the common reverence children owe to Parents, Servants to Masters, and all Inferiours to Superiours, decline God, disown and declaime against holinesse, praying, hearing Sabbath and Sacraments are to them as the vices they do detest; Gospel-Ministers and Ministrations, are to them an abomination; whilst they refuse to sweare, they refuse to pray; drunkennesse and devotion are equal in their account; if with *Jehu* they drive furiously against *Baal* and *Ahab*, yet they mind not to walk with God, but follow the way of *Jeroboam*, both for Rebellion towards men, and confusion in the Church, so that they appeare farre from Gospel-penitents.

I have done with the first general part considerable, *viz.* the nature of repentance, and shall now proceed to the second, and that is,

The *NECESSITY* of Repentance.

Repentance in the very nature of it, which hath been explained, doth appeare *useful and necessary*. It is not a thing base and vile, to be despised, neglected, and contemned, but *admirably excellent*, and to be prized and pursued by every soul that is studious of true excellency; for however proud men prophanely deem and damn it as a puling property, and pusillanimous temper of spirit, below a man, on every ordinary action to sit drooping and pensive, and not dare to do as nature dictates, and good company requires; yet the children of wisdome well pondering what hath already been spoken of it, cannot but see it sparkle with such splendid notes, as engage them to esteem it, and employ themselves in it night and day; making it their work and businesse, saying as *Tertullian*, *Nulli rei natus nisi pœnitentiæ*, *I am born for nothing but to repentance*. For from what hath already been spoken, it is apparantly excellent: in its

First, *Nature*; being a remorse for guilt, and return from sin; which who even among the Heathen did not esteem; remorse for guilt is the rejoycing of heaven; returns are the delights of God; in *Luke* 15. 7, 10. the teares of sinners is the wine of Angels, saith *Bernard*.

Secondly, *Authour and Original*, a grace supernatural grows not in natures Garden, cannot be acquired by the most accurate industry or endowments of nature; it is from heaven by the immediate operation of the holy Spirit; Christ himself is exalted to be *a Prince and a Saviour*, *to give repentance*; Shall divine works, celestial influences lose their esteem?

Thirdly, *Ground and principle*; it flowes from faith, and is the result of hope; it is not the lamentation of despaire, but complaint of candor and confidence affording comfort; streaming with pleasure from the soule; the privi'edge of the Gospel, and Covenant of grace, it flowes from the fountaine of Divine favour.

4. *Concomitants*;

4. *Concomitants*; Confeſſion and Supplication; acceſſe to God with aſſurance of acceptance. Confeſſion is the ſouls phyſick, ſaith *Nazianzen*; and Supplication is the Childs portion.

And indeed what is there in the Nature of Repentance, which rendreth it not deſirable by every gracious heart, or good nature? ſo that to men that ſeek excellent endowments, and are for high and honourable atchievements, I muſt ſay, *Repent, Repent*: This is *Alexanders* honour, this is the only ornament of nature; the way to higheſt preferment, is to be humbled under the hand of God.

But not only is it in it ſelf excellent, and to be eſteemed by ſuch as can, and do obtain it, but alſo *neceſſary*; not of indifferency, but of abſolute and indiſpenſable neceſſity; men may not chooſe whether or no they will repent, but muſt do it with all care and diligence, with all ſpeed and alacrity; and amongſt the many Demonſtrations which might be urged, I ſhall enforce the neceſſity of Repentance from theſe two grounds.

1. The *Anticipation*, and removal of Gods wrath and judgments.

2. The *Anſwer* unto the call of the Goſpel.

Firſt, Then Repentance is neceſſary to *anticipate, and remove the wrath and judgments of God.* Repentance is the only fence to be made againſt feared judgments; there is no way to appeaſe Divine fury, but by Repentance; judgments threatned may be thus diverted and prevented, and evil inflicted may be thus removed; the Lord threatens before he ſtriketh, that the fear of approaching evil might force men to Repentance; thus God ſent *Jonah* to cry to *Nineveh, Yet forty days, and Nineveh ſhall be deſtroyed*; and ſo the Lord ſent his Prophets, *Riſing up early, and ſending them to Judah, and to Samaria.* The threatnings of God are but Summons unto Repentance, that his hand might be ſtayed; and therefore every threat doth either expreſſe or imply a promiſe of eſcape on the condition of Repentance, and an aſſurance is given by the Lord that Repentance ſhall appeaſe his anger, and anticipate the denounced judgments. *Behold, at what time I ſhall ſpeak againſt a Nation or Kingdome, if that Nation againſt whom I have pronounced, ſhall turn from their evil,*

I will repent of the evil I thought to do unto it, Jerem. 18. 8. Accordingly Gods hand is ſtayed by the but-ſeeming Repentance of men; *Ahabs* formal Repentance procureth a reprieve of the judgment, though not a remiſſion of ſin; *becauſe Ahab humbleth himſelf before me, I will not bring the evil in his days, ſaith the Lord to the Prophet*, 1 Kings 21. 29. And ſo *Nineveh* repenting at the preaching of *Jonah* were ſpared, *Jonah* 3. 10. *God ſaw that they repented, and turned from their evil way, and God repented of the evil that he ſaid he would do unto them, and he did it not.* Impenitency is the enforcement of Divine plagues; for all denunciations run with an *unleſſe ye repent, ye ſhall likewiſe periſh.* Repentance is the main errand of Gods judgments, and if it will be effected by reproof and threatning, God will never handle the rod, or inflict evil; the judgments of God thunder not over *Jeruſalem*, *untill they mocked the meſſengers of God, deſpiſed his Word, and miſuſed his Prophets; and then the wrath of the Lord was kindled, and aroſe againſt his people untill there was no remedy*, 2 Chron. 36. 16. God is ſo ſolicitous of Repentance, that like the Lord of the Vineyard, he ſends his ſervants one after another to the rebellious husbandmen, and at length his Son, whom he expects they ſhould reverence, to call them to Repentance, before he come with force and armes to ſubdue them, *Mat.* 21. 36, 37, 38, 39, 40. Gods judgments are never inflicted, untill mens impenitency be upbraided; he always begins his corrections with an *how often would I have gathered you, and ye would not*; and aggravates the affliction with a *thy deſtruction is of thy ſelf*; and enforceth his utter rejection with an *Oh that thou hadſt known, at leaſt in this thy day, the things which concern thy peace! but now they are hid from thine eyes*; he drowns not the old world without the warnings of *an hundred and twenty years*; he damned not the ſouls which are now in Priſon, untill by *Noah* the Preacher of Righteouſneſſe, he had called them to *Repentance*, and ſealed them up under diſobedience. We are now the Subjects of ſin, and that ſtirs up Gods wrath; if we will eſcape *that*, we muſt return from *this*; Sin kindleth, and Repentance quencheth Gods fury. Man is not bound to pardon and pretermit an offence, but on Repentance of the offender; neither Nature nor Scripture doth require it; how much leſſe is the Lord thereunto obliged; therefore

Mat. 23. 37.
Luke 19. 42.

therefore *agree with thine adversary quickly, whilst thou art in the way with him, lest he bring thee before the Judge, and the Judge deliver thee over to the Jaylor, and thou be cast into Prison.* How many plagues are there impending over our Nation, Families, Persons? how high are the provocations of our sins? have we any heart to escape evil, and fear of the judgments impending, deserved, and ready to fall on our heads? Let us humble our selves under Gods hand; let the Nation repent, every Family repent, and every particular soul repent; for Repentance is our onely remedy of absolute necessity to divert the denounced judgments, and anticipate impending plagues.

Repentance is not only a means to prevent judgments threatned, but to *remove them when inflicted.* Impenitency kindles Gods fury, but obduracy maketh it flame. Impenitency pulls the judgments of God on us, but obduracy sealeth us under them to our ruine; it is the very heighth of obduracy not to repent under the Rod; they that fear not, yet cannot but relent when they feel the smart of Gods anger; the proudest *Pharaoh* that can out-face a threat with a *What is the Lord that I should let Israel go*, is yet apt to cry under his plagues poured out, *I have sinned against the Lord.* Gods wrath is never so severe, or his hand so smarting, but it will be stayed by sincere Repentance; but *never without it*; Repentance is the errand of his Rod, as well as of his reproof; where this prevaileth not, that must walk; *I will go and return unto my place; for in their affliction they will seek me early.* Hosea 5. 15. The least remorse of a repenting *Ephraim* moves God to pity and Repentance, and stayeth his correcting hand; but stubbornnesse in sin must meet with bitternesse and severity in God; when God takes stubborn hearts to task, he addes to the number and nature of his chastisements, untill their sturdy stomacks are taken down. He *walks contrary unto them that walk contrary unto him*, and comes on them with *seven times more plagues, untill the uncircumcised heart be humbled, and they confesse their iniquities*; this God will effect, or he will break in pieces; none must strive against him, and prosper; they that are hardened under his hands, he handleth to their utter ruine; Repentance is the natural genuine result of the Rod; of heart-rending plagues; it is a note of the highest impiety to per- Lev. 4. 26.

sist

sist in sin under punishment; of all the Kings of *Israel*, *Ahaz* is marked with this brand of incorrigibleness: *This is that King Ahaz, who in his distresse did trespass yet more against the Lord*, 2 Chron. 28. 22. Where there is any ingenuity, there will be a repenting under the Rod by them that resisted the Word. It is the ordinary note of most obstinate *Israel*, when *he slew them, then they sought him*, Psal. 78. 34. Though they were not good any longer than whil'st they were beaten; yet they were indeed exceeding bad, when they resisted correction; the worst tale that ever was told against Gods children, is that by the Prophet *Jeremy*, *Thou hast stricken them, and they have not grieved; Thou hast consumed them, but they have refused to receive correction, and have made their faces harder than a Rock, they have refused to return*, Jerem. 5. 3. Well may the Prophet conclude, They *are poor and foolish, and know not the Lord, o: the judgment of their God*, ver. 4. For even iron and steel is soft whil'st in the fire; and impenitency under the Rod exposeth unto inevitable ruine; they are reprobate from Gods favour who repent not in the time of his fury; the saddest symptom of displeasure, is to hear God determine, *You shall be smitten no more, for ye will revolt still more and more.* God sealeth up to everlasting vengeance by a spirit of impenitency, *My people would not hearken to my voice, and Israel would none of me; so I gave them up to their own hearts lusts, and they walked in their own counsels*, Psal. 81. 11, 12. The proud *Pharaoh* that is not melted by, and repents not under Gods many judgments, is raised for this very purpose, that *God might shew his power, and make known his name unto the ends of the earth by their certain and severe destruction.* Whil'st then the sons of men are by nature the children of wrath, subjects of sin, and liable to sorrows, obnoxious to Gods chastising hand, and land-destroying judgments, provoking Divine displeasure, and Repentance the only means to divert or remove the same, must they not call one upon another? *Come let us return unto the Lord; though he have wounded, he will heal us*, Hos. 6. 1, 2, 3. And for us in this Land and Nation, Are we not the subjects of sin, and most horrid, God-provoking sins which God cannot but punish! pride and perfidiousness, profaness and perjury, blasphemy, and base contempt of his Ordinances, and what not! iniquity unto the very

Isa. 1. 5.

Rom. 9.

despising

despising the Word of the Lord, and mocking his Messengers, that his wrath could no longer forbear, but hath made us the subjects of shame and sorrow. The furious footsteps of an angry God are to be found among us; God hath smitten us with *pestilence, after the manner of Egypt, our young men have been slain with the edge of the Sword, and yet his wrath is not turned away.* Our Foundations are removed, Laws violated, and Liberties invaded; his Name and Truth blasphemed, his Church laid waste, and his People sadly subjected to a spirit of delusion: And what Confusions, Commotions, sad because sinful Revolutions compasse us about, making us a shame among the Nations, and a burden to our selves: *And yet his wrath is not turned away, but his anger is stretched out still, because we have not returned unto the Lord.* How many, and heavy judgments hang over our heads? threatning the extirpation of the Church, eradication of the Gospel, and desolation of our Nations: And what is our remedy to remove what we feel, or prevent what we fear? is it not *Repentance*? is not this *ENGLANDS Unum Necessarium, One thing necessary*? Should not all the Ministers of God cry, *Repent ENGLAND, Repent, Repent*? Must not all conclude in this respect, Repentance is a grace of absolute necessity; but

Secondly, Repentance is necessary to *answer the call of the Gospel.* We are called Christians, and do professe subjection to the Gospel of Jesus Christ; our care must be in all things *to walk as becometh the Gospel.* *Hippocrates* took an oath of his followers, *to keep their profession unstained, and their lives unblameable*: Sure I am, that in our Baptisme we are dedicated, and engaged to yield obedience to the Gospel, and shew forth its holinesse and power by due acts of Repentance, renouncing the flesh, the world, and the Divel; for indeed Repentance is the great duty imposed by the Gospel; and all such as will conform unto the commands of the Gospel must repent. *Acts* 17. 30. *Now God commandeth all men everywhere to repent.* The light of Nature, and of the Law, did direct men unto Repentance; but the light of the Gospel, is *a loud call unto all men to repent*; times of past ignorance, were times of Divine Indulgence; but these Gospel-days are seasons of imperious injunction; God now *commandeth all men*; not pity or patience must now be expected with- Phil. 1. 27.

o't ſerious pennance; there are many things conſiderable in the Goſpel, whereby it calls to Repentance, which doth evidence the indiſpenſable neceſſity thereof, and binds all men to anſwer; *viz.*

1. *The poſitive duty directed in, and required by the Goſpel, is Repentance.* This is the main matter preſcribed in it, and preached by it; *John* the Baptiſt, the harbinger of the Meſſiah, and firſt publiſher of the Goſpel, *came preaching Repentance*; and therefore his whole Doctrine and Adminiſtration, is called *the Baptiſme of Repentance*, Mark 1. 4. And the Lord Jeſus, the great Prophet and Apoſtle of the Goſpel, made his firſt appearance in the world, at the impriſonment of *John*, *preaching Repentance, for that the Kingdom of God was at hand*; and the great diſreſpect he chargeth on the *Jews*, was, that *they repented not*, either at the preaching of *John*, or himſelf, though both differently adminiſtred; to antic pate their caption; ſo that the great work of both appeareth to have been to bring men to *Repentance*. The firſt Sermon that ever *Peter* preached after Chriſt his Aſcenſion, was *to perſwade Repentance*; this was, and is the matter of all Preaching, and the main end of all Miniſtry; for the ſole errand of the Goſpel, is to *open the blinde eyes, to turn men from darkneſſe to light, and from the power of Satan unto God*; and hence *Repentance from dead works* is reckoned as one of the firſt, and foundation principles of the Goſpel, *Hebr.* 6. 1. And certa nly principles are poſitively neceſſary, undeniable, and indiſpenſable truths; *Contra principia negantem non eſt diſputandum*; *he is to be declined as mad that denieth principles*; ſo that Repentance is the firſt, chief, and main leſſon taught by the Goſpel, and its call thereunto then muſt needs be great.

Acts 26. 18.

2. *The prime priviledge of the Goſpel is Repentance.* This is the royal gift of our Redeemer Jeſus Chriſt; he is exalted and made a Prince, and a Saviour *to give Repentance*; the *prime grace* conveyed unto us by the Covenant of grace contained in the Goſpel, *is Re entance*; *the taking away the ſt ny heart, and giving us hearts of fleſh, making us to ſee the evil of our ways and doings*: The great Errand for which the Goſpel is ſent into the world, is Repentance; they that receive the Goſpel and not Repentance by it, ſhall be upbraided as were *Bethſaida*, *Chorazin*, and *Capernaum*, as unworthy ſo high a favour; nay, they ſhall have their torments aggravated by the enjoyment, but non-improvement of ſo high a favour.

Matth. 11.

It

It shall be more tolerable for Tyre and Sidon, Sodom and Gomorrah; they never enjoyed a Gospel to call to Repentance; this is the *end of all the promises of God*, to make us *partakers of the Divine nature, escaping the corruptions that are in the world through lust*, 2 Pet. 7. 4. The proposals of glory and happinesse, are the principles of purity and holinesse; we have these great and precious promises, that *we may cleanse our selves from all filthinesse of flesh and spirit, and perfect holinesse in the fear of God.* The whole work of the Gospel is to carry on, and compleat Repentance, this is the profit to be reaped by every Ordinance; the Word preached, *perswades Repentance*; the Sacraments received, stir up and *seal Repentance*; the communion of the Saints carrieth on the work of *Repentance*, *Exhorting one another daily, lest any be hardened by the deceitfulnesse of sin*, Hebr. 3. 13. The Gospel is the great Charter of our priviledges purchased by Jesus Christ, and they all run into this, *Repentance*; this is the benefit by Christs death, Resurrection and Ascension; this is the fruit of the Spirit of Adoption, it is a *Spirit of prayer and mourning over him whom we have pierced*; in brief, Repentance is the contract of the Covenant of Grace; the Law cannot give it, and the light of nature cannot give it; only the Gospel can effect it; the Covenant of Grace confers on us, an accesse to, and communion with God; as our God, *not as we are innocent*; for we are guilty of the breach of the first Covenant; *but as we are penitent*, sorrowful for, and turned from the evil of our ways; so that in this respect we must needs conclude Repentance is a grace of great necessity; we reap no benefit, enjoy no priviledge of the Gospel but by Repentance; the mystery of Redemption, Christs Incarnation, Death, Resurrection, Ascension and Exaltation, and all the Ministrations of the Gospel, are in vain to the impenitent.

2 Cor. 7. 1.

Zech. 12. 10.

3. *Most pregnant Arguments perswading to Repentance, are proposed in and by the Gospel*; this is light so powerfully convincing, that all others which past before it, is but darknesse in comparison of it; whether it be the *light of nature*, making known sin as it is *specifical and particular*, contrary to certain standing dictates; not in its *contrariety to the image and holinesse of God*; and that without any clear and certain way of escape, and Repentance; or *the light of the Law*, which layeth men under full, plain, and clear conviction, even unto self-condemnation, but *coucheth the pardon and possibility of*

Redemption, under such dark figures and expressions, that with much difficulty it may direct and provoke Repentance; but *in the Gospel*, the Sun of righteousnesse shines brightly unto conviction, and self-condemnation; nay, unto speedy and chearful *conversion*. There is no Argument in Nature, or in the Law to enforce Repentance, but it is urged in the Gospel; I, and much more: doth Nature stir up Repentance by *sins inconveniency to mans state*, or the Law by *sins incongruity* to *the holy, just, and good command of God*; the Gospel doth the same; nay, and further addeth its *inconsistency with that estate into which we are resolved by the Redemption of Jesus Christ*; and so it presenteth us with two most pregnant, Powerfully Convincing, and Perswasive Arguments unto Repentance; such which no Professed Religion in the World (it self excepted) doth propound, and they are these:

1. *The death of Jesus Christ.*
2. *The day of Judgment.*

The first Argument propounded in the Gospel to perswade Repentance, is, *The death of the Lord Jesus Christ*; This is an Argument *potent in operation* to every true believer; faith doth no sooner touch the hem of its garment, but it cureth; like the bones of *Elisha*, quickens the dead man that is but let down into this Grave; and *pregnant in perswasion* to every rational soul that is but candid, and ingenuous. It is storied of *Antonius* the Senator of *Rome*, that he intending to provoke the people to *revenge the death of Cæsar* slain at the Senate by *Brutus* and *Cassius*, brought out his bloody Robe, and cryed out, *Here is the bloody Robe of your Quondam Emperour.* Thus the Gospel presents to our faith a crucified Christ, and slain Saviour, slain for, and by our sins, that we may *look on him whom we have pierced, and mourn over him*; that we may see him whom our lusts have slain, and be revenged on them by Repentance. The contemplations of a crucified Christ, cannot but constrain Repentance. *Mount Calvary* is a place of heart-melting to every ingenuous soul that makes it his walk; for that it presents unto his observation *a man*; nay, more than a man, *a God* under the most *grievous sufferings*, not for his own, but *the sins of others*, exposed unto that sad estate, not by any constraint or necessity, but *his own choice, pity and compassion*, in whom we read

these

these three heart-moving, Repentance-provoking considerations: (*viz.*)

1. *The great severity of offended justice, and fury provoked by his iniquity.* Here he seeth the vileness of his sin, and fierceness of Gods anger, who would not, nay, in justice could not spare man without satisfaction; he had said it, and now seeth it executed: *In the day thou eatest thereof, thou shalt dye the death.* Here is furious justice which falls fearfully on a Surety, a Mediator; and fierce fury that favours not a *Son, an only begotten Son.* Surely sin is hainous, greatly provoking to God, that his displeasure thus rageth. It is sure *a fearful thing to fall into the hands of the living God*, who makes the Son of his love thus roare out, *My God, my God, why hast thou forsaken me?* Oh Impiety, horrid Impiety, that cannot be expiated by any thing, but the very heart-blood of God! O fury! fearful fury! that forsakes a Son, (only) become a Surety for sinners; what pensive thoughts must needs arise in the serious observer of this sad spectacle, especially when he proceeds to the next consideration, which is this:

2. *Great love and pity of a Saviour*; who willingly endureth these sad sufferings *out of choice, not constraint, for the sins of others, not of himself.* Oh unconceivable love, ineffable pity, that we sinned, and he thus suffered! he left glory, to be exposed to shame; he undertakes an Atonement and Reconciliation between God and man, and endureth infinite fury to effect it; no guile was ever found in his mouth, whose soul undergoeth this grief; the debt was ours, and he payeth the utmost Mite for us. *All we went astray, and on him was laid the punishment of us all; he is wounded for our transgressions, and bruised for our sins*; and that whil'st we were sinners, that slighted and rejected him. Greater love can no man shew than to dye for his friend; but behold here is matchlesse love! whil'st *we were yet enemies, Christ gave himself for us.* Isa. 53. 3, 4. These Torments we must have endured to Eternity, if they had not been inflicted on him.

3. *We here see the gracious acceptance we have with God; the great liberty* of accesse to God, which is to us afforded; the wrath of God thus poured forth on his Son, is pacified towards

wards ſinners; and the Covenant of Works being thus accompliſhed, is aboliſhed; and man that was at diſtance from God, draweth nigh unto him; for this crucified Chriſt was thus lifted up, that he might *draw all men unto himſelf*; and is exalted, *to give remiſſion of ſin, and Repentance*; and to conſecrate us unto himſelf, a peculiar people. Theſe Leſſons, and every of them are written in ſuch legible Characters in the death of Jeſus Chriſt, that he that runs may read them; and each of them are pathetical perſwaſions to Repentance; whil'ſt they are read by any ſeriouſly obſervant ſoul, they reflect theſe ſerious and penſive thoughts! *How vile is mine iniquity that hath provoked ſo great ſeverity, and expoſed my Surety to ſo much miſery? how great peril was my ſoul in, which is redeemed by ſo great a price? how dangerous thoſe wounds, which are only cured by the death of the Chyrurgion? how diſſonant to holineſſe, and daring to juſtice is that ſin, which but imputed, expoſed the only begotten Son of God to be deſerted by his Father? how fierce that fury, which could not be appeaſed without ſuffering? it muſt needs be fearful to fall into the hands of an angry God; for how will he fume at the* ſervant, *that thus frets at his* Son? *how will he tear the* Principal, *that thus tormenteth the* Surety? *how ſhall God puniſh us for our own ſins, who is ſo wrathfully diſpleaſed with his Son for other mens ſins? Oh what ſhall be the ſufferings of the Reprobate, if theſe be the ſufferings of his dearly beloved? needs muſt fraile man ſink under the burden of Divine fury, when the God of Angels needed the ſupport of an Angel: If my Repentance will avenge the quarrel of my ſuffering Saviour, ſhall I not do it? if Repentance will reſcue me from wrath to come, ſhall I not performe it? had I not better weep a few days here, then in hell for ever? and the rather for that I weep not without cauſe, nor mourn without hope. The ſin was mine, the ſorrow my Saviours; the tranſgreſſion mine, the ſatisfaction my Sureties. Oh the depth of his pity, that endured this for mine iniquity! What he endured for a time, I muſt have endured for ever, if in him the Father had not been well-pleaſed! Shall that be my delight, which coſt my Surety ſo dear? Shall I call on the Lords Name, or be called by the Name of Chriſt, and not depart from iniquity? was Jeſus Chriſt thus broken for me, and ſhall not my heart*

heart be broken for and from sin? hath he Redeemed me from this wrath to come, and shall he not Redeem me from my vain conversation? shall I expect Remission, and not accept repentance through his blood? Oh what reason have I to return to God, and glorifie him with my soul and body which are his! for he bought them at a price, and a deare price, his own blood; he hath consecrated a way of access unto the Father, through the vaile of his own flesh; but shall I dare to approach, not having my heart sprinkled from an evil conscience, and my body washed with pure water? *he is reconciled, but shall I againe rebell? I am healed, shall I againe sin? a pardon is to me extended, shall I not receive it with a pensive and prostrate soul?*

Thus then we find that there is much of strength in this Argument, even above a thousand Arguments to enforce Repentance; if but right reason keep the Throne, what reply can be made, or reason rendred, why the call of the Gospel should not be obeyed, whilst it pleadeth with so much clearnesse for our repentance from the consideration of the death of Christ?

2. Argument to enforce repentance.

But the second Argument urged by the Gospel to induce us to repent, is, *the day of judgement.* The former Argument doth assault our affections, this our passions, that the soul may be surrounded with suggestions unto repentance; and if either the one or the other, are under the command of right reason, the design of the Gospel may not miscarry; the dread of the day of judgement, drives the Ministers of God to Preach and perswade repentance. *Knowing the terrours of the Lord, we perswade men*, saith the Apostle; *for that we must all appear before the judgement seat of Christ, that every one may receive according to the things done in the body, according to that he hath done in the body, whether it be good or bad*, 2 *Cor.* 5. 10, 11. This is sure a profitable proper Argument to perswade repentance, which provokes unto the Preaching of it; and therefore the same Apostle doth in *Acts* 7. 30, 31. urge it; but now he *commandeth all men everywhere to repent, for that he hath appointed a day wherein to judge the world in righteousnesse*, &c. And this Argument is so pregnant and profitable to perswade repentance, that it is urged by *John* the Baptist, *The King-*

Kingdome of God is at hand, therefore repent; nay, the axe is laid to the root of the tree, and every tree which bringeth not forth good fruit, must be hewen down, and thrown into the fire; therefore bring forth fruits meet for repentance, Matthew 3. and very often by the Lord Jesus himself: This is so proper an Argument to enforce repentance, that it is noted to be set at a distance to the thoughts of the impenitent; they live as having *made a Covenant with death, and an agreement with hell,* Isa. 28. 15. put farre away this evil day; it is noted that the *Doctrine which increaseth ungodlinesse, denieth the resurrection,* 2 Tim. 2. 16, 17, 18. *And such as walk after their own lusts, are scoffers at the day of judgement,* 2 Pet. 3. 3, 4, 5. And it is to be observed, that those in *Athens* who repented not at *Pauls* Preaching, *mocked when he made mention of the resurrection, and last judgement.* But certainly there is much in the day of judgement to move the hardest heart, and most stubborn sinner to repentance: the same Spirit which is to convince the world of sin and of righteousnesse, *convinceth also of judgement*; for the day of judgement answereth all the sinners pleas, whereby he defendeth and encourageth himself in sin; for it assureth of *certaine detection and conviction of sin.* It is a day which alloweth not the least encouragement from secresie; for therein every mans deeds must be made manifest, whether they be good or evil; nay, the *very secrets of all hearts shall be laid open*; and sinful thoughts themselves must then be judged; the day of judgement *determineth a period to all impiety*, and denieth the duration of its props and Pillars, *profits and pleasures in the world*; determining all the advantages of sin, to be at the best but *pleasures of sin for a season*; calling on rich men to *howle and weep, though they live in pleasure on earth*, in James 5. 1, 2, 3, 4, 5, 6, 7, 8. The day of judgement *assureth of the punishment of the wicked*; however they scape scot-free in this life, and by their present power, Gods patience, and humane strength, they evade and escape many evils which befall the godly, yet they are but *reserved to this day of vengeance*; and this is the day in which the wicked must appeare *Cursed*, and manifesteth that *it shall not go well with the wicked*; this day of judgement, is the day of *recompence to the righteous*, wherein it shall be made manifest,

feſt, it is not in vaine to ſerve God, or walk mournfully before him; the iniquities of the penitent ſhall not be found when ſought for, but appear blotted out of Gods remembrance; for that if there be in the ſoul any ſence of ſin, and fear of judgment, this is one eminently forcible argument to perſwade repentance: ſhall men continue in ſin which ſhall ere long be laid open to their ſhame? or purſue the pleaſures which ſhall ſhortly end in perplexities? and not rather judge themſelves, that they may not be judged by the Lord?

Thus then the Goſpel doth by plain and powerful arguments call unto repentance, and witneſſe its neceſſity: But yet again,

The moſt powerful helps conducing to Repentance, are afforded by the Goſpel: and thereby it calls moſt loudly to Repentance, leaving us altogether without excuſe, and ſealing us under inevitable condemnation in caſe we do not *repent*: the Goſpel affords the *fulneſſe of knowledge* for the enforcement of Repentance; ignorance and unbelief, thoſe bars and locks of impenitency are broken open; the Goſpel *opens the blinde eyes, and turnes us from darkneſs to light*; makes all men from the leaſt to the greateſt, to *know the God* that is offended, to *be a God of jealouſie*, that will not endure iniquity; he is a conſuming fire to the hypocrite in *Zion*: *The Law* that is violated, is *juſt, holy and good*; the *guilt* contracted, is ſo *contrary and provoking to juſtice*, that in it there is no poſſibility of approach to God; that therefore Chriſt is exalted *a Prince and a Saviour, to give Repentance before Remiſſion of ſin*: Repentance is a *free gift* conferred by the Covenant of grace, ſignified and ſealed in Baptiſm; Chriſt Jeſus the *Donor*; we need but ask and have; the death of Jeſus the *efficient cauſe* of Repentance, it is wrought by union with the ſame; ſo that the Goſpel makes us to ſee the neceſſity, nature, next way, method, and order of repentance; we cannot now plead we knew not what it was to repent, where or how to gain repentance, or that there was ſo great a need of it.

The Goſpel helps us to *the Spirit that worketh Repentance*. The Miniſtry of the Goſpel is the Miniſtry of the Spirit; this awakeneth the moſt ſleepy conſcience, and ſhaketh the moſt rocky heart; this makes *Herod heare John gladly*, and the

Jews to *rejoyce in his light*; this makes *Felix* himself *to tremble*, and *Simon Magus to fall down like lightening*; none can continue impenitent under the Gospel, but by *quenching the Spirit*, *grieving the Spirit*; nay, with rage *resisting the Spirit*, and counting themselves unworthy of salvation. The great work of the Gospel, is to send forth the Spirit *to convince the world of sin, righteousnesse, and judgement*; and the Spirit by the Gospel works conviction, unto very opposition with rage, and violence, and malicious attempts, to extinguish its light, and destroy the Ministers that publish it, if it do not convince unto conversion and repentance; hence the sin unpardonable (constituted say some) but I am sure compleated by impenitency, is called *blasphemy against the Spirit*; for and by reason of its spite and rage against the Gospel. We see then that the Gospel teacheth repentance as its *maine doctrine*, offereth repentance as its *prime priviledge*, urgeth repentance as *its chief duty*, and enforceth repentance as its *only end*; and so *loudly calleth unto repentance*, that we are bound to the obedience of the Gospel as the last of Divine instructions, and after which we must expect no direction to our happinesse; but this must stand as the high aggravation of impenitency, as a sin against the humiliation and exaltation of Jesus Christ, the death, sufferings, resurrection of the Son of God, the Covenant and Spirit of grace: Repentance is absoultely and indispensably necessary

Act. 13. 46, 7, 51.

So that in order to the *anticipation of divine fury, and answer of the call of the Gospel*, we see the necessity of repentance: And this is the second general Head propounded, which give me leave to dismisse with a brief, but plaine rebuke and blame unto the sinful demeanour and carriage of men in the world, demonstrating an *insensibility of his indispensable necessity of Repentance*; and it consists in two things, *(viz.)* the

Contempt } Of Repentance.
Neglect }

1. Note of insensibility of repentance.

The sinful carriage of men evidencing their insensibility of its necessity, is the *contempt of Repentance*, whereby men scoffe at repentance, despising all calls thereunto; scorning it

it as a base and contemptible melancholy humour, below the spirit of men; they live like men in *Covenant with hell, and at an agreement with the grave*, who need no repentance, and therefore *make their hearts hard, and necks stiffe*, become *obdurate and rebellious* to all calls to repentance; approve themselves a scornful people; nay, scoffers at the Doctrine of the Gospel, and day of judgement, which calls them to Repentance. In the haughtinesse of their spirits, they

1. *Disesteem the mercies* and common providences of God, which should lead them to repentance. They say not in their hearts, *Let us feare the Lord our God that giveth raine, both the former and latter in its season, and that reserveth to us the appointed weeks of the Harvest*, Jer. 5. 24. but despise the patience and long-sufferance of God, which should lead them to repentance.

2. *Decline, nay, despise the Word of God*; when preaching repentance, they *will not hearken to the sound of the Trumpet*, Jer. 6. 17. have line upon line, *yet will not heare*, Isa. 28. 13. *Nay, pull away the shoulder, and stop their eare, lest they should hear*, Zech. 7. 11.

3. *Disregard the judgements of God denounced, or inflicted upon others* for their warning; all that God doth to *treacherous Israel*, never affects or frightens *treacherous Judah* to make her return, *Jer.* 3. 10. The falling of the Tower of *Siloa*, and *Pilates* mingling the blood of men with Sacrifices, may occasion censorious thoughts, *these were worse sinners than others*; but never any serious reflections, that *unlesse we repent, we must all likewise perish*. Obdurate children never relent at their Brethrens correction; nay, when *threatened themselves*, they blesse themselves in their heart, and say, *We shall see no evil, though we go on to adde drunkennesse to thirst*, Deut. 29. 19. By their stubbornnesse they tire and stay Gods correcting hand, with a *Why should you be smitten any more? you revolt still more and more*, Isa. 1. 5. Luk. 13. 1, 2, 3, 4, 5.

4. *Are desperate and daring in their impiety*; sinning with an high hand, and brazen face, with utmost resolution; *Come say they, we will fetch wine, and fill our selves with strong drink, and to morrow shall be as this day, and more abundant,*

Isa. 56. 12. are not ashamed when they commit abomination, nor can they blush, *Jer.* 6. 15. they sin as *Sodome*, not so much as seeking to *hide their iniquity*, Isa. 3. 9. out-facing vengeance, out-daring heaven, out-vying hell, *Isa.* 28. 15. deriding judgements denounced, because deferred, with *Watchman, What of the night?* Isa. 21. 11. *Where is the promise of his coming?* 2 Pet. 3. nay, blasphemously saying, *God is such an one as our selves*, Psal. 50. 21. and because sentence against an evil work is not speedily executed, their heart is fully set in them to work wickedness, *Eccles.* 8. 11. so that they do every way demonstrate a contempt of repentance, and are so farre from owning a necessity of it, that they deem it vaine and vile, and so witnesse themselves to be *desperately wicked*, wedded to their lusts, and sold to work wickedness; who will not heare of parting from impiety, though on hope of pardon, or feare of hell; and so justly called *a stubborne people: deeply disingenuous*, despising all dictates of self-preservation, and escape of everlasting woe, the deepest discoveries of divine wisdome, which prescribeth repentance as mans remedy, the displayings of divine affection, soliciting repentance to prevent their ruine, and so are *foolish: dolefully self-destructive*, denying the way of their safety, and defying a God of power and jealousie, to arise in his wrath against them, and so aggravating their sorrow with an *I would have healed thee, but thou wouldst not be healed; thy destruction is of thy self, O Israel.*

2. Note of insensibility of repentance.

But the second sinful carriage of men evidencing their insensibility of the necessity thereof, is *the neglect of Repentance*; these men own it as a duty to be done, and remedy to be used, and dare not admit any contemptible thoughts of it; yet they are slack unto, and sleighty in the performance of it; And of these there be three sorts.

1. Sort of neglectors of repentance.

1. *Self-justitiaries*; men that are right in their own eyes, see Repentance a needful grace, but *not needful unto them*; they are *honest* among men, pay all their own, live *civilly* among their Neighbours, nay, *holy* towards God; they Pharisee-like fast twice aweek, pay tithes, give almes, heare Sermons, read Scripture, pray, and the like; these pity their prophane Neighbours, and apply every reproof to them; but as for themselves,

selves, *Bellarmine*-like they have no sin to confesse; they must straine conscience for some venial sins, that they may passe the forme of absolution; these are the *whole who need no Physician*, and *the righteous whom Christ calls not to repentance*; Untill convinced that this, and more than this, is consistent with *Reprobation*, and is not enough to keep a soul from hell; certainly these are, 1. *Ignorant of natures pollution*, Ezek. 16.2. Rom. 11. 24. 2. *Unobservant of the Law its exaction*, which concludeth all under guilt, *Rom.* 3. 17. 3. *Unaffected with the prescribed way of salvation*, Repentance and Remission. 4. *Insensible of Divine scrutiny and judgement* which they must passe, *Prov.* 16. 2. 21. 2. *Matth.* 9. 13. 5. *Unacquainted with, and unaccustomed to, or indirect in* the work of self-examination, altogether strangers at home, or seeing their faces in the false glasse of comparison with their vilest Neighbours; for otherwise they could not but see Repentance absolutely necessary for themselves more than others; for Publicans and Harlots will enter into heaven before them.

2 Sort of neglectors of repentance.

2. *Superficial penitents*; these see Repentance a duty, but deem it *needs not much ado*; there is no such necessity of it, as that a man should be taken up with it as his serious businesse; therefore they regard not the quality of the act, but passe themselves as *penitentiaries*, with some formal careless performances, some short sighs or sobs for sin, *trembling with Felix* at *Pauls* Preaching, or *quivering with Belshazzar*, on sight of Gods hand-writing; and casting off some grosse prophane acts with *Alexander* or *Polemon*, but never strike at the root of sin, and mortifie lust, or make a serious returne to God, but shew themselves voide of the grace, and ignorant of the nature of true repentance, and fall under fallacious hopes of heaven, which like the hope of an Hypocrite, will faile them in the evil day, when they shall be too late convinced that such is the necessity of Repentance, that the matter thereof cannot be separated from the manner of performance.

3 Sort of neglectors of repentance.

3. *Such as let Repentance at a distance, and post it off from time to time*; these men are (and indeed by dayly subject on to the Gospel, cannot but be) convinced Repentance is indeed

a duty, and exceeding neceſſary unto the remiſſion of ſins; and ſitting under the Word, theſe men meet with many ſtrong heart-ſhaking convictions, which they bid welcome, and unto the truth and goodneſſe of what is required they aſſent, and their affections work within them, they cannot but ſigh on ſenſe of their ſad condition, and confeſſe it hath been bad with them, but it ſhall now be better; they conceive and declare good purpoſes, but alas they prove abortive; like *Ephraims* righteouſneſſe, an *early dew ſoon gone*; like the Son in the Goſpel, when called into Chriſt his Vineyard, they anſwer, *I go Sir, but go not*; like lingring *Auſtin*, pray, but feare *God will too ſoon ſay Amen to their prayer*; they protract time, perſiſt in ſin, and many times quench the motions of the Spirit within them; ſuggeſting to themſelves, though repentance be neceſſary, it requires no haſte; theſe men do ſinfully

1. *Determine their own time*, not conſidering the uncertainty thereof, that they are Tenants at the will of another, in the hand of the God of time, who may not give them another time; ſenſe of repentance ſhould make us ſay, *Multis annis craſtinum non habeo*, *I have no to morrow.*

2. *Deem grace to be within the reach of mans arme*; they think they can repent when they liſt; not conſidering it is Gods gift, ſo that they may enjoy their time, but not repent; were it at mens Command, what diſingenuity is it to deferre Repentance! but in this caſe it is Grand preſumption.

3. Do what in them lieth, to *quench the Spirit*, ſtifling convictions, diſobeying perſwaſions, deadning affection; the *Spirit will not move for ever*, *Gen.6.3.*

4. *Diſeſteem grace and holineſſe*, accounting it the ſhame of ſtrength, and burden of youth, thinking repentance the work of old age and weakneſſe, and the quality of fools.

5. *Deaden the hopes of their friends*, who know not how to determine their eternal eſtate, are indeed cheered in their penſive poſture in ſickneſſe, and at death, if it be not too late to be true, on which account they are conſtrained to check their hopes, and dare make no concluſion, but ſay as *Auſtin* in the like caſe, *Non dico damnabitur; non dico ſalvabitur; ſed tu dum ſanus es pœnitentiam age*, Repent in health.

6. *Make*

6. *Make difficult repentance*; undertaking that in infirm age, which requireth the utmoſt of ſtrength; nay, rendering ſin by its cuſtome *natural and obdurate*. Can the *Ethiopian* change his colour? then they that are accuſtomed to ſin may repent; ſickneſſe employeth the whole man, and ſhutteth out all liſt or leaſure to repent. Jer. 13. 23.

7. *They are in danger dolefully to outdate the day of grace.* God doth manifeſt graces beauty, and magnifie the neceſſity of Repentance, by *limiting its time*; to day if ye will hear his voice, wel and good: if not, he will ſweare in his wrath you ſhall not enter into his reſt; if the day of grace be once expired, Repentance may be ſought with tears, but not obtained; and then the pleaſures of ſin will be ſhortning; conſcience will grow clamorous, and torment with an expectation of fiery indignation to be revealed from heaven, lamenting too late, *Oh that I had known in that my day, the things which Concern my Peace, which are now hid from mine eyes!* Luke 19. 42.

Such as in time will not, when it is too late ſhall ſee that repentance is the One Thing Neceſſary of mans life, is even of abſolute Neceſſity.

I have laid before you the two firſt general things conſiderable, (*viz.*) the *Nature* and *Neceſſity* of Repentance, wherein I have been longer than intention, but ſhall be more brief in the two remaining; I paſſe then to the third thing propounded, *viz.*

The *Notes* and *Characters* of true Repentance.

And concerning this, I might return back to the deſcription of *Repentance*, and make that an examination of the truth of your *Repentance*; but I will leave that to your own private meditations, and only examine your *Repentance* by the Characters propounded by the Apoſtle *Paul* to the *Corinthians*; *For behold this ſelf-ſame thing, that you have ſorrowed after a godly ſort, what carefulneſſe it hath wrought in you; yea, what clearing of your ſelves, yea, what indignation, yea, what feare, yea, what vehement deſire, yea, what zeale, yea, what revenge!* 2 Cor. 7. 11. in which we have two remarkable Notes and Characters of true Rpentance:

Firſt,

First, The general nature of it, *godly sorrow.*
Secondly, The Concomitants thereof, *care fear, &c.*

1. Mark of Repentance.

The first Note or Mark of Repentance, is *godly sorrow*: I have before Noted sorrow to be essential to Repentance; God never calls to Repentance, but he calls *to weeping*; or promiseth Repentance, but he promiseth *a spirit of mourning*; excellently well saith an eminent Minister of this CITY, *God hath tyed sin and sorrow together with Adamantine chains.* A woman may as soon look to be delivered of a Childe in a dream, as a man to repent *without sorrow.* Sorrow is indeed the daughter of sin; but God hath made the daughter a means to destroy the mother; you must not look to dance with the Divel all day, and sup with Christ at night; to lie in *Dalilah's* Lap all your lives, and go to *Abrahams* bosome when you dye. To the merry Greeks, and Boon Companions of the world, Repentance seems madnesse, because it calls for *mourning*; for wheresoever there is true Repentance, there must, there will *be sorrow for sinne.* This sorrow must be *godly sorrow after a godly sort*; it is λυπη κατα θεον, *sorrow according to God.* Godly in its Author, Occasion, Object, End and Effects; it must be godly sorrow in its *Author*, springing from God, and God alone; the working of natural passions by a *supernatural* power and principle; a *spirit of mourning*, even the Spirit of God melting and making the hard heart to mourn; a rock relenting on the stroak *of Gods rod*; the stony heart is taken away, and an heart of flesh *given by the Lord*; this sorrow is *Gods gift from Golgotha*; the death of the Son, of the Son of God, depresseth in us all joy and comfort; Nature is no Author, though an Actor in this grief. It is godly *in its Occasion*; Divine offence, rather than Humane losse; *sinne, not smart*, is the ground, reason, occasion of it; it is most in their hearts, who in respect of the world have least cause to mourn; it is not for losse of wife, children, goods or credit, but *breach of Divine Law*; its complaint is not I am undone, but *God is offended*, the Law violated, Christ is dishonoured; it is more for *deformity*, than *deserved misery*; for extinguished holinesse, than miseries to be endured; a mourning for sin as sin, as it is *offensivum Dei, aversivum à Deo, an act of disobedience, an act of unkindnesse.* It is *dolor* to God, *Against thee, thee only have I sinned.* The souls unlikenesse to God, unlocks its passion;

Mr. *Calamies* Sermon before the house of Commons, *Octob.* 22. 1644.

passion; the utmost of perplexities cannot abate its joys, if God appear well-pleased; nor the highest of enjoyments silence its sorrow, whilst God stands offended. It is godly *in its object*; it is sorrow *towards God*, Acts 20. 21. *A mourning after the Lord*, 1 Sam. 7. 2. *A looking unto Christ, and mourning over him whom we have pierced*, Zech. 12. 10. As a man runs with bleared eyes to the party offended, *Oh Sir, I have offended, wronged you, will you forgive me?* So penitent *David* runs to God, and with remorse crieth, *Against thee, thee only have I sinned:* And the Prodigal crieth to his father, *I have sinned against thee.* In days of affliction and atonement, *Israel* assembled, and mourned *before the Lord*; penitent *Ephraim* crieth, *Thou hast chastised me, and I was chastised.* This sorrow speaks not in the ears of men, but God; it is not open and seen to the world, but secret, serious *towards God.* It is godly *in its end and effects*; it is expressed to God, that God may be enjoyed; this sorrow speaks unto God the *vindication of his justice; That thou mayst be justified when thou judgest, and righteous when thou speakest.* It is not a mourning of *murmuration*, but of *justification: Why should a man complain, a man for the punishment of his sin!* it is a sorrow that sets a lustre on the least mercy; *it is of the Lords mercy we are not consumed*; We are lesse than the least of his mercies, is its language; this sorrow is of submission, *I have sinned, let the Lord do what seems him good*; it lies prostrate at the feet of God for mercy, and resigned into the will of God: *Wherein I have done amiss shew it me, I will do so no more*; and so devotes it self unto God, to suffer or do his will; its out-cry is, *Lord, what wouldest thou have me to do?* it is every way godly sorrow: This is the first Mark of Repentance.

The second Note or Character followeth upon it, and is the *Concomitants*; some call them adjuncts, properties, effects; but I shall only say inseparable Concomitants *of this godly sorrow*; and these are seven in number. 2. Mark of Repentance.

First, *Care*; by some rendred *study*; in the Original σπουδὴν, which as *Cicero* rendreth, is a *very earnest application of a man unto something with great delight*: And as Interpreters render, it signifieth serious intention of minde, and speedy, sedulous execution of hand; so that it stands opposite to *security and slothfulness*, 1. Concomitant of godly sorrow.

fulneſſe, and intends to Note the diligence and dexterity of the ſoul, in a ſhunning and avoiding ſin, and ſetting againſt all occaſions and temptations thereunto, and ſtudying the will of God, making it his *meditation night and day*; and having in all things reſpect unto it, as the rule of his life and converſation; ſo that the very anxiety of his ſpirit is to ſhake off and avoid his ſin, to ſubdue and weaken his luſts, to ſtand againſt temptations unto evil; for whoever *repenteth*, ſaith *Ambroſe*, *is careful not to ſin again*. He is made whole, he would ſin no more, but with all care, caution, circumſpection and vigilancy ſtrive againſt corruption, and ſtudy to know and to do the will of God; with the Church at *Epheſus*, *To remember from whence we are fallen, and do our firſt works*; or the Church of *Sardis*, *to awake and watch*, not to be ſlothful in buſineſſe, and ſecure againſt ſin, untill ſurpriſed therewithall.

Qui pœnitet, ſollicitus eſt ne peccet. Ambr. in Text.

Revel. 2. 5. 3. 1.

2. Concomitant of godly ſorrow.

Secondly, *Clearing of our ſelves*; Απολογιαν, *an Apology, or anſwer by way of defence unto the calumnies of an Accuſer*; which is not done by denial of guilt, and excuſe of ſin, but by confeſſion; for ſaith Saint *Ambroſe*, *Repentance hath no excuſe but confeſſion*. This is an humble deprecation of Divine judgement, and ſilencing of the Accuſer of the Brethren by *ſelf-condemnation*; the true penitent doth *judge himſelf* with ſhame and ſorrow, that he may not *be judged by the Lord*; he is ready to aggravate all, not extenuate any his ſins; only findes an acquittance from them in the blood of Chriſt, and concludes not againſt the charge of the Accuſer, and clamour of his own conſcience: *I was an Extortioner, a Drunkard, an Adulterer, a Blaſphemer; but I am waſhed, I am ſanctified, I am juſtified*; Repentance rendreth guilt as if it had never been, and ſo becomes the ſouls Apology.

Pœnitentia non habet excuſationem, niſi confeſſionem. Amb. in Text.

3. Concomitant of godly ſorrow.

Thirdly, *Indignation*; Αγανακτησιν, wrath *unto grief*; the riſing of the very ſtomack with rage, and a being angry unto very ſickneſſe again; it is only uſed in this one Text of Scripture, as it hath ſin for its object; but in reference to other things it expreſſeth the very *heighth of anger*, fretting unto fuming; thus the *rage* of the Ruler of the Synagogue on a conceived breach of the Sabbath, is expreſſed, *Luke* 13. 14. *Religious wrath is the loftieſt*, it will make a meek *Moſes* break the very Tables of the Lord: Thus the *diſcontent of envy* is expreſſed in *Mark* 10. 41.

The

The Disciples stomack rose against *James* and *John*; so that it here imports the turning of the unquiet passions of the soul wholly against sin; a fretting and fuming at our selves for sin; an hating and being ashamed of our selves for sin; this wrath breaks out in a penitent *David*, into *disgraceful speeches* against himself, so *foolish was I and ignorant*, when distrust prevailed on him, *Psal.* 73. 22. *And I have done very foolishly*, when he sinned in numbring the people, 2 *Sam.* 24. 10. Nay, breaks into *disgraceful demeanour* towards sin, as impenitent *Israel* to the *defiling the graven images of silver, and the ornaments of their golden Idols, and casting them out with contempt, as a menstruous garment*, and an angry rejection of them, with a *Get you hence*, Isa. 30. 22. So that *sin* is the object of hatred, scorn, rage, reproach, and contumelie, and ground of grief and shame to the penitent; the soul cannot think of sin without stomachization, heart-rising, and redning of face; he is indeed angry, and sins not the whole of whole anger, runs out against sinne.

Fourthly, *Fear*, a rare companion of wrath, but alwayes of care; the truly penitent are of a trembling and timerous spirit; and no marvel; for *the burnt childe dreads the fire*; they have paid dear for past guilt, and may well beware to fall again; the whole work of Repentance is expressed to be *a fear of the Lord and his goodnesse*, Hos. 3. 5. The fear of the Lord is the only fence against temptations unto sin; here note that this fear is a fear *of sense*, affecting us with the evil sin procureth, and dreadful judgments of God by it deserved, trembling at the Word of threatning; *a fear of reverence*, awefully apprehending the holinesse and Majesty of God, and that vast disproportion and disparity between God and us, sorrowfully crying, *How shall dust and ashes, polluted man, come nigh to an holy and glorious Majesty!* and *a fear of diligence and vigilancie*, watching and warring against sin, that it may not surprise us by the difficulty of our state and distempers of our soul; and thus the penitent worketh out his own salvation with *fear and trembling*; but it is not *a fear of diffidence and despondencie*, of distrust and despaire, which deadning all hope of prevalency, dulleth all diligence, discourageth vigilancy, and industry, and at length driveth to self-destruction; the fear of Repentance springs from *sense of mercy*, and

4. Concomitant of godly sorrow.

is spurred with the *confidence of successe*, being assured it is *God that* Phil. 2. 13. 1. 6 *worketh in the soul to will and to do*, and will perfect what he hath begun.

5. Concomitant of godly sorrow. Fifthly, *Vehement desire*, Ἐπιπόθησιν, *a desire of fervency*, that can admit of no delay, saith Dr. *Slater: Of diligence and activity*, say the Greek Criticks, which puts on with industry and violence; the soure sauce of godly sorrow doth ever sharpen the appetite of *holy desire*; the hunted Hart thirsteth for the water, the sin-wearied soul for Christ; it is a desire to be wholly rid of sin, and therefore breaks out into complaints against the remainders of sin in the soul, as *Paul*, *Oh wretched man that I am*, Rom. 7. 24. *who shall deliver me from the body of this death?* the death of nature, and day of judgement is desired, and delightful, because the destruction and discharge of sin; it is also a desire of all sin-subduing and grace-strengthning administrations; they that by Repentance have *once tasted that the Lord is good*, *do as new born babes desire the sincere milk of the Word*, 2 Pet. 2. 2. This desire is vehement against all difficulties and discouragements, running out with all fervent diligence for obtainment; and bitter complaints for want, finding no satiety without its very object.

6. Concomitant of godly sorrow. Sixthly, *Zeal*, an affection compounded of love and anger, and is the edge of our desire, enforcing all means, and encountering all difficulties and opposition to our end; this is that whereby the penitent persists in his godly sorrow under all checks and diversions; and persevereth in his course of mortification against all opposition of the world, or his corrupt self, fighting against what hinders, and flinging off all incumbrances, and following heaven with force and violence, that if it were possible, it would draw all men with it, but however it beareth down all before it, and never sheweth the strength that is in these godly streams, till stopped by some temptation; but then it roareth and swelleth, and overfloweth its banks, that all men may see the penitent is *full of the Holy Ghost*; and this is alwayes a Note of Repentance; *Be zealous and repent*, is Christ his own Call; sorrow must not be for sin, as if we minded not to part with it; but must manifest our fulness of resolution to be rid of it, whatever it costs us.

Seventhly,

Seventhly, *Revenge*; the due result of zeal; by zeal we are carried with that vigor, that the world concludes us *mad for God*, and *for Religion*, especially when our *indignation* boiles into *revenge* upon our selves for our sins by self-castigations, not of our body, with whips and scourges, as do the Papists, but by *the abatement of lust*, which stirreth in us, *buffetting the flesh*, and bringing it into subjection, giving it the *b ow eye*, a blot in the face, as the Greek word signifieth, withdrawing those lawful comforts which make it to wax wanton; as *Hilarion*, when he felt his lusts wax big and strong, and wanton, provoking to filthinesse, *Ego faciam Asselle ut non calcitres*, I will by abstinence *keep this Asse for kicking*; and our *Henry* the second, being inclined to incontinency, prayed to God that he might rather have a *constant weak body, than so strong lusts*; this is that which carrieth the penitent to wreak his quarrel on *the occasion and instruments of their impiety*; as the daughters of *Israel* in dedicating their *looking glasses*, by which they had offended unto the service of the Temple; and as did the *Ephesians*, *burn their books before all men*, Act. 19. 19. as holy *Cranmer* thrust *his right hand* which subscribed his recantation, *first into the fire*, revengefully crying out *This unworthy right hand* as long as he could speak; and this revenge leads them to *satisfaction for offences done*, either by *publick confession* unto open shame, or *ready restitution*, as *Zachæus*, threefold to the injury done; as penitent *Bradford*, that parted with his whole estate to *satisfie the wrong done by one dash of his pen when a servant*; so that revenge worketh all the disgrace, dishonour, disadvantage, and destruction that is possible against sin; thus then you have here the Notes and Characters of Repentance, laid down by the Apostle, the best looking glasse that can be, by which to dresse your penitent souls. Let it be to every of us a Use of Examination, and clearly convince us that if we be strangers to *sorrow*, or our sorrow be to the world, not *towards God*, *godly sorrow*, we have not repented; never let us think of celebrating a celestial Passeover without these soure herbs. Again, if under our sorrow we continue *careless* of required duty; *clamorous* by continued guilt on the conscience; *fearless* of common danger, and deserved misery by the increase of sin, *foolishly pitiful* towards our lusts to be rebuked with rage; *faint in our desires* to be rid of sin; *luke-warme* in our work of mortification,

7. Concomitant of godly sorrow.

Acts 26. 24.

ὑπωπιάζω.

Exod. 38. 8.

or *indulgent* to our lusts, not striking home, whilst we smite at sinne, we are not the Subjects of true Gospel-Repentance; for these must alwayes accompany it.

Having laid before you the Characters of true Repentance, I shall proceed very briefly to propound the fourth and last General head to be considered, (*viz.*)

The *Next way and meanes* to gain Repentance.

And herein I shall not insist on the method and order of procuring repentance, which is hinted to you before; or the lets and hinderances of repentance which are to be removed, this would tire your patience (on which I have already too much trespassed) but I shall only give you some special directions, which you must observe, and carefully practice, if ever you will obtain Repentance; As,

1. Help to repentance.

First, *Sit with care, constancy, and conscience under the Word of truth, and Gospel of Grace.* Repentance you have already heard, is the great work of the Word, and loud call of the Gospel. This was the voice of *John* the Baptist, nay, of Jesus Christ himself, and his Apostles, the Ministers of the Word, are the *Embassadours of Reconciliation*, and so Preachers of repentance; hearing is prescribed of God the way to happinesse. *Isa.* 55. 2. *Heare, and your soul shall live*; The Preaching of the Word, is *the power of God to salvation*; so long as God continueth the Word to a people, they are in a possibility of repentance; but *where the vision failes, the people perish*, Prov. 29. 19. If ever God bring the Jews to Repentance, it will be by the Preaching of the Gospel, *the lifting up of the root of Jesse as an ensign*, Isa. 11. 11. God sealeth up under impenitency by the withdrawing of his Word; the *removing of the Candlestick* of the Gospel, is the saddest doom can be denounced: Refusing to heare, is the great reason of impenitency; *my people would not hearken*, is Gods complaint; and *We will not heare*, the language of the obstinate, *Jer.* 6. 17. Rejection of the Word, pulling away the shoulder, and stopping the eare, the property of an hard heart; never did *Felix* faile so much; as when trembling at *Pauls* Preaching, *he sends him away, and would heare no*

Rev. 2. 5.

Psal. 81. 11.

Zach. 7. 12.

more

more of that matter; nor did the Jews fall under final Apostacy, untill they put the Gospel away from them; the very Heathen concludes Repentance to be the result of audience and attention.

Invidus, Iracundus, iners, vinosus, amator;
Nemo adeo ferus est qui non mitescere possit,
Si modò culturæ patientem accommodat aurem.

Horace in Epist. 2.

There is no prophanesse but it is curable by patient audience; As ever you will repent, hear the Word, attend unto instruction, abide the heart-shaking convictions of the word; if you sleight the Ministry of the Word, the sound of the Trumpet, the call of the Gospel, you are sealed up under impenitency; the very cry of the Gospel-call to Repentance, is, *Let him that hath eares hear.*

Secondly, *Study the nature of God*; God must be the object of Repentance; we must sorrow *towards God*, return *to God*; it is a great inducement therefore *to know God*; ignorance of God is the mother of impenitency; the times of impenitency are denominated *times of ignorance*, Acts 17. 30. This is observed to be the very cause of obduracy; the Gentiles walk in the vanity of their minds, *having their understanding darkened, being alienated from the life of God by the ignorance which is in them, because of the blindnesse of their heart*, Ephes. 4. 17, 18. Ignorance of God was the very principle of *Israels* perstitence and progresse in sin; *They proceed from evil to evil, but know not me, saith the Lord*, Jer. 9. 3, 6. The devil labours to keep all light out of mans soul, that so he may sleep in sin, and be locked up in impenitency; he hinders the Gospel from being Preached; if possible, he would blow out the light, and hinder men from hearing, but chiefly from understanding; if our Gospel be hid, it is hid unto them that perish; *the eyes of whose minde the god of this world hath blinded, lest the light of the glorious Gospel of Christ (who is the Image of God) should shine unto them*, 2 Cor. 4. 4. And when God brings to repentance, he breaks these barres of ignorance, he pulls off these scales of blindnesse, and begins with the understanding; true grace begins alwayes at the *renewing of the mind*;

2. Help to repentance.

mind; the transforming of the mind *to know the good and acceptable Will of God*, is the formality of the Gospel-grace, true repentance, *Rom.* 12. 2. And the knowledge of God being the principle of it, is put for repentance: *They shall know God*, Hos. 2. 20. and *God will be known by the Egyptians*, Isa. 19. 21. are the promises of repentance; There can be no conviction of a contrariety to God, where there is not a right conception of God; and affection must follow apprehension; *ignoti nulla cupido*; how can we fear God or his goodness, if we do not know him? what reason of return to God, when men know not his holinesse offended, justice provoked, power irresistible, mercy in pardoning iniquity? It is a seeming faire Apology for *Pharaohs* obduracy, *Who is the Lord, that I should let Israel go?* The work of the Gospel is *to open the blinde eyes*, in turning from Satan unto God; the enquiry of *Saul* is first, *Lord, who art thou?* then, *What wouldest thou have me to do?* Did men know who it is they sin against, they never durst be so bold. Study therefore the nature of God, acquaint your selves with his Attributes, his Holinesse, Power, Justice, Mercy, and the like: Your soules will never be drawn from sin, or driven into a course of true repentance, untill God become your dread.

Act. 9.

3. Help to repentance.

Thirdly, *Sit close to the work of self-scrutiny*; be serious in self-examination; no man sits so fast in impiety as the stranger at home; none so soon run upon their ruine as the regardlesse of their accounts. This is a remedy of Gods immediate prescription, *Commune with your hearts upon your beds*, Psal. 4. 4. *Search and try your wayes, and turn unto the Lord*, Lam. 3. 40. *Judge your selves*, Mat. 7. 1. When we approach his Table, where we are eminently to act repentance, the whole work of preparation is resolved into self-examination, 1 *Cor.* 11. 28. Nay, this is a receipt transmitted to us with a *probatum est* thus by *David*, Psal. 119. 59. *I examined my wayes, and turned my feet into thy Testimonies.* And when the Prodigals wits returned to consider his wickednesse, he would home to be a servant, where he had been and might have been a son; Gods rod is but a calling us to reckon with our own souls; he never reasons with any by correction, that read their own estate in his instructions. You have heard before that conviction

must

must go before conversion; mans conscience is a Register which will bring to remembrance; and Judge that will clearly determine of mans wayes; the worst of men by a short conference with their own soul, would soon see a necessity of repentance, censure others lesse, and your selves more; enquire not into other mens condition so much as your own Conversation; let no day return without accounts, be serious in self-examination.

Fourthly, *Sit loose to the world*; the world is the great pull-back to heaven, and hinderance of repentance; you may observe, the reason the Rebellion and impenitency of *Ezekiels* hearers, was, *their hearts went after their covetousnesse*, Ezek. 33. 31. otherwise they took delight to hear. That sad sentence, *A Camel may sooner go through the eye of a Needle, than a rich man enter into the Kingdome of heaven*, was occasioned by a rich mans refusal of Christ his call to repentance, *Matth.* 19. 20. Riches choak the work, and lift up the heart too high; great men in the world think they live above all reproof; for *Tyrus*-like, they *set their hearts as the heart of God*, Ezek. 28. 6. and think to live without controle; he that loves the world, finds (when called to repentance) he is loth to leave pleasures; it is hard to renounce riches; it cuts deep to despise Wife, Children, Father, Mother, Friends, and deare Relations; he cannot but be dismayed at reproach and sufferings; sin is the common property of the world; the things of this world, is the recompence of impiety; they that sin highest, ordinarily succeed most; yet this is the great stumbling stone of the godly; the world makes *David* almost *repent his repentance*, Psal. 73. They that will follow God, must be strangers to the world; true Penitentiaries must be pilgrims in the earth. 4. Help to repentance.

Fifthly, *See the shortnesse of life, and limitaton of the day of grace.* Hopes of long life, and thoughts of repentance at pleasure, help many a soul to hell; our life we must consider is but a *bubble, a blast, a shadow, gone* before it well appeare, in which there is no certainty; our time is in Gods hand; he hath numbred our dayes, but to which of us hath he declared the number? hath he given any man a legible Lease of his life? have the youngest, strongest, most healthful among us, an as- 5. Help to repentance.

surance of *to morrow*? and doth not eternity depend on the well-husbanding of this uncertain time? is there any remembrance of God in the grave, or repentance among the dead? doth not death determine the eternal estate of men? *Dives* eyes cannot distill one tear in hell; though he call to *Abraham* for mitigation of torments, never so much as begs the pardon of sin; no, that is too late; see we not men pensive and sad at the thoughts of death? *Chrysostome* hath told us, the cause of the fear of death, is, *because we live not in the austerity befitting Christianity, but lead delicate and voluptuous lives.* Could we make every day our dying day, it would quicken us to repentance. *Hilarion never had a to morrow*; and when he comes to die, he hath the comfort of it; *Oh my soul, get thee out of this house of clay, what dost thou fear? Septuaginta prope annis servivisti Christo & mortem times! Hast thou served Christ almost seventy yeares, and dost thou now feare death?* If we will live so ever, we must die dayly; if we will not defer repentance, we must not determine to our selves any other time than the present.

Again, if we know our time in nature, *who knoweth the date of the day of grace?* It is a limited day, but the bounds thereof are not published, that *to day, whilst it is called to day, we may hearken to his voice, lest he sweare in his wrath we shall not enter into his rest.* A season of salvation is allotted to the sons of men; the old world had its day, *Jerusalem* had her day, every of us have our day; but our day of nature may out-date our day of grace, (yet of this we have no assurance) but if so it do, it were better the day of our being had never been; for *the opportunity lost, we are lost for ever*; whilst we enjoy the Word, and motions of the Spirit, we have hope; but if ever these cease, we are undone; Let us startle our souls with these sad thoughts; This may be the last day or hour of my life, but if not, the last day and houre of grace; would we hear every Sermon as the last, it would rouze our souls to repentance.

Heb. 4. 4, 7.

6. Help to repentance.

Sixthly, *Seriously expect approaching judgement*; it is an Argument to repentance, and very perswasive thereunto, as you have before heard; the thoughts of the last judgement, will cool the courage of the prophanest sinner, when he seeth the day

day approach in which his *secret sins must be laid open*, *a severe sentence cannot be respited or suspended for the least moment*, but must be executed with speed, certainty and severity; the Judge is just, and will then be inexorable. *All the shelters* of his power, might, policies, riches, honours, by which he staved off reproof, *will now be scattered*; and fame vain and bootlesse; the Judge is no respector of person; a day *stored with indignation*, which will not be mitigated, but be poured out in full vials; can the heart but tremble, that is the subject of these thoughts? They that sin with boldnesse, set the day of judgement at a distance from their soul; but if we will provoke repentance, think with *Jerom* you alwayes hear the Trumpet of the last day sounding in your ears, *Arise ye dead, and come to judgement.* Excellent was the stratagem to stir up repentance, which is storied of *a Christian King of Hungary*, who being on a time sad and pensive, *his brother a jolly Courtier*, would needs know the cause of his sadnesse; *O Brother* (said the King) *I have been a great sinner against God, and know not how to die, or to appear before God in judgement*; his Brother making a jest of it said, *These are but melancholy thoughts*; the King replyed nothing at present; But the custome of the Country was, that if the Executioner came and sounded a Trumpet before any mans door, he was presently led to execution; the King in the dead time of the night sends the Executioner to sound the Trumpet before his brothers door, who hearing it, and seeing the Messenger of death, sprang into the Kings presence, beseeching to know *in what he had offended*; *Alas Brother* (said the King) *you have never offended me*; *And is the sight of my Executioner so dreadful; and shall not I who have greatly offended, fear to be brought before the judgement seat of Christ!* a singular cure for jovial contempt of repentance; the sense of judgement is a strong summons to repentance.

Seventhly, *Seriously apprehend the possibility, nay, probability, nay, the positive certainty of pardon.* I have before told you, Repentance is the result of faith; despair deters duty; hope in *Israel*, is the great help to repentance; the Law leads *to conviction*, but the Gospel *to conversion*; despair is the devils lock to impenitency; look up therefore, see there is *mercy with the Lord, that he may be feared, and plenteous Redemption, that he* 7 Help to repentance.

may be sought unto; apprehend then the price of mans sin paid, the justice of God satisfied, the pardon sealed in and by the blood of Christ, and proclaimed in the Gospel; so that it is thine with certainty, if received with a prostrate soul, and sued out by serious repentance; nothing needs to deter; God is reconciled, therefore return unto him.

8. Help to repentence.

Eighthly, *Soak the heart in the blood of Jesus*; take every day a turn of meditation *in Mount Calvary*; cast thy eyes on a *crucified Christ*; read the nature of thy sin, the provoked wrath of God, and passionate loves of a Saviour; it is suppling to the Adamantine heart, and swasive to the most obdurate soul: I have before noted its force and efficacy to repentance; be perswaded daily to contemplate the Cross of Christ.

9. Help to repentance.

Ninthly, *Speed will much facilitate repentance*; sin may be removed, before it be settled by custome; but then it is difficult; youth is pliable to precepts, strong under burdens, dexterous and active in businesse; when old age is infirm, and impotent; the piety of youth is the *horrour of the devil*, *the honour of Religion*, *the ease and joy of the soul*; let not sin become customary, if you will ever cast it off; for it will become a second nature; linger not in what you will be rid of; for the longer you linger, you will be more loth to part, like *Austins modo sine modo*, and *paululum quod ibat in longum*; your anon *will never come*; and our little longer in sin, *will last for ever* by the good will of nature; singularly good is the counsel of *Basil*, *If the thing be honest, keep it to the end*; *if filthy and hurtfull, why dost thou continue in it? doth any that desires to ease the stomach of choler, increase it by a continued bad and intemperate dyet?* if ever you will repent, repent betimes; late repentance is rarely true, but ever difficult.

10. Help to repentance.

Tenthly, *Sue for it at the hands of God.* Repentance is Gods gift, and therefore must *be begged*; it is Christs purchase, the Covenants promise, and *may be begged with confidence*; Jesus Christ is exalted *to give Repentance*, therefore go to him in Faith; all meanes is ineffectual without Gods Blessing. Let therefore Prayer enforce all meanes to this end; whilst you sit under the Word, study the nature of God, examine your selves, sit loose to the world,

world, see life its breviry, and the limitation of the day of Grace, seriously expect the day of judgement, sensibly apprehend a pardon, soake the heart in the blood of Christ, and speed Repentance, second all with earnest Supplication; say with *Ephraim*, *O Lord turn thou me, and so shall I be turned*; so shall your stony heart be taken from you, and you shall possesse this necessary grace of Repentance in the truth of it, which God of his mercy grant us.

OF

Dorſ. Sheffield

OF

Holineſs.

HEB. 12.14.

Follow peace with all men, and holineſſe, without which no man ſhall ſee the Lord.

HEre are two duties *enjoyned* together in one and the ſame precept, though not *enjoyned* with the ſame penalty, (*peace and holineſſe*) the latter hath a ſad *threat* added, if we miſſe it, *without which no man ſhall ſee the Lord.* It is ſomewhat like that charge, *Exod* 28. 34, 35. that the Veſt of *Aaron* ſhould be on the skirt with *a Pomegranate, and a Bell,* both of *gold*; yet the uſe of the *Bell* was far above that of the *Pomegranate*, *that the ſound thereof may be heard when he goeth in before the Lord that he dye not.* So are *peace and holineſs* two *golden* graces or bleſſings; *peace* is like the *Pomegranate*, whoſe ſmell is fragrant, odoriferous, and ſo full of ſeeds, as no fruit more; ſuch is peace, of all outward bleſſings the chief, and full of the *ſeed* of all bleſſings, it is
Ephes. 4. 4. therefore call'd *the bond of peace*, as if other bleſſings were the bundle, but *peace* the *bond* that did comprehend them all:

Yet

Yet holinesse is that which beareth the *Bell*, and maketh the *musick* in the ears of God; and if the sound thereof be not heard before the Lord, *we shall surely dye*. Therefore it is observed that the Relative [*which*] is not *plural*, as referring to peace and holinesse both; nor is it *feminine*, as referring to peace at all; but ὃ χωρὶς, (not ὃν, nor ἧς χωρὶς) as referring only to ἁγιασμὸν, holinesse.

Here are two great points contained in this Text.

Doct. 1. *Peace is a high duty, rich blessing, and singular benefit that a Christian is bound to follow, pursue, presse after, and labour for, and that with all men.*

The duty is pressed strictly in the word διώκετε, rendred here with the fortest *follow*; and in other places it is rendered to *follow after*, 1 Cor. 14. 1. Phil. 3. 12. to *pursue*, 1 Pet. 3. 11. to *presse unto*, Phil. 3. 14. And we have a full proof for all; *Rom.* 12. 18. *If it be possible, as much as in you lieth live peaceably with all men.* We must see there be no default on our part (that all the world is not in peace) but that we follow, pursue, presse hard after peace, (as far as possibly we may, and to the utmost that lies in us) and that with all men; so saith the Text also.

But I must leave this small *Pomegranate* peace, that I may ring out the *Saints Bell* of holinesse, the sound and force whereof I heartily pray may reach all your hearts, (not ears) or rather that the sound thereof in all your hearts may be heard in the Lords ears, (not ours) *that ye dye not*; yea, that Religion dye not; otherwise I may fear that *Englands* passing Bell is tolling at the departure of our glory, and we may call the next generation *Ichabod*.

But the other, and present point is this; *viz.* That *true and real holiness is the grace, the duty, the state, the trade which every Christian is bound to follow, pursue, presse after with might and main, as he ever thinks to look God in the face.* 2 Cor. 7. 1. *Having these promises, let us cleanse our selves from all filthiness of flesh and spirit, perfecting holinesse in the fear of God*; perfecting holinesse] what is that, but to follow it, follow after, pursue, presse hard to it? so 1 *Pet.* 1. 15. *Be ye holy as God is holy*; there is as much or more, pursue, follow it still,

ſtill, that you take up with no ſcant meaſure, no low degree of it.

I call it, 1. *A grace*, and ſo it is; yet more; it is not one ſingle grace alone, but the conjunction of all graces. To ſay it is a ſtar, is too little, it is a conſtellation; or the *way of holineſſe* is as the *lactea via*, altogether ſtarry, ſo holineſſe is all grace.

2. I call it *a duty*, and ſo it is; but much *more*, it is the ſum and Epitome of all duty. All duties of the firſt Table are referred to *holineſs*, as all of the ſecond Table to *righteouneſs*, Luke 1. 75. Yea, duties of the ſecond Table are call'd *holineſſe*, 1 Theſ. 4. 3. & 7.

3. I call it *a ſtate*; it is not an act or habit, but *a ſtate*; nor a ſtate of a Chriſtian, but *the ſtate* of Chriſtianity, the ſtate of conſiſtency and continuance or growth; there are ſome ſtates we paſſe through, (as the man through Infancy, childehood, youth, but abides in the ſtate of Manhood) we paſſe through the New birth to be born no more; of mortification, *to dye no more*; of *bondage*, *to fear no more*; but in this ſtate once, we muſt perſiſt, perſevere, live, dye in it.

Rom. 6. 9, 11. Rom. 8. 15.

4. I call *it our trade*, and ſo it is our nobleſt profeſſion, and courſe of life, 1 *Pet.* 1. 15. *Be holy in all manner of converſation*, 2 Pet. 3. 11. *What manner of perſons ought we to be in all holy converſation*! This is the trade and buſineſſe we ſhould ply in the whole courſe of our lives.

Now it may be asked what this holineſſe is? And I would anſwer, and (if the time would bear it) open, the definition, which is this:

What holineſs is.

" *True holineſſe is that inward, through and real change,*
" *wrought in the whole man, of a formerly vile ſinner, by the*
" *Spirit of God, whereby his heart is purged from the*
" *love, and his life from the dominion and practice of former*
" *ſins, and whereby he is in heart and life carried out after every*
" *good.*

1. I call it a *change*, and ſo it is; it is not from nature, cuſtome, education; it is not an habit, form, but a change. *Chriſtiani fiunt non naſcuntur, creantur non generantur*; and a mighty and manifeſt change it makes, it is therefore call'd a *new birth*, *new creation*, a

new

new creature, reſurrection, &c. Is there not a change when a childe is born? when a dead perſon raiſed? a blinde man receiveth ſight?

Yea, whatſoever is call'd holy, is *eo nomine*, changed from its common uſe; when a *perſon*, or a *garment*, or a *place*, or a *veſſel*, or a *day* were called holy, all ſuch were changed, as to their uſe, ſerving now for ſacred and Religious Services; ſuch is Soul-holineſſe, a Soul-change.

There are *three great changes* wrought in a Chriſtian at times.

Firſt, One in *Juſtification*; when a guilty ſinner hath *ſin taken away*, that it is not imputed. 1. *Ne imputetur.*

The ſecond in *Sanctification*; when a ſinner living and wallowing in ſin, *hath ſin taken away*, (the power of it) that it doth not *raign*. 2. *Ne regnet.*

The third is in *Glorification*; when the ſanctified perſon hath *ſin taken away*, (all remainders of it) that it hath no *being* left. 3. *Ne reſtet, aut omnino ſit.*

Now though the firſt and laſt of theſe are both *perfect* changes, and Sanctification is not perfect here; yet upon ſome account, ſome have called that change wrought in Sanctification the greateſt change of the three; for compare it with Juſtification, Juſtification is a change of the ſtate, not of the perſon; a change without, not within the man.

In *Sanctification*, there is a real change, and that within the man.

In *Glorification* alſo is a perfect change, (it being the higheſt ſtate of the three) but the change is not ſo great as in Sanctification; glory and grace differ but gradually, there being no oppoſition between them, as between grace and ſin. The change is not ſo different between the Morning light and the Noon-day brightneſſe, as between the Morning light and the Midnight darkneſſe.

2. I call it an *inward* change] to diſtinguiſh it from *civil honeſty*.

3. *A through change*] to diſtinguiſh it from *reſtraining*, or *conforming* grace, which produceth ſome particular and partial change, but not a total and univerſal.

4. A *real change*] to diſtinguiſh it from *hypocriſie*, which makes ſhew of a great and goodly change, but is only outward and ſeeming, not inward and real; which three are often taken (but as often *miſtaken*) for holineſſe.

5. *Wrought*] it is neither natural nor acquired, or taken up by the power of our own free will, or force of others perſwaſion, ſtrength of reaſon, convictions, reſolutions from within or without. Hence we are ſaid to be *Gods workmanſhip*, Eph. 2. 10. *To be wrought to the ſame thing*, 2 Cor. 5. 5.

6. *In the whole man*] 1 Theſ. 5. 23. *The God of peace ſanctifie you wholly; and I pray God your whole ſoul and body, and ſpirit be kept blame eſſe, &c.* So that if you ask where is the ſeat of this holineſſe? is it in the head? or heart? or conſcience? or outward man? I anſwer, in no one, but all of them; it is as leaven that leaveneth the whole lump; it is as the ſoul, *tota in toto, & tota in qualibet parte.* The underſtanding in a new ſanctified perſon is enlightned to diſcern ſpiritual things, which before he underſtood not; his memory ſanctified to retain what is good, and ſhut out what is hurtful; conſcience awakened to check for ſin, and excite to duty; will ſubdued to embrace good, reſiſt evil; affections orderly placed, to love, fear, deſire, delight in, and to hate, and what is ſutable to holineſſe; and the whole outward man for ſpeech, actions, behaviour, yea, habit and dreſſe is compoſed as becometh holineſſe.

7. *Of a formerly vile ſinner*] grace makes a mighty change when it works effectually; none ſo bad, ſo far gone, but it can bring home; it findes one *in his blood*, and leaves him *clean*; it findes a *thorn*, and leaves a *mirtle*; it meets with a *Publican* and *Harlot*, and leaves a *Saint*; it meets with a bloody *Perſecutor*, and helliſh *Blaſphemer*, and turns him into a *Preacher*, or Martyr, as *Paul*; it findes men as bad as bad can be, and leaves them in as good a ſtate as the beſt, 1 Cor. 6. 9, 10, 11.

Ezek. 16. 6.
Eſay 55. 13.

8. *By the Spirit of God*] we may not aſcribe it to the vertue of Ordinances, or worth of Inſtruments; 1 *Cor.* 6. 11. *But ye are waſhed, but ye are ſanctified, but ye are ſanctified*; — *by the Spirit of our God.* Art, nature, education can do nothing here; *it is not by might or power, but by the Spirit of God*, Zach. 4. 6.

9. *Whereby*

9. *Whereby the heart is purged, &c.*] here the *parts* of holineſſe, which are two, *mortification* and *vivification*; *Ceaſe to do evil, learn to do well.* The firſt is *privative.* The ſecond *poſitive.* Eſay 1.16.17

Grace works right, when there is firſt a leaving of old ſin: it is not putting a *new piece* on an *old garment*; or clapping a *new Creed* to an old *life*; or new duties to wonted courſes; this were to ſowe with *divers ſeeds*, or wear a garment of *woollen and linnen* which God hates; but there muſt be as to the privative part Deut. 22. 9. 10. 11.

1. *A heart purged from the love of every ſin*] there may be ſin *left* in the heart, no ſin *loved* and *liked*; *the evil that I do, I hate*; ſin and grace may ſtand together, not *love* of ſin and grace. Rom. 7. 15.

2. *A life from the practice and dominion of ſin*] ſin *remains* ſtill, but *raigns* no more; he was a *ſervant of ſin*, and had *members* enough to be *inſtruments* of ſin; a mouth to ſpeak it, a tongue to ſpeak for it, a wit to invent for it, reaſon to argue for it, hands and feet to work and walk for it, purſe to ſpend upon it; there is none of theſe now. Rom. 6. 17, 19.

Secondly, and the other part is yet much better; *he is in heart and life carried out after every good*] it is not a bare breaking off of ſin that makes a Chriſtian; (it is one half of a Chriſtian) but there muſt be a turning from ſinne, and bringing forth fruites meet for Repentance. You have both theſe parts, 2 Cor. 7. 1. *Let us cleanſe our ſelves from all filthineſſe of fleſh and ſpirit, and perfect holineſſe, &c.*

To come to the Reaſons of the point, which are foure.

Reaſ. 1. *This is Gods great deſigne; therefore ſhould be ours.* It is the greateſt deſign God hath upon his people in all he doth to and for them. All the *immediate* acts of God, and all his *mediate* tend to this.

1. All Gods *immediate acts*: Pitch where you will; carry it to the firſt of Gods acts towards man in Election; *God hath choſen us before the foundation of the world, that we ſhould be holy.* So that I may not ſay, If I am Elected, I ſhall be ſaved, though I live in ſinne; Epheſ. 1. 4. 2 Theſ. 2. 13.

but if Elected, I muſt be Sanctified, and dye to *ſinne.*

2. Take all the acts of the three perſons apart.

1 Pet. 1. 14, 15. 1 Theſ. 4. 7. First, The Father if he adopt, if he regenerate, if he call, it is that we ſhould be holy.

Heb. 2. 11. Heb. 13, 12. Eph. 4. 26, 27. Secondly, It is the end deſigned by all that Chriſt did; his Incarnation, Life, Death, Doctrine, Example, Humiliation, Exaltation, Prayers, Promiſes, Threats, Miracles, Mercies; yea, of his Interceſſion in heaven that we might be ſanctified.

Thirdly, It is the end of all that the Holy Ghoſt doth. All the works of the Holy Ghoſt may be referred to three heads. 1. His gifts. 2. Graces. 3. Comforts; and all theſe tend to holineſſe.

1. All the *gifts* of the Holy Ghoſt; if a gift of prayer, of conviction, terror, &c. it is to ſanctifie thee; if of knowledge, utterance, &c. it is to make others holy.

2. All his *graces*; What is Knowledge, Faith, Repentance, Love, Hope, Zeal, Patience given for, but to make thee holy? yea, they are the ſeveral parts of thy holineſſe it ſelf, which is made up of nothing but the graces of the holy Spirit.

3. All the *comforts* of the Spirit are given to ſtrengthen our hands in holineſſe; What is the peace of God, love of God, pardon of ſin, aſſurance of ſalvation, joy in the Holy Ghoſt, Spirit of Adoption given for, but to make us more watchful, humble, lively in holineſſe? The Privy Seals of Juſtification muſt be atteſted in *Letters Patents*, under the broad Seal of Sanctification, or it may be well ſuſpected. *Jeremy* had two Evidences of his purchaſe, *one ſealed*, *the other open*; ſo muſt we. Jerem. 32. 10.

2. The *mediate* acts of God, whatſoever they be in *Providences* or *Ordinances.*

Firſt, All ways of Gods *Providence* to his people, tend to their ſanctifying.

1. If God afflict, he ſaith to ſickneſſe, Go and pull me down that proud ſinner, that he may be ſanctified; Go ſaith the Lord to the winds and ſtorms of the Sea, blow and beat the Ship to awaken me that ſleepy *Jonah*; ſwallow him up ſaith he to the Whale, (*the Lord ſpake to the fiſh* it is ſaid) that he may learn Jonah 1. 17. & 2. 10.

to

to pray there, and preach after. Go *Temptation*, winnow me that man well, that he may not be full of ſelf-confidence, that he being converted, may ſtrengthen his brethren; Go *death*, ſaith he, ſmite ſuch a womans husband, that ſhe may be deſtitute of worldly comforts, then *will ſhe truſt in me, and fall to prayer and ſupplication.* Go ye *Caldeans and Sabeans*, and work your will on my ſervant *Job*; yea, Go Satan, and do thy worſt, make ye him poor, I'le make him honeſt and pious, and more than a Conqueror, and bring him forth as gold; *I will leave a poore people*, ſaith the Lord, and *they ſhall truſt in me.* In a word, the Lord ſaith, the end of all chaſtiſement, is, *That we ſhould be made partakers of his holineſſe.* 1 Tim. 5. 5. Zeph. 3. 12. Hebr. 12. 10.

2. If God *deliver*, it is that we ſhould ſerve him in holineſſe and righteouſneſſe. Go ſaith the Lord to *Moſes*, deliver me that people, that they may be to me a *Kingdome of Prieſts, and an holy Nation.* Let *Naaman* be healed, that he may become a Convert to that God that hath healed him. *Sanctifie me that firſt-borne ſonne*, whom I have given thee again. Luke 1. 74, 75. Exod. 19. 5, 6. 2 Kings 5. Exod 13. 2.

Secondly, In all *Ordinances*; whoſe ſole and proper end is Sanctification. The *Word* is to ſanctifie, *John* 17. 17. The *commands*, 1 Theſ. 4. 3. The *promiſes* to ſanctifie, 2 *Cor.* 7. 1. The *Sabbath* is a ſigne between God and us, that he is the Lord that doth ſanctifie us, *Exod.* 31. 13. The *Sacraments*; baptiſme is to ſanctifie, *Epheſ.* 5. 26. The Lords Supper; ſo Diſcipline, Cenſures, Abſolution, &c. Church-communion, private Conference. All Ordinances agree in this; ſome of them are for *Converſion*, ſome for *Confirmation*, all for *Sanctification.*

Reaſ. 2. *This is that which conſtitutes a Chriſtian, and from which he is denominated.* All the Chriſtians, and Church-members of old were called *Saints*; the Saints at *Rome*, *Corinth*, *Epheſus*, *&c.* That is, the Chriſtians of thoſe places and Churches, (not Saints departed, and Canonized, but ſuch Saints as we are or ſhould be) viſible Saints, followers of holineſſe: And therefore as one is called a Scholar becauſe he *follows* learning; another a Merchant, becauſe he *follows* Merchandize; ſo is the Chriſtian to *follow holineſs*; To imagine a Chriſtian without

without holineſſe, is to call one rich that hath neither goods nor lands; a Scholar without learning; to imagine a Sun without light, and fire without heat, which is a pure contradiction.

It is holineſſe which conſtitutes the Chriſtian, as it is the ſoul which conſtitutes the man, who without it is a dead carcaſſe, hand, foot, heart, move not; neither can the eye ſee, eare hear, or tongue ſpeak without the enlivening ſoul; ſo is the Profeſſor a carcaſſe or ſhadow without holineſſe; all his works *dead works*; his prayers dead, praiſes dead; yea, his faith, hope, repentance without holineſſe (*mortua, & mortifera*) all dead and deadly.

Reaſ. 3. *Without this no man ſhall ſee the Lord.* This is the Menacing reaſon of the Text, where there are two things to be explained.

Firſt, One implyed.

Secondly, The other expreſſed.

1. That implied is, That in ſeeing the Lord is the compleat beatitude of the ſoul; *Bleſſed are the pure in heart, they ſhall ſee God*, Mat. 5. 8. *i.e.* ſee the Lord Jeſus; for the *Godhead* is inviſible; *No man hath ſeen God at any time, nor can we ſee him*, 1 Tim. 6. 16. But the holy perſon ſhall ſee Chriſt, and the glory of the Divine Eſſence, as much as finite can comprehend of infinite; yea, *ſee God and live*; ſee Chriſt, and *be like him*, 1 John 3. 1, 2. Jeſus Chriſt ſeen in heaven, is the *glaſs* of the Trinity; in him we ſhall ſee the fulneſſe of the Godhead bodily: And he is a *transforming glaſſe* to thoſe that ſee him, *who ſhall be changed into the ſame image from glory to glory*, 2 Cor. 3. 18. And the ſight of Chriſt will be to us a *transfiguration* ſight; when I look into another glaſſe, I ſee the image and repreſentative of my ſelf, and as it were, *another ſelf*; but when I ſhall look into this glaſſe, I ſhall ſee another image and repreſentative, (as a *Parelius* by the reflexion of the Sun) and as I may ſay, *another Chriſt*. Hence we commonly call the viſion of God the *beatifical viſion*; as one ſaith elegantly, *Fides juſtificat, Charitas ædificat, Spes lætificat, Viſio beatificat*; *Faith juſtifies, Charity edifies, Hope pacifies, but it is Viſion which glorifies*: And I may adde, *Sanctitas qualificat*, holineſſe *qualifies*, that Viſion may *glorifie*. And this leads me

me to the ſecond thing which is expreſſed.

2. *Without this no man ſhall ſee the Lord.* Mark the word, *no man*; Be he rich or poor, Prince or Peaſant; yea, be he a Prophet, Apoſtle, Miniſter, Martyr; yea, we may carry this higher, no Angell ſhall ſee the Lord; what parts ſoever the man hath, whatſoever duties he performeth; let him be this or that, or any other the beſt profeſſion, way, Church; let him do, let him ſuffer, let him be, let him give, let him hold what he will, if he be not holy, he comes not into Gods beatifical preſence, he enters not into the holy hill of God. But were he as the Signet of the right hand, he muſt off, were he an anointed *Cherub*, he muſt out; down came the Angels, when they had laid down their holineſſe, and *Adam* was driven out of Gods preſence, when he had driven out holineſſe.

Reaſ. 4. The fourth and laſt Reaſon, is that thundering one of Saint *Peter*, 2 Pet. 3. 10, 11, 12, 13. When the laſt *Trumpet ſhall ſound, and ſound louder and louder; when the day of the Lord ſhall come as a Thief in the night, in the which the Heavens ſhall paſs away with a noiſe, and the Elements ſhall melt with fervent heat, the Earth alſo and all the works therein ſhall be burnt up; Seeing then all theſe things ſhall be diſſolved, what manner of perſons ought we to be in all holy Converſation and godlineſs, looking for, and haſtening unto the coming of the day of God, wherein the heavens being on fire, ſhall be diſſolved, and the Elements ſhall melt with fervent heat! Nevertheleſſe we according to his promiſe look for new Heavens, and a new Earth wherein dwelleth righteouſneſſe.* Here is nothing but terror in the Text, *Lamentation and mourning, and woe.* A *Thief in the night*, a *great noiſe, fire, melting, burning, diſſolving*, yet is holineſſe and righteouſneſſe ſecure. The *new Creature* looks for a *new Heaven*, and a *new Earth*, wherein there will be room for holineſſe, if there be none here as for *Lot* in *Sodome*. This holineſſe is like the blood of the Paſſeover on the door poſts, when the deſtroyer was abroad, and a dreadful cry all *Egypt* over, then were the *Iſraelites* ready with their loyns girt, and ſtaves in their hands, expecting the good houre of their laſt Redemption.

We have ſeen (it may be ſome of us) ſad days already; but there are too ſadder to be expected; they are called the *day of the Lord*, and not *days*; becauſe as death leaves us, judgment finds us;

death

Death being the *morning*, and *Judgement* the *evening*, and *eternity* the *night* of the ſame day) They are both dayes of *diſſolution*; the one is of the body; a ſad diſſolution, when the ſoul ſhall paſs away with *a ſad noiſe* of many a doleful groan, and this elementary body ſhall melt with fervent heat of burning diſeaſes, &c. The other is of the Univerſe, when the whole world ſhall be in a conflagration, and hell ſhall come up to heaven, as once hell came out of heaven to conſume *Sodome*; when the body of the Univerſe ſhall *groan with the groanings of a deadly wounded dying man*, as was ſaid of *Egypt*, *Ezekiel* 30. 24. *Cum mare, cum Tellus, Correptaque Regia Cæli, Ardeat, & mundi moles operoſa laboret*; When the ſtarres of heaven ſhall fall, and the powers of heaven be ſhaken, the Sun turned into darkneſs, Moon into blood, and all the kindreds of the earth mourn, and the hypocrites cry out, *Who among us ſhall abide with devouring fire, and dwell with eternal burnings?* Iſa. 33. 14. Then ſhall the godly ſoul lift up his head, *at death and deſtruction he ſhall laugh*; he ſhall walk looſe in the midſt of the flames, as did the three Children without ſo much as the ſmell or leaſt dread of the fire; and they may touch theſe live coals, as the Angel did, *Iſaiah* 6. 6. without any diſmay.

Oh holineſs, holineſs! *what a munition of Rocks wilt* thou give thy followers in that day of the Lord! oh let me preſs you to get a holineſs that is Scripture-proof, and you your ſelves, and your ſtate, and comforts will be *death-proof, hell-proof, judgement-proof*; you need not fear any fear of man, any day of the Lord, any furnace-fire, elementary fire, conflagration-fire, hell-fire; when the Kings, and the Captains, and the Mighty ſhall cry out to the Rocks to fall on them, and the worſhippers of the Beaſt, and the rich Merchants of *Rome* ſhall cry out for the ſmoak of the burning, then ſhall the Sons of *Sion* ſing out their redoubled Hallelujahs at the coming of the Bridegroom, and the day of the Lord, their day of Marriage and Coronation.

Uſe 1. Lament *the loſs of holineſs*. We may complain; Holineſſe is loſt and faln in the ſtreets. Some complain of *loſſe of Trade*; in theſe ſad times Trade is dead, there is no Trade; we may ſay *this Trade is loſt* or dead, there is little holineſſe ſtir-

ſtirring. Many complain of the *loſſe of peace, peace is gone*, but we have cauſe to ſay, Holineſs was gone firſt. In midſt of many Profeſſions, many contentions, many opinions, changings, turns, returns, little holineſs to be ſeen. In midſt of great parts, high expreſſions, much light, powerful Ordinances, many years attempted Reformation, a little holineſs goes a great way. Our ſhadows are long, our contentions ſharp, our holineſs low, our Corn runs out into ſtraw and ſtalk, not ear and kernel. Our nouriſhment turns to Rickets, the head ſwelled, and extended, the child feeble and infirm; we have left our company, and our work, and are ſcattered all the Land over, to pick up ſtrawes, and gather ſtubble. Some obſerve, that our buildings now adayes, are not ſo ſolid and ſubſtantial as of old; our ſpiritual buildings are not I am ſure; And as ſome ſay, our Engliſh cloth is not of ſo good a name and eſteem, as heretofore abroad, not ſo pure and well wrought; our name and Crown for holineſs is loſt, it not being ſo pure and well wrought.

Uſe 2. It informs how little ſome have to evidence their Chriſtianity, and their Title to heaven, that can ſpeak of no Holineſſe, make no proof of any real change or work of the Spirit, of dying to ſin, living to God; what are all theſe hopes but lying hopes. *Without holineſſe no man ſhall ſee the Lord.* *Uſe* 2.

Viſible Saintſhip may juſtly gain admittance into *Church-fellowſhip*; But it is real holineſs that makes meet to partake of the inheritance of the Saints in light. Seeming holineſs in profeſſion, ſets thee in the outward Court, but into the inner Temple, and the Holy of Holies, only true holineſs qualifies to in admiſſion. It is noted, though the outward Court was laid with ſtone, yet the Inner Temple, and the Holy of Holies had the very floore of gold. True Holineſſe makes a Member of the Church Militant and Tryumphant. 1 King 6 30.

3. *Uſe*, *Reproof*, or terrour to ſuch as hate, deride, or ſcoff at holineſſe. Many if reproved, will ſay, *I cry you mercy, you muſt be ſo holy*, I am none of your Saints, nor of the holy Brethren, &c. Oh unclean ſwine, or unclean ſpirit ſhall I *Uſe* 3.

say; knowest thou not whose language is that in thy mouth, *What have I to do with thee thou holy one of God?* Thy speech bewrayeth thee (as one saith) to be a *Hellilean*, no *Galilean*, no Disciple; dost thou call thy self a Christian, and deny the Saint? then blot out Saint in *Pauls* Epistles, and teach him to call Christians by some other name, of Drunkards, Swearers, and Scoffers at holinesse. Blot out Saints out of thy Creed. Dost thou say thou art none of the holy Brethren? then tear thy name out of Gods Book, and the Church Register; The Apostle calls all the Christians to whom he writes, *Holy Brethren,* Heb. 3. 1. *partakers of the heavenly calling.* Dost thou glory that thou art none of the holy ones? then glory in this threat of the Text, that thou shalt never see God; glory in this, that thou hast no part nor lot in this matter, no part in Election, Redemption, in the gifts, graces, comforts of the Spirit, in the promises and priviledges of the Gospel; go and glory that God is not thy Father, Christ thy Saviour, that thou shalt never be troubled with the Communion of the Saints in Heaven, and the spirits of just men made perfect.

Use 4. *Use* 4. A worse Reproof and Use of terrour follows to such, who instead of following holiness, and perfecting holiness in the fear of God, are faln from it, declined, and turned aside after vain opinions, and employ speculations.

Cæpisti melius quam desinis, ultima primis cedant, dissimilis hic puer, ille Senex. Ovid.

A young Saint and an old Apostate leads to a sad end. Look to it you young Professors, that had the Dew of Grace, and seeming holiness in youth, and are now dryed up by the roots. Look to it you old Professors, that you hold out, watch, and keep your Garments white, and seek to bring forth more fruit in your age. The Tree that bears evil fruit, is cut down. That which leaves only cursed, but that which is twice dead, worst of all; this is the desperate case; and of all sins, this is only the unpardonable sin. All the *unrighteousnesse* of the greatest sinner, repenting and leaving his sin, *is forgotten and forgiven*; but the *righteousnesse* of the greatest Saints, repenting and leaving his righteousness, *is forgotten*, but never *forgiven*, Ezekiel 18. 24. Heb. 6. 4, 5, and 10.

Use 5. The last Use is an Exhortation, and the whole Text is an Exhortation to follow holiness, to pursue, press after it, and proceed

ceed in it with growth and perseverance, *He that is holy, let him be holy still.* For motives and Arguments, let that of the Text never be forgotten, *without holiness no man shall see the Lord.* When God comes to judge the world, it will not be asked of what Church, or Congregation thou wast, how great a Professor, but how holy thou hast been. The way of holiness, is the Kings high way to Heaven. Read that notable place, *Isa.* 35. 8. *And a way there shall be, a high way, and it shall be called the way of holiness; the unclean shall not passe over it; the way-faring men, though fools, shall not erre therein.* There is much ado now about the way; many say, Which is the way? some say this, some that; would you not mistake, enquire for the *old way*, the way of holiness, and follow it, and thou shalt not perish. Some would go a new way, some a shorter, some an easier way. The simplest Saint (in the worlds sense) *a fool shall not erre therein.* The least dram of holiness is above a Talent of parts, a drop of grace above a Sea of knowledge. In knowledge we are said to be as Angels of God; in holiness like God himself; so much as God is above an Angel, so much is holiness above knowledge. Look if thou canst make out the first change, then thou needest not fear any other change; if thou art partaker of the first Resurrection, thou art secure against the Second Death; thou hast crossed the Line; *another Stile*, and thou art at home.

Rev. 22.

2 Sam. 14. 20.
1 Pet. 1. 15.

I shall only name two *properties* of holinesse, three *Companions*, and four *Opposites* to holinesse, and so conclude.

1. It must be *Conversation-holinesse*, 1 Pet. 1. 15. & 2 Pet. 3. 11. The Greek word ἀναστροφὴ; and the Latine, *Conversatio*, come of a Verb that signifies to *Turn*; q. d. which way soever you shall *turn your self*, you shall find them holy at every turn; holy in the Church, and follow them home; observe them alone, or in company, merry, angry, in Shops, Closets, Counsels, Commerse, they are holy still; he is not *Publicanus*, but *Privatanus* as one saith; and true Holinesse is like that Famous Queen *Elizabeth*, *Semper eadem.*

2. Which is yet more, it muſt be *God-like-holineſſe*, 1 *Pet.* 1.15. *Be ye holy as God is holy.* God is infinitely and eſſentially holy, ſo we cannot be; but God is imitable in his holineſs. As he is,

1. *Univerſally* holy; holy in all his wayes, works, commands, precepts, threats, promiſes, his love, anger, hatred, all his Attributes, all his Actions holy.

2. He is *Communicatively* holy; communicating holineſſe to all his, Angels and men.

3. *Approbatively* holy; this he likes, commends, promotes in all, diſcountenancing all unholineſſe, in perſons, actions, things.

4. *Remuneratively* holy, rewarding and exalting holineſſe, puniſhing want of it, ſo be you Univerſally holy in all your actions, ſpeeches, writings, Letters, Counſels, Deſignes, in all Companies; let your anger, love, zeal, pity, &c. be all for holineſſe, ſeek to communicate and ſpread holineſſe in your families, charge, Societies; let this be that which attracts the hearts, draws your eyes to any perſon, &c. And to your power ſuppreſſe, curb all unholineſſe, and promote, exalt, commend holineſſe.

2. There are three Companions of holineſſe.

1. In the Text, *Peace and holineſſe*; he is moſt for holineſſe, who is moſt for peace in a right way; ſeek the peace of the Land, make no Conſpiracies; *ſay no confederacy, but ſanctifie God in your hearts*; ſeek the peace of the Church, by preſerving the *unity of the Spirit in the bond of peace*; take heed of Schiſmes, Rents, Diviſions, Separations; *Pray that the Church may have reſt; that walking in the feare of the Lord, and comforts of the holy Ghoſt, Believers may be multiplied and edified.*

Iſa. 8.12,13.

Act. 9.31.

2. Holineſſe and righteouſneſſe are oft matched together; Righteouſneſſe in Actions, Words, Promiſes, Oaths, Bonds, Righteouſneſſe in dealings, Weights, Meaſures, a juſt Ballance, *Ephah.* Righteouſneſſe may poſſibly be without holineſſe, but holineſſe without righteouſneſſe never.

Luk. 1 75.
1 Theſ. 3.10.
Prov. 11.1.

3. *He-*

3. *Holineſſe and unblameableneſſe*; 1 Theſ. 3. 10. *Ye are Witneſſes, and God alſo how holily, juſtly, and unblameably we have had our Converſation in the world.* 1 Theſ. 3. 13. The Chriſtian muſt be tryed *by God and the world.* Unblameableneſs in ſpeech, behaviour, dealings; yea, in habit, geſtures, that we may be without all offence, towards God, and towards man. The Kings Daughters Garment muſt be of divers colours, holily, juſtly, unblameably.

3. The foure *Oppoſites*, and enemies to holineſs, which we muſt avoid, are,

1. *Filthineſſe of the fleſh*; ſenſual and bruitiſh luſts, 2 *Cor.* 7. 1. Fornication, uncleanneſs, drunkenneſs, which defile the body, do utterly deſtroy holineſs, and cannot conſiſt with it; therefore oft oppoſed. 1 *Theſſ.* 4. 3. *This is the Will of God, even your ſanctification, that ye abſtain from fornication, &c. God hath not called us to uncleanneſſe, but holineſſe*, ver. 7.

2. *Filthineſſe of ſpirit*; 2 Cor. 7. 1. which is as deſtructive to holineſs, as bruitiſh luſts. Idolatry, falſe Religions, wantonneſs in Opinion, errour, corrupt Doctrine are as dangerous as Fornication; By theſe we go a *whoring* from God and Truth. The minde is to be kept chaſt and pure, as well as the body; errour is not ſo harmleſs a thing as many dream.

3. *Over-reaching* men by craft, fraud, power, policy; and making uſe of ſuch meanes, Arguments, devices, ſtratagems, as corrupt reaſon, and carnal Counſel (not Gods providence, or approbation) doth furniſh us withal, and put us upon. 1 *Theſſ.* 4. 6, 7. *That no man go beyond, or over-reach his Brother in any matter; for God hath not call'd us to uncleanneſſe, but holineſſe; and God is an avenger of all ſuch.* The word is τὸ μὴ ὑπερβαίνειν, that no man over-top, over-reach, go beyond his Brother; not in holineſs (would we did ſeek herein to go beyond each other) but in craft and policy to undermine, or over-reach them; as *Simeon* and *Levi* over-reached the over credulous *Shechemites*, pretending conſcience, and harbouring bloody intentions in

their

their hearts. God is an Avenger of ſuch. There is a direful threat added of Divine Vengeance; this word ἔκδικος, is but once more uſed in the New Teſtament, *Rom.* 13.4 then applyed to the Magiſtrate; he is a revenger of wrath to him that doth evil; he muſt ſee execution done; ſo in this caſe, God is the revenger himſelf, and he will be this man's Executioner.

4. The fourth oppoſite to holineſs, is an ill kind of *holineſs*; a ſupercilious, cenſorious, diſdainful, and diſtance-keeping holineſs; which like the Phariſee, *Luke* 18. exalts it ſelf, and *Canonizeth* himſelf, and his own party, and *unſainteth* all others. *Iſa.* 65.5. *Which ſay, Stand by thy ſelf, come not near me, for I am holier than thou; theſe are a smoak in my noſe, and a fire that burneth all the day, ſaith the Lord.* This is the worſt ſpot in the beauty of holineſs; a ſpice of that pride that was in *Lucifer*, and his fellow-aſpiring Angels that made the firſt *Schiſme* and ſeparation in the *purſt* Church, even in heaven it ſelf, among the Angels that were wholly perfect. Take heed of this, as of the very peſt of the Church, and the bane of all Religion, which is beſt preſerved in unity and humility.

I ſhall ſhut up all with a wiſh, and that an hearty Prayer alluding to what I ſaid at firſt; Oh that all our garments (our Profeſſion) might be adorned with theſe *Bells and Pomgranates, peace and holineſſe*. That as we call on God, who is called holy, holy, holy, *Rev.* 4.6. and on Chriſt who is called *King of Saints*, Rev. 15.6. and as we profeſs the Goſpel, which is a *Rule* of holineſs, and are members of the Church, which is called *a Kingdom of Saints*, *an holy Nation*, 1 Pet. 2.9. and as we look to be partakers of that Kingdom wherein *dwells righteouſneſs and holineſs*, that according to that promiſe, *Thy people ſhall be all righteous*, Iſa. 60. 21. that *holineſs to the Lord* may be engraven upon all our *hearts*, as with the engraving of a Signet (the Spirit of God) and *holineſs to the Lord* upon all our *fore-heads*, as to our converſation; that as we have had a year, which we call *Annum Reſtitutæ Libertatis*, we might have a year *Reſtitutæ Sanctitatis*; this we might ſafely call *Annum Salutis*, or *Annum Domini*, the year of our Lord. That *our Officers might be all peace*, our *Governors holineſs*, Iſa. 60. 17. that our Miniſters might be *cloathed with righteouſneſs*, and our Church-Members with holineſs; that all of different perſuaſions

ſions might (not contend, but) labour for *peace and holineſs*. Herein let us agree, and all is agreed; that the *bells of our Horſes, and Bridles* of our Horſemen (Commanders and common Souldiers) might *be holineſs to the Lord*, Zach. 14. 20, 21. that there might not be *a Canaanite*, or hypocrite in the *houſe of the Lord*; then might our Land, Church, Parliament, Army, City, Miniſtry, be called *Jehovah Shammah*, *the Lord is there*, *Ezek.* 48. 35. yea, then would this *holineſs* ſettle us in *peace* here, and bring us *to ſee the Lord*, where peace and holineſs ſhall never be ſeparated.

Even ſo come Lord Jeſus, come quickly. Amen.

THE

OF THE Resurrection.

Acts 26. 8.

Why should it be thought a thing unreasonable with you, that God should raise the dead?

These words are part of St. *Pauls Apologie* for himself, before *King Agrippa*, against the unjust *accusations* of his *implacable enemies*; wherein,

1. He demonstrates the *innocency* of his life.

2. The *truth* of his *Doctrine*, and sheweth, That there was nothing either in his *life* or *doctrine*, for which he could justly be accused. The *Doctrine* he taught did consist of divers particulars enumerated in this Chapter; one of which (and that not

the least) was, *That there should a day come, in which there would be a Resurrection of the dead, both of the just and unjust.* Now that this Doctrine was not liable to any just exception, he proves three manner of ways:

1. Because it was no other *Doctrine*, but such which *God* himself had taught: It had a *Divine stamp* upon it; as it is Verse 6. *And now I stand, and am judged for the hope of the promise made of God unto our fathers.*

2. Because it was that which all the *godly Israelites, instantly serving God day and night*, did hope for, and wait and expect in due time to be fulfilled; as it is Verse 7. *Unto which promise our twelve tribes hope to come; for which hope sake, King Agrippa, I am accused of the Jews*; and therefore it is called, *The hope of Israel*, Acts 28. 20. for the *hope of Israel*, I am bound with this chain.

3. Because it was a *Doctrine* which *God* was *able* to bring to pass. This is set down in the words of the Text, *Why should it be thought a thing incredible with you, that God should raise the dead?* The emphasis lieth in the words *with you*: Why should *you*, O *King Agrippa*, who art a *Jew*, and believest in the *God of Israel*, and that he made the world out of nothing, think it incredible for *this God* to raise the dead? indeed it may seem *incredible and impossible* to the *Heathen Philosophers*, who are guided onely by *Natures Light*; but as for *you*, who *believe all things which are written in the Law and Prophets*, why should *you* think it either impossible or incredible that *God* should raise the dead? This *interrogation* is an *Emphatical Negation*, and it is put down by way of *Question*, *Ut oratio sit penetrantior*, that so the *Argument* might take the *deeper impression*; and the meaning is, that it is not τι ἄπιστον, or τι ἀδύνατον: It is not a *doctrine* exceeding the *bounds of faith*, or contrary to *right reason*, that *God* should raise the dead. The Observation which ariseth naturally out of the words is:

Doctrine.

Doctrine.

That the Doctrine of the Resurrection of the dead, both of the just and unjust, is neither incredible nor impossible, neither against right reason, nor true faith.

Though it be *above reason*, yet it is not *against reason*, nor against the *Jewish* or the *Christian Faith*: For the explication of this Doctrine, I will briefly speak to six particulars:

1. *What is meant by the Resurrection of the dead.*

2. *Who are the dead that shall be raised.*

3. *The absolute necessity of believing this Doctrine, and believing it firmly and undoubtedly.*

4. *The possibility and credibility of it.*

5. *The certainty and infallibility of it.*

6. *The manner how the dead shall rise*

What is meant by the Resurrection of the dead? The first Particular.

For answer to this, you must first know, what there is of *man* that *dyes* when any *man dyeth*. Man consisteth of *soul and body*; and when he dyeth, his *soul doth not dye*; it is the *body* onely that dyeth. Death is not an utter *extinction* and *annihilation* of the man (as some wickedly teach) but onely a *separation* of the Soul from the Body, and a *Departure* of the Soul out of the body either to Heaven or Hell. When *Stephen* was stoned, his *soul* was not stoned; for while he was stoning, he prayed, *Lord Jesus receive my spirit*. When Christ was crucified, his *Answ.*

It is called a departure, *Luk.* 2.25. 2 *Tim.* 4.6. And an uncloathing, 2 *Cor.* 5.4.

his soul was not crucified; for while he was crucifying, he said, *Father, into thy hands I commend my Spirit.* The Wiseman saith expresly, That when a man dyeth, *His body returns to the earth*
Eccles. 12. 7. *from whence it came*; but, *his spirit returns to God who gave it*: And our *Lord Christ* commands us, Not *to fear them that kill the*
1 Luk. 2. 4. *body, and after that have no more that they can do*: The soul cannot be killed; a man by *sin* may make his *soul miserable and cursed*, but he cannot make it miserable and corruptible. And therefore by the Resurrection of the dead is not meant (as he who writes that dangerous Book of the *Souls Mortality* would have it) the *Resurrection* both of *body and soul*, but of the *body* onely: For the *body* onely dyes, and therefore it is the *body onely* which *riseth again.* Thence it is, that in the *Creed*,
John 5. 28, 29. (commonly called the *Apostles* Creed) it is put down in expres terms, *I believe the Resurrection of the Body*: Not of the *Soul*, for that never dyeth, but of the *Body.*

The second particular. The second particular propounded, is, to shew who are the *dead that shall be raised at the last day*: The *Answer* to this is *easie, All that are in the grave*, whether *godly, or ungodly*; whether *just* or *unjust*, shall be *raised.* This Christ saith expresly,
Acts 24. 15. *The hour is coming, in which all that are in the graves shall hear*
Revel. 2, 13. *his voice, and shall come forth; they that have done good, unto the*
Isa. 26. 19. *resurrection of life; and they that have done evil, unto the resurrection of damnation.* All *shall come forth*, without exception of
Acts 24. 15. any; and the Apostle likewise tells us, That there shall be a *Resurrection of the dead, both of the just and unjust.* The *Earth* and the *Sea* are *Gods Stewards*, with whom he hath *betrusted* the *bodies* of men and women: And when God shall call them to give an account of their *Stewardship*, they will faithfully dis-
Revel. 20. 13. charge their *trust*, and not keep back one dead body: *The sea shall give up her dead*, and so shall the *earth* also. They are but the bodies *withdrawing room*, or *sleeping-place*; and the time
Isa. 26. 19. will come, when all that are *asleep in the dust of the earth shall awake*: They shall all *awake, some to everlasting life, and some to shame, and everlasting contempt.* This is the second particular, All the the dead, great and small, rich and poor, from *Adam* to the

the coming of *Christ*, both good and bad, shall be raised at the last day.

The third thing proposed, is, To demonstrate the *absolute necessity that lies upon all Christians, firmly and undoubtedly to believe the Doctrine of the Resurrection of the dead.* The third particular.

This appears in an especial manner from the *spiritual mischiefs, and soul-ruinating consequences* which necessarily flow from the denial of it. For,

1. The Doctrine of the Resurrection is an *Article of our faith.* The Author to the *Hebrews* puts it *amongst the principles of the Doctrines of Christ*; and therefore he that denieth it, erres *fundamentally*, and is an Heretick, one *whom we must not receive into our houses, or bid him God speed.* Heb. 6. 2.

2. It is not onely an *Article of our faith*, but one of the *chief Articles*, without which all the other *Articles* of *Christian Religion* are vain and unprofitable. This the Apostle speaks in express tearms, 1 *Corinth.* 15. 13, 14, 15, 16, 17, 18, 19, 28, 29, 30, 31, 32. *If there be no resurrection of the dead, then is not Christ risen; and if Christ be not risen, then is our preaching vain, and your faith is also vain, &c. If the dead rise not, let us eat and drink, for to morrow we shall dye.* This therefore is not only an *Article* of our faith, but the *foundation* of all other; for, if there be no *Resurrection*, there is no *life everlasting*. Saint *Austin* saith, That the Resurrection of the dead is *propria fides Christianorum*: The proper faith of a Christian, without the belief of which, no man can be justly accounted a Christian. A man may hold many *errours*, and yet deserve to be esteemed a Christian; but he that denieth the *Doctrine* of the *Resurrection*, doth *unchristianize* himself: For a Christian is one *whose hope and happiness is in the other world*: (For if we had *hope onely in this world, we were of all people most miserable*;) and therefore, he that renounceth his belief of the other world, renounceth Christianity. *Sine hoc Articulo tota fides & tota religio vana est.* Stresa in Act.

Adde,

Adde,

3. That it is not onely the *foundation* of our *faith*, but of all our *comfort and consolation*; *Resurrectio mortuorum est fiducia Christianorum*: The chiefest comfort the Saints of God have under all the distresses of this life, is, That there will a *day come*, in which they shall be *raised* out of their *graves*, to the *Resurrection of Life*; and shall have their *vile bodies* made *like* to the *glorious* Job 19.23, 26, 27. *body of Christ*. This comforted *Job* upon the *dunghil*; and therefore it much concerns all those who tender either their consolation or salvation, to be *firmly* and *undoubtedly* perswaded of this *great truth*, That there shall be a *Resurrection of the dead*: This leads me to the fourth particular.

The fourth Particular. In the fourth place, I am to shew you the *credibility or possibility of this Doctrine*. I confess, it is very hard and difficult to believe, that the bodies of men (when eaten up by *worms*, or devoured by *wilde beasts*, *birds*, or *men-eating men*; or when *burnt* and *consumed to ashes*, and these *ashes* scattered in the *ayre*, or *thrown* into the *river*) should ever rise again. It is easie to believe the *Immortality of the soul*; (for many Heathens have written in defence of it) but as for the *Resurrection of the body*, it is very difficult to believe it firmly and undoubtedly; there- Acts 17.18,32. fore there are, and have been multitudes of persons in all ages who have denied it. The *Epicures* and *Scoicks* laughed *Paul* to scorn, when he preached to them of the *Resurrection of the body*: The *Sadduces* in *Christs* time denied it. Many in the *Church of* 1 Cor. 15. 12. *Corinth* were infected with the same leprosie; *Hymenaus and Philetus* begangreen'd many Christians, and *overthrew their faith*, 2 Tim. 2.17,18. by preaching to them that the *Resurrection was past already*. *Danæus* tells us of nineteen *Hereticks*, who opposed this truth. The *Familists* also renounce it: And the *Socinians* say, That the *same body* shall not rise; but an *aerial* and *spiritual body*, which shall have no eyes nor ears, nor head, nor feet, &c. It must be acknowledged, that this Doctrine is very hard and difficult; but yet it is not τι ἄπιστον, or τι ἀδύνατον: It is not a *thing impossible or incredible*. Sure I am, that *Job* in the Old Testament did believe it;

it; for, *he knew that his Redeemer lived, &c. And though after his skin, worms destroyed his body, yet in his flesh he should see God*; and then he addes, *Whom I shall see for my self, and mine eyes shall behold, and not another, though my reins be consumed within me.* *Job* did not onely believe, that his *body*, when *devoured* with *worms*, and his *skin* *sweat*, and reins consumed, should rise; but, that the *same body*, not onely the same *specifical*, but the same *numerical* body should rise; therefore he puts in those emphatical expressions, *I shall see God*, I shall see *for my self*; I, *and not another*; and, *mine eyes shall behold him*: Though his eyes shall be *glorified eyes*, yet they shall be the *same eyes for substance*. As the *Patience* of *Job* was very *great*, and very *exemplary*; so surely *his Faith* was as *great*, and as *imitable*: O *Job*, *great was thy Faith!* This one Text is sufficient to prove, that the *Doctrine* of the *Resurrection* is not a thing incredible: And give me leave to speak to you in the words of S. *Paul* to King *Agrippa*, Why *should it be thought incredible that God should raise the dead*? especially, if you consider who this *God* is, That he is *Omnipotent* and Almighty, infinite in power, and able to do all things: He that believes the *first Article* of the *Creed*, will quickly believe the *eleventh Article*: He that believeth that *God* is *Almighty*, maker of Heaven and Earth, will easily believe that he is able to raise the dead. For if *God* (saith *Tertullian*) can make a *body*, being *nothing*, out of the *dust of the earth*, he can certainly *repair* it out of the dust when it is something. It is as easie to *God* to restore a *body* to a *soul* at the Resurrection, as to breathe a *soul* into a *body* at the *first Creation*.

Job 19.25, 26, 27.

Objection.

But how is it possible, *that when a man hath lain* rotting *in the grave a thousand years, he should rise again*?

Answer.

This is *above reason*, but not *against reason*: For there are many *resemblances* of this even in nature; which though they be not

sufficient

sufficient proofs, yet they are *great inducements* to cause us to believe this truth. Both *Philosophers* and *Divines* write of the *Phœnix*, that first she is consumed to *ashes* by the heat of the *Sun*, and that afterwards of her *ashes* ariseth a young one, which is the *same Phœnix risen from the dead*. The Apostle tells us, *That the corn must first be cast into the ground, and there dye and rot, before it will spring up*; which sheweth, that a *Resurrection from the dead* is possible, even in nature. Adde to this, That *Swallows*, *Flies*, and *Worms*, which lie dead in the *Winter-season*; in the *Spring*, by vertue of the *Suns heat*, revive again. And what is every *night* but the *grave* (as it were) of the days light? and the *morning*, but the *Resurrection* of the *day*? What is *Winter* but the *death* of the fruits of the earth; and the *Spring*, but the Resurrection of them? What is *death*, but the *blowing* out of the candle of our lives? and what is the *Resurrection* any more, but the *lighting* of this candle again? What is *death*, but a *pulling down* of the house of the body? and what is the *Resurrection*, but the *rebuilding* of the same house? And why then should any man think it a thing incredible for God to raise the dead? We see by experience, that our *curious glasses* are made by the art of man, even out of *ashes*: And cannot the *Omnipotent God* raise mens dead bodies, when turned to ashes? There is no contradiction in this; and therefore an infinite power is able to effect it. And to shew that God can effect it, he raised up many from the dead, both in the *Old and New Testament*, as helps to our faith, to enable us to believe, That *that God* who raised those few, will in due time raise all the dead, both just and unjust.

Objection.

But you will reply, How is it possible *that the* same body *should rise, when as the dust of men are so mingled together, as that it seems* impossible *to* separate *the dust of one man from another?*

Answer,

Answer,

With man this is impossible, but with God all things are possible: It is easie to *God* to give to every man his *own dust*; if it be possible for a *Gardner* that hath thirty *several seeds* in his hand, to be able to *distinguish between seed and seed*; and for a *Chymist*, to extract the four Elements out of an *hearb*, and *separate* them one from the other; and for a *Watch-maker*, to take his *Watch in pieces*, and mingle the pieces together, and yet afterwards put them together as before: Much more is it possible for the *Omnipotent God* to *distinguish* one *dust* from *another*, as well as one *man* from *another*, and one *stone* from another.

Objection,

One man is eaten by another, *and* turned *into the* substance *of another*; *how can both these arise with their distinct bodies?*

Answer.

Every man shall arise *with his own flesh*; but yet not so, as that he shall arise with every thing that was once a part of him: But he shall arise with *so much of his flesh as shall make a perfect man, and the same man.* A man hath a piece of his flesh cut off by a sword, and new flesh growing in its room; now he shall not rise with both these, but with so much as shall make him a perfect man, and one and the same man for substance. One man eates another mans flesh, and it becomes one with his; yet he shall not rise with that flesh, but with so much as shall make him a compleat man, and the same not onely for kinde, but for number; *For with God nothing is impossible.* So much for the fourth particular.

The fifth particular.

The fifth thing propounded, is, to shew the *certainty and infallibility of this Doctrine*: For this is not onely a *Truth* that *God can* make good, but a *Truth* which *God cannot* but make good. As there *must* be *a day of Judgement*, 2 Cor. 5. 10. So there *must* be a *Resurrection of the body*; not onely there *may be*, but there *must be*, and of the *same body*; not onely the same *specifical*, but the same *numerical body*: Otherwise it were not a *Resurrection*, but a *Surrection*; not a *Resuscitation*, but a *Suscitation*. And (as *Estius* saith) not a *Regeneration* (as it is called, *Mat.* 19. 28.) but a *Generation*. A *Resurrection* is of the *same body* that dyes, or else it is a *new Animation, and a new Creation*, and not a *Resurrection*.

Now that there must be a Resurrection; appears,

1. From the *promise of God*: God hath promised that *all that are in the graves shall hear his voyce, and come forth, &c.* and, *all that are in the dust shall awake*. And that *this* corruptible, shall put on incorruption; and *this* mortal, shall put on immortality; and, *We must all appear before the judgement seat of Christ, that every one may receive the things done in his body, according to that he hath done, whether it be good or bad*: And therefore the ancient Christians, when they rehearsed that Article of the Creed, *I believe the Resurrection of the body*, would point to some part of their body; and say, *Even of this body*. God *can* do it, because he is *Almighty*; and he *must* do it, because he hath *promised it*. This is *Pauls* Argument to King *Agrippa*, Vers. 6. *And now I stand, and am judged for the hope of the promise made of God unto our Fathers, &c.* And this is *Christs* Argument by which he proveth the Resurrection against the Sadduces, Matth. 22. 32. *I am the God of Abraham, and the God of Isaac, and the God of Jacob: God is not the God of the dead, but of the living.*

Joh. 5. 28, 29.

Isa. 26. 19.

2 Cor. 15. 53.

Objection,

Objection,

This Argument of Christ *proves onely the* Immortality of the Soul, *but not the* Resurrection of the Body.

Answer.

It proves also the *Resurrection of the body*, because *God* is the *God* of *Abraham*, *Isaa* , and *Jacob*; not onely the *God* of one *part of Abraham*, but of *whole Abraham*; not onely the *God* of his *soul*, but of his *body*: And therefore *whole Abraham* must live for ever; for Gods Covenant with *Abraham*, *Isaac*, and *Jacob*, is an everlasting Covenant.

2. From the justice of God: *God cannot* but raise the dead, because he is a *just God*, and must reward every man according to his works. Now in this life men are not rewarded; the *Righteous* in this life are oftentimes persecuted, and the *wicked* are in *prosperity*: And therefore there must come a rewarding time; and if so, then first there must be a *Resurrection*: For *dead men* cannot be rewarded.

Objection.

Is it not enough that our Souls *be rewarded?*

Answer.

No: For *our bodies* are partakers in *good and evil actions* with the soul; and therefore it is *just* that they should be *Partakers also in rewards and punishments*. Shall *God* require services of the body, and shall he not reward those services? Do not the *Saints of God* beat down their bodies, and bring them into subjection? Do they not fast often, and mortifie their earthly

members, and suffer Martyrdome with their bodies? And therefore God cannot but raise their bodies to the Resurrection of Life, and raise the same bodies; for it cannot stand with Gods justice, that *one body* should serve him, and *another* be *rewarded*; or that *one body* should *sin*, and another body be *punished*. A just Judge will not suffer one man to *fight*, and get the *victory*; and another to be *crowned*. The same body that sinneth, must dye; and the same body that conquers, must be crowned. What justice can there be, for God to cast a body that never sined into Hell, and that never was in *Adam*?

3. From the end of *Christs coming in the flesh*; which was, to destroy all the Enemies of our Salvation. Now the *last Enemy which must be destroyed is death*, 1 Cor. 15. 26. and death cannot be utterly and totally destroyed, unless there be a Resurrection of the dead.

4. From the Resurrection of Christ: This is Saint *Pauls great Argument*, 1 Cor. 15. 12, &c. *If Christ be risen, how say some that there shall be no resurrection of the dead?* For *Christ* rose as a *Publique Person*, and as the *Head* of his Church: And if the *Head* be *risen*, all the *members* must also rise; and therefore he is called the *First-fruits of them that sleep*, 1 Cor. 15. 20. and, the *First-born of every creature*: And if the *First-fruits* be lifted up out of the grave, the whole lump will certainly follow. Hence also it is, that Christ is called the *Second Adam*, 1 Cor 15. 21. 22. and *Paul* argueth strongly, That as *by man came death, so by man also came the resurrection of the dead*; and, as *in Adam all dye, so in Christ shall all be made alive*. But now in the *first Adam* all dye, not onely *spiritually*, but *corporally*; and therefore in the *second Adam*, all must be corporally made to live: And live again in the *same body* that dies; for Christ rose with the *same body* that he dyed with: And therefore he rose with his *scars and wounds*, and he convinced his Disciples that the body he rose with was *a true body*, and not a *Spirit*; For a *Spirit hath not flesh and bones* (saith Christ) *as ye see me have*, Luke 24. 39.

Objection,

Objection.

Doth not the Apoſtle ſay in that very Chapter, That the bodies of men *ſhall be* ſpiritual bodies *at the* Reſurrection; *And therefore they cannot be the ſame bodies? Doth not the ſame Apoſtle alſo ſay, That* fleſh and blood cannot inherit the Kingdom of God? *Hence the* Socinians, *and divers others, gather, That the bodies of men ſhall not have* fleſh, *and* blood, *and* eyes, *and* heads, *and* feet, *at the* Reſurrection, *but ſhall be airy and ſpiritual bodies.* 1 Cor. 15 44. 1 Cor. 15. 50.

Anſwer.

There is a vaſt difference between *mutation* and *perdition*: The *ſame bodies* ſhall be raiſed for *ſubſtance*, but marvellouſly altered in regard of *qualifications* and *endowments*, as you ſhall hear in the next particular. *Non aliud corpus, ſed aliter.* We read, Exod. 4. 6, 7. That *Moſes put his hand into his boſom, and when he took it out it was leprous as ſnow; and again he put his hand in his boſom, and pluckt it out, and it was turned again as his other fleſh*: Here was the ſame hand when belepred, and when whole. A *Beggar* when he puts off his *rags*, and puts on the *apparel of a King*, is the *ſame man*, though outwardly altered or changed; So ſhall it be at the Reſurrection; the *bodies* ſhall be the *ſame* for *ſubſtance*, though altered wonderfully as to their *Qualifications* and *Endowments*.

And as for that ſaying of the Apoſtle, *That fleſh and blood ſhall not inherit the Kingdom of God*; the meaning is not, That the *ſubſtance of fleſh and blood* ſhall never enter into Heaven; (for *Chriſt* in his Humane Nature is now in Heaven) but that *fleſh* as it is *corrupted* and *ſinful*, cloathed with infirmities, and ſub,ect to mortality and death; fleſh and blood as it is in this tranſitory

tranſitory eſtate, liable to corruption, ſhould not enter into Heave ; and therefore it followeth in the Text, *Neither ſhall*
1 Cor. 15.50. *corruption inherit incorruption.*

5. I might argue laſtly from the *Immortality of the Soul*: For the *ſoul* was made by *God* to dwell in the body; and though it can *ſubſiſt* of it ſelf without the body, yet it ſtill retains *appetitum unionis*, a deſire of *re-union* with the body; and therefore is in an *imperfect eſtate*, and not compleatly happy, till it be reunited to the body: And therefore that the ſouls of the godly may be *compleatly happy*; and of the wicked *compleatly miſerable*, there muſt of neceſſity be a *Reſurrection of the body*, that ſo *ſoul* and *body* may be *re-united*, and *partake together*, either of *compleat happineſs*, *or compleat unhappineſs*. Adde to this, what is ſaid by *Durand* (that great Schoolman) That when a man dyeth, not onely the ſoul of that man continueth alive, but ſome ſubſtantial part of that mans body, and God alſo, the great Creator, and firſt cauſe of all things. And why ſhould any man think it incredible for God to re-collect the parts of the matter of any mans body which are periſhed, and to reunite the ſame body to the ſame ſoul again? *Poſt mortem hominis* (*inquit* Durandus) *ſupereſt quæ poteſt utrumq; unire animæ; ſupereſt etiam materia, & præterea, cauſa, ſcilicet Deus; ergo poterit fieri reunitio earundem partium, ſcilicet animæ & materiæ ad idem totum conſtituendum.* Upon which Argument *Eſtius* hath this Comment, *Si partes ſubſtantiales hominis, anima & materia non pereant* (*quod rei veritas habet, &* Durandi *argumentum aſſumit*) *ſed in rerum naturâ permaneant, hinc facile probatur reſurrectionem eſſe poſſibilem. Sic enim ad reſurrectionem non aliud requiritur quam ut tota materia quæ fuerat hujus hominis, re colligatur & compingatur in eandem figuram membrorum quam aliquando habuit, eiq; anima priſtina aut forma reſtituatur. Quod totum Deo poſſibile eſſe non eſt difficile creditu iis qui Dei omnipotentiam attendunt.* So much for the fifth particular.

The ſixth particular. The laſt thing propounded, is, to ſhew, *After what manner the dead ſhall riſe, and what difference* there will be between the *Reſurrection of the juſt and unjuſt.*

Anſw.

Anſw. It is certain (as hath been proved) that both juſt and unjuſt ſhall riſe, and riſe with the ſame bodies for ſubſtance; but yet there will be a vaſt difference between the Reſurrection of the one, and of the other; which will conſiſt in three particulars:

1. The *bodies* of the *juſt* ſhall riſe out of their *graves*, as out of their *beds*, with *great joy and rejoycing*; and therefore it is ſaid, Iſa. 26. 19. *Awake and ſing ye that dwell in the duſt.* As ſoon as ever they *awake*, they ſhall *ſing and rejoyce*: The godly ſhall come out of their graves, as *Jonah* out of the *Whales belly*; as *Daniel*, out of the *Lyons Den*; as the chief *Butler* out of Priſon, to be reſtored to all his former dignities; and as *Joſeph*, who was taken out of Priſon to be made *Lord of Egypt*: So ſhall the bodies of the *Saints* be taken out of the grave, to be *crowned* with everlaſting glory. And who can ſufficiently expreſs the great joy and rejoycing that will be, when the *body* and *ſoul* ſhall be reunited together; when the *Soul ſhall come down from heaven, to be married again to its former body?* Look what ſweet embracements there were between *Jacob* and *Joſeph* when they firſt ſaw one another, after that *Jacob* had thought he had been dead, and look'd upon him as one raiſed from the dead; ſuch, and a thouſand times more will be at the *ſouls re-poſſeßion of the body*: Look what joy between *Jonathan* and *David*, when *David* came out of the cave to him; and what *embracements* between the *Father* of the Prodigal and the *Prodigal*, when his *Father ran to meet him, and imbraced him, and kißed him*; *and ſaid, My Son was dead, but now he is raiſed again*; ſuch, and much more, will there be, when body and ſoul meet together. O how will the *ſoul bleſs God for the body*, which was an *inſtrument* to it in the *ſervice of God!* and how will the *body bleß God for the ſoul*, which was ſo *careful to get an intereſt in Chriſt, and to get to be juſtified and ſanctified!* and how will both *body and ſoul admire the free grace of God in Jeſus Chriſt, who hath pickt them out to be heirs of ſo much mercy!* Surely, we ſhall never underſtand the greatneſs of this joy, till we do taſte of it.

But

But now on the contrary, The *bodies of the wicked* shall come out of their *graves*, as out of their *Prisons*, and as so many *malefactors*, to appear before an *angry Judge*. They shall come out of their *graves* (as the chief Baker did out of Prison) to be *executed in Hell for ever*: They shall arise with great *fear and trembling*; and shall call to the *hills and mountains to cover and hide them from the presence of the Lamb*. And Oh the *horror and astonishment* that shall be, when the *soul of a wicked man* shall come out of *Hell*, and be *again united to its body*! How will the *body curse the soul, and the soul the body*! How will they *befool one another*! certainly, this greeting will be very terrible: The *Lord grant* we may never come to have experience of it.

2. The bodies of the *Saints* shall be raised *by vertue of their union with Christ*: For the *Body* of a *Saint*, even while it is in the
1 Cor. 15. 24. grave, is *united to Christ*, and is *asleep in Jesus*, and shall be raised by *vertue of this union*. The *Head* will raise all *its members*; and
1 Cor. 15. 22. cannot be *perfect* (as he is Christ mystical) without every one of them: As in *Adam all dye, so in Christ shall all be made alive*; that is, *All that are in Christ by faith, shall be raised by the power of Christ, as a Head, and as a merciful Saviour and Redeemer*: By the same power by which Christ raised himself, he will raise all his members. But now the *ungodly*, they shall rise out of their graves; but it shall be a *Resurrection unto Condemnation*, and it shall be by *vertue of Christs power as a terrible Judge*, and as an *angry God*, to their everlasting shame and confusion.

3. The bodies of the wicked at the Resurrection, shall be as so many *ugly and loathsome carcasses* to look upon; and their *faces shall gather darkness and blackness*, Isa. 66. 24. They shall arise *to everlasting shame*, as well as to *everlasting torment*, Dan. 12. 2. But the bodies of the godly shall be made very glorious and beautiful: *They shall shine as the Sun in the firmament*, Mat. 13. 43. and, *their vile bodies shall be made like unto the glorious body of Jesus Christ*, Phil. 3. 21. Now surely the body of Christ is wonderful glorious: We had a specimen of this in his *Transfiguration*,
Mat. 17. 2. where his *face did shine as the Sun*; and yet this was but a glimse

of

of that glory he now hath, and which our vile bodies shall one day have.

Question,

How can this be?

Answer.

This is *according to the working of his mighty power, by which he is able to subdue all things unto himself.* God *can* do it, for he is *Almighty*, and with him all things are possible: Indeed, the *substance* of our bodies shall not be altered, but the *qualities* shall be much altered. They shall have glorious endowments and qualifications: As *Wool*, when died into a *purple or scarlet die*, is not *changed* in the *substance* of it, but onely is *made* more *glorious*: So when the bodies of the Saints shall rise, the *substance* of them shall not be *changed*, but they shall be made more *glorious, and more excellent.* Phil. 3. 21.

Question.

If you ask me, what those Endowments are which God bestoweth upon the body at the Resurrection?

Answer.

It is impossible to set out all the glory which God *will* bestow upon the bodies of his Saints at that day. For *eye hath not seen, nor ear heard, neither hath it entred into the heart of man to conceive, what God hath prepared even for the bodies of those who love him, and wait for his appearing.* Quæ sit & quam magna spiritualis corporis gloria, quoniam nondum venit in experimentum, vereor ne temerarium sit omne quod de illa profertur eloquium. The Schoolmen reduce them to four heads, Impassibility, *Aug. de Civitate Dei, lib. 22. cap. 21.*

Impassibilitas, Subtilitas, Agilitas, Claritas.

sibility, Subtilty, Agility, Clarity. The Apostle also comprizeth them under four particulars, *It is sown in weakness, it is raised in power; It is sown in corruption, and raised in incorruption; It is sown in dishonour, and raised in glory; It is sown a natural body, and raised a spiritual body.*

Objection.

If it be a spiritual body, how is it the same body?

Answer.

It is called a spiritual body, not in regard of the *substance* of it, but of the qualities of it; and that in two respects,

1. Because it shall have no need of *meat or drink*, but shall be as the *Angels of Heaven*, Mat. 20. 30. not that we shall have *Angelicam essentiam*, but *Angelicas proprietates*; not the *essence*, but the *properties of Angels*: We shall neither *eat nor drink*, but shall be as the *Angels*. We shall have (as *Tertullian* saith) *corpora reformata & Angelificata*: Even as a *Goldsmith* (saith *Chrysostome*) *puts his silver and gold into a pot, and then melts it, and forms of it a gold or silver bowl, or cup, fit to be set before Kings*; so the *Lord melts the bodies of his Saints by death, and out of the dead ashes and cinders of the bodies of his servants, he frameth, and will make goodly vessels of honour to stand before him, and to praise him for ever in heaven.*

2. It is said to be a *Spiritual body*, because it shall be *absolutely subject to the soul*. In the *state of glory* the *soul* shall not depend upon the *body*, but the *body* upon the *soul*. In this life the *soul* is, as it were, *carnal*, because *serviceable to the flesh*; but at the *Resurrection*, the *body* shall be, as it were, *spiritual*, because *perfectly serviceable to the Spirit*. But the time will not give me leave to insist largely upon this point. So much in answer to the six particulars propounded for the explication of this Doctrine: Now for the Application.

See this more fully handled in the Sermon preached at Dr. *Bolton's* Funeral.

Use

Use 1.

LEt us *believe* this *great truth*, and *believe* it *firmly* and *undoubtedly*, That there shall be a Resurrection of the body, and that the *same numerical body* shall rise again; the *same* for *substance*, though not the same for *qualities*. The great *God can do this*, for he is *Almighty*, and to an Almighty power nothing is impossible: *God can* do it, because he is *Omnipotent*; and he *cannot* but do it, because he hath *promised* to do it. He cannot be true of his word, if the body do not rise again, nor can he be a *just God* (as I have shewed;) for it is just with God, that as the body hath been partakers with the soul *in good or evil actions*, so it should be partakers with the soul *in everlasting rewards, and everlasting punishments*: And it is *just with God*, that the *same body that serves him should be rewarded*; and the *same body that sins* against him *should be punished*: And the truth is, if the same body doth not rise, it cannot be called a *Resurrection*, but rather a *new creation* (as I have shewed:) Let us, I say, firmly believe this truth; for it is a *fundamental* truth, and the *foundation of many other fundamental truths*: For if the *dead rise not, then is not Christ risen*; *and then is our faith vain, and our preaching in vain.* Remember *Job* in the *Old Testament* believed this.

Use 2.

IF there be a Resurrection of the dead, here is *great consolation to all the real members of Jesus Christ*: For the Resurrection of the dead is the *comfort*, and the *hope*, and *confidence* of all good Christians. This was *Jobs comfort upon the dunghil*, Job 19. 26, 27. and *Davids comfort*, Psal. 16. 7. and *Christs comfort*, Mat. 20. 19.—*But the third day he shall rise again.* It was *Christs comfort*, and it is the comfort of every *good Christian*.

Resurrectio martyrum est consolatio & fiducia Christianorum.

1. Here is *comfort* against the *fear of death*: As God said to *Jacob*, Gen. 46. 3, 4. *Fear not to go down to Egypt, for I will go with thee, and I will bring thee out again.* So give me leave to say to you, *Fear not to go down to the house of Rottenness, to the Den of Death, for God will raise you up again.* Your Friends and Acquaintance *leave* you at the grave, but *God will not leave you.* The *grave* is but a *dormitory*, a *resting-place*, a *storehouse*, to *keep* you *safe* till the Resurrection: *Christ hath perfumed the grave.* As *David*, when he found *Saul* asleep, took away his *spear* and *cruse of water*; but when he awoke he restored them again. So will death do with us: Though it take away our *strength*, and our *beauty*; yet when we *awake* at the *Resurrection*, they shall be restored again unto us. *God* will *keep our dead ashes*, and *preserve them safe*; as a *Druggist* keeps every *whit of the drug* he hath *beaten to powder.* A Saint while he is in the grave, is *united to Christ*, he *sleeps in Jesus*, and *Jesus* will raise him up unto life everlasting.

1 Sam. 26.

2. Comfort *against the death of our friends*: Though they be dead, yet they shall rise gain; as *Martha* told *Christ*, *I know that he shall rise again at the Resurrection.* The *Saints* who dye in the *faith of Christ*, are *dead in Christ*, and such he will *raise* and *bring with him to judgement.* If a man be to take a long journey, his wife and children will not weep and mourn, because they hope that ere long he will return again. A man that *dyes in Christ*, and *sleeps in Christ*, doth but take a journey from Earth to Heaven, but he will come again shortly; and therefore, *let us not mourn as men without hope for our godly relations, for we shall meet again*; and in all probability, *shall know one another when we meet, though not after a carnal manner*; for we shall rise with the same bodies. And if *Lazarus* was known when raised, and the *Widows Son* known by his *Mother*; if *Adam in Innocency*, *knew* Eve *when he awoke*, and Peter *knew* Moses *and* Elias in the Transfiguration (which was but a dark representation of Heaven) it is very probable that we also, *when we awake at the great Resurrection, shall know one another,*

John 11. 24.

1 Thess. 14.

another, which will be no little addition to our Happiness.

3. Comfort to those who have *maimed and deformed bodies*: At the *great Resurrection* all these deformities shall be taken away; therefore it is called, *A Day of Restitution*, wherein God will set all things in joynt. If there were a *Physician* who could cure all *bodily deformities*, what *flocking* would there be to him for help; such a *Physician* is *Death*. As *Job* had all things restored double, when raised from the dunghil; so shall a *childe of God* have all bodily deformities removed, and his body shall be *raised in glory, and shine as the Sun in the firmament*. And why then should we be so afraid of death? it is *initium vivæ spei*, the *beginning* of a *living hope*. The Heathen mans Motto is, *Dum spiro spero*, while there is *life there is hope*; but a *Christians Motto* is, *Dum expiro spero*, when I *dye, then my hope begins to live*. Acts 3. 21.

4. Comfort to those who *forgoe any members of their bodies for Christ*: If thou *losest* thy *leg*, or *arm*, or *ear*, God will restore it again at the Resurrection. The same leg, &c. as Christ healed the ear of *Malchus*; he did not give him a new ear, but the same again. Famous is the story that *Josephus tells* of one of the *seven children in the Maccabees*, who when he was to have his *tongue cut out, and his hand cut off*, said to his Mother, *These I have received from the Heavens, and for the love of my God I despise them, and trust that I shall receive them again*.

5. Comfort to *the people of God, when in the lowest condition*: When upon the *dunghil*, and past help of man, then let them remember, That the *God whom we serve can raise the dead*; and therefore can deliver them *out of all their troubles*, though never so *great* and *incurable*. This was *Jobs comfort*, when in the saddest condition, *Job* 19. 25,26,27. It is *proper to God to deliver from the lowest grave*, Psal. 86. 13. And for this very end and purpose, God oftentimes brings his children into a very deplorable

deplorable and desperate condition, *that they might learn to trust in that God who raiseth the dead*, 2 Cor. 1. 12.

6. Lastly, Here is *singular consolation* in reference to the sad times in which we live. It is with us now as it was with the *Disciples* when *Christ was crucified*; their *hopes dyed*, when *Christ dyed*; their *faith* in *Christ* was *dead* and *buried with Christ*; therefore they say, *Luke* 24. 21. *We trusted that it had been he which should have redeemed Israel; and besides all this, to day is the third day since these things were done*: As if they should have said, *Christ* hath now been so long in the grave, that we have no hope of salvation by him; it is now the third day, and we hear no tidings of him. Even so the *people of God* are ready to say of these times, We had thought that this had been the time wherein Christ would have made the *Churches of* England *very glorious*, and have *taken away all our tynne and drosse out of his Church, and perfectly have purged his floor, and made a most happy Reformation*: But we see that *Christ is still in the grave*, and there are *mountains upon mountains rowled over him*, to keep him still in it. We are in as *bad* a condition as ever, and our *hopes* as *desperate*; and it is now not onely the *third day*, but the thirteenth, nay the sixteenth year, and yet we are *not delivered*. But now hearken to a *Word of Consolation*: As *Christ rose in spight of the Jews*; they rowled a stone upon the mouth of the grave, and sealed it, and set a watch to keep it, and yet he *rose in spight of them all*: So shall *Religion*, and the *Gospel*, and *Church of Christ rise*, notwithstanding all the opposition made against it. Though never so many *Mountains* lie in the *way*, *God* will in time *rowl away all these Mountains*; for Christ hath said, *That the gates of Hell shall not prevail against his Church*; and, that *no weapon formed against Jacob shall prosper*; and, that he *will make Jerusalem a burthensome stone for all people*; *all that burthen themselves with it shall be cut in pieces, though all the people of the earth be gathered together against it.* As the *children of Israel*, the more they were *oppressed*, the more they *multiplied*; so the more the *Church of Christ is trodden under foot, the more it will prosper.* As *Moses his bush burned*, and was not *consumed*, because

Mat. 16.
Isa. 54.
Zach. 12. 3.

becauſe *God* was in it; ſo the *Church* of *Chriſt* may be *burning*, and full of troubles and afflictions (which ſhall purge it, and refine it) but it ſhall not be *conſumed*; for *Chriſt is riſen, and his Church ſhall riſe*: The God whom we ſerve is a God who can raiſe the dead. It is related of the *two Witneſſes*, that *when they ſhall have finiſhed their teſtimony, they ſhould be ſlain, and lie three days and an half unburied; and that the people that dwell upon the earth ſhould rejoice over them, and make merry*: But yet notwithſtanding, *the Spirit of God ſhould after three days and an half enter into them, and they ſhould ſtand upon their feet, and aſcend up to Heaven in the ſight of their Enemies.* By theſe *two Witneſſes* are meant, all the *eminent Oppoſers of Antichriſt*, whether *Magiſtrates* or *Miniſters*; who, though they *propheſie in ſackcloath* 1260 *years*, and towards the end of them (which is yet to come) be in *a more then ordinary manner maſſacred and killed*, yet they ſhall after a little while *riſe* again (*in their ſucceſſors*) *ſtand upon their feet*, and *aſcend* up to a more *heavenly and glorious condition*: There will be a happy and bleſſed Reſurrection of the Church. Famous is the Parable of the *Dry Bones*, Ezek. 37. God ſaith to the Prophet, *Son of man, can theſe bones live?* The Prophet anſwered, *O Lord God thou knoweſt.* Then God tells him, That he *would cauſe breath to enter into the dry bones, and make them to live, &c.* Though the Church of Chriſt be in as ſad a condition as the Iſraelites in *Babylon*, and be as *dry bones in a grave*; and though the *Prophets* know not how they can be raiſed, yet *God knoweth how to deliver his people*: He *can* and *will* in due time raiſe them up to a more pure and happy eſtate, even in this life. Let us comfort one another with theſe things.

Rev. 11. 7, 8, 9, 10, 11.

2 Pet. 2. 9.

Uſe

Use 3.

OF *Terrour to all the wicked and ungodly that cannot say with Job*, I know my *Redeemer liveth*; but, I know my *Revenger liveth.* There will a time come, when they that now *stop their ears*, and will not hear the *voyce* of *Christ* speaking by his *Word and Ministers*, shall hear a *voyce* whether they will or no, and *shall come out of their graves to the Resurrection of condemnation*, just as *Pharaohs Baker* out of Prison, or as *Malefactors out of* Newgate, *to be executed at* Tiburn. Happy were it for such that there were no Resurrection, that their *souls* did dye as the souls of *Brute Beasts*: But let such know, That there shall be a *Resurrection* of the *unjust*, as well as of the *just*; and that there will a day come, in which they must, whether they will or no, *behold the Lord Jesus with those very eyes which have been the casements to let in iniquity into the soul:* They shall see that *Christ* whose *Sabbaths* and *Ordinances* they have *despised*, and whose *Laws they have trampled* under their feet: That *drunken and adulterous body*, that *swearing tongue*, those *hands of thine which have been workers of iniquity*, and *those feet which have been swift to shed blood*, shall rise at the last day to be tormented in everlasting flames: That *flesh* of thine for which thou hast made *such provision to fulfil the lusts of it*, shall *arise into everlasting confusion and punishment.* O consider what *howling* and *lamentation* will be when thy *soul and body* shall *meet again*, and shall *curse one another*, and call to the Mountains to fall upon them, and rocks to hide them, from the wrath of the Lamb, but all in vain: When thy *godly Minister* shall say to thee, as *Reuben* to his Brethren, *Gen.* 42. 22. *Did I not tell you before of these things? but you would not hearken unto me*; and as *Paul* to the men in the ship, *Acts* 27. 21. *If you had hearkened unto me, you might have escaped this loss.* O quam miserum est Deum videre, & perire, & ante Tribunal ejus perire conspectum! Suppose a man

man were to go to bed at night with an assurance that the next morning he should be hanged, drawn and quartered, he would have but little comfort in that nights rest. And did a wicked man consider that whensoever he falls asleep, and is laid in the grave, he shall awake to everlasting condemnation, this would make *his joynts to loose, and his knees to smite one against the other, as* Belshazzars *did at the sight of the Hand-writing.* The Lord give you grace to perpend and weigh these things, and lay them to heart, before it be too late.

Use 4.

IF there shall be a Resurrection of the dead, *let us labour so to live, that when we dye we may have a happy Resurrection,* that we may *arise to the Resurrection of Life*; that there may be a *necessary connexion* between the eleventh nd twelfth *Articles of our Creed*; and that immediately after the Rvsurrection of the body, we may be received into life everlasting. Here I shall briefly answer unto two Questions:

1. *How shall we know whether we shall have a blessed and happy Resurrection?*

2. *What must we do that we may have a happy Resurrection?*

Question 1.

How shall we know whether we shall have a blessed and happy Resurrection?

Answer.

1. If thou be a *just man*, thou shalt have a *happy Resurrection.* The Apostle tells, *Acts* 24. 15. That there shall be a *Resurrection both of the just and the unjust*: The *unjust* shall come out of their graves to the Resurrection of damnation, but the *just* to the Resurrection of life. If thou be a *just man*, just in thy dealings, just in thy words and oathes, just both to *God* and *man*, and laboureſt to give *God his due* in the duties of the First Table, and *man his due* in the duties of the Second Table; if thou joyneſt *justice* with *holineſs*, and *holineſs* with *justice*, thou ſhalt certainly have a *joyful Reſurrection.* Job *was a just man, and one that feared God, and therefore he believed that with thoſe very eyes of his he ſhould ſee God to his everlaſting comfort.*

2. If thou *refuſeſt earthly Reſurrections upon baſe terms, thou ſhalt have a happy Reſurrection.* The Apoſtle tells us, *Heb.* 11. 35. of many bleſſed Martyrs, who *would not accept deliverance, that they might obtain a better Reſurrection.* They might have riſen to great preferments, if they would have complied upon baſe terms; but they *would not accept of an earthly Reſurrection, that they might obtain a better Reſurrection.* When S. *Baſil* was offered great preferments if he would have ſubſcribed to the *Arian Hereſie*, he *refuſed* them with *ſcorn and contempt*, &c. he *would not accept deliverance upon ſuch unworthy tearms.* When *Hormiſdas* a *Perſian Nobleman* was deveſted of all his Honours for his Religion, and afterwards reſtored again, and offered *greater advancements* if he would renounce it: He anſwered, *Si propter iſtam Chriſtum denegaturum exiſtimas, ea denuo accipe*; If you think I will deny my *Chriſt* for theſe things, take them back again. But if you accept of *earthly Reſurrections upon baſe and ſinful Conditions, you ſhall have a ſad and woful Reſurrection.*

3. If

3. If thou *glorifiest God with thy body here, thy body shall be glorified at the Resurrection*: If thou *beatest down thy body, and bringest it under subjection*; if thou *offerest up thy body a living sacrifice, holy and acceptable to God*; if thou makest thy *body* an *instrument of righteousness*; if thy *body* be *serviceable* to the *soul* in the *worship of God*, then shall it be made a *most glorious body*: But if it be the *Devils instrument* unto sin, if thou makest it a slave to thy lust here, it shall rise at the last day unto everlasting misery. 1 Cor. 9. 27. Rom. 12. 1. & 6. 13.

4. If thou hast a *gracious soul here*, thou shalt have a *glorious body hereafter*; for the body followeth the soul, it is but as the *souls shadow*. If when thou dyest thy soul goeth to Hell, thy *body* will come thither at last; and if thy *soul* go to Heaven, thy *body* will come thither also: And therefore examine what kinde of soul thou dyest withal; if thy soul be *beautified with grace*, if *sanctified and regenerated*; if thou mindest thy *soul* more then thy *body*, and laboures for *Soul-riches*, and *Soul-honours*, and *Soul-food*, then thy body shall be happy at the Resurrection: But if thy *soul* be *polluted* and *deformed*, if *starved* by the neglect of *Gospel-Ordinances*, if *poysoned with sin*, if *infected* by *evil company*, if thou *dicest* and *cardest* it away, if thou *losest thy soul for want of looking too*, thy body will arise to the Resurrection of Condemnation.

5. Lastly and especially, *If thou hast got a real interest in Christ and his righteousness*, then thou shalt have a most blessed Resurrection; for *Christ Jesus is the Resurrection and the life*, *John* 11. 25. and *whosoever believeth in him, shall rise to life everlasting*: If thou getteſt into *Christ* while thou livest, thou shalt *dye in Christ*, and *sleep in Christ*, and be *raised by Christ unto eternal happiness*: But if thou hast not got into him by a *Christ-appropriating faith*, thou canst not *dye in him, nor sleep in him*, nor *rise by him as Head, unto life everlasting, but as a revengeful Judge unto everlasting damnation.*

Question 2.

What must we do that we may have a happy Resurrection?

Answer.

1. You must labour to be *just persons*, that you may partake of the *resurrection of the just*.

2. You must *refuse earthly resurrection upon base terms*, as the three *Children* and *Daniel* did.

3. You must *glorifie God with your bodies*, you must make them helpers to your souls, not hinderers; you must make them *Temples of the Holy Ghost*. The body which hath fasted, and prayed, and joyned sincerely with the soul in holy services, shall one day behold the face of God with comfort. *Christ* will say, *Are not these the eyes which have been lifted up unto God in my service? Are not these the ears which have hearkned to my word?* Remember this when your bodies are wearied and tired in the worship of God, *The more thou serveſt God with thy body, the more glory it shall have at that day.*

4. Labour to get *gracious souls here*, and you shall have *glorified bodies hereafter*.

5. Labour to be *united to Christ by a lively faith*, and he will be your *resurrection and your life*: It is the great promise of *Christ*, that he *will raise up the body at the last day*, John 6. 39. 40, 54, 58. that is, raise it up to life everlasting.

6. Labour to have *part in the first resurrection*, Revel. 20. 6.

Blessed,

Bleſſed and holy is he that hath part in the firſt reſurrection. I know this Text is differently interpreted; but ſure I am (according to the judgement of all learned men) there is a *double reſurrection*; the one *ſpiritual*, the other *corporal*; the one of the *ſoul*, the other of the *body*: Thoſe Texts, *Epheſ.* 2. 1. *Col.* 2. 13. *John* 5. 25. do (without all doubt) ſpeak of the *ſpiritual reſurrection*. By nature we have *dead ſouls*, dead in *ſins and treſpaſſes*, void of *ſpiritual life*, as *perfectly* under the *power of ſin*, as a *dead man* is under the *power of death*, and as unable to do any thing that is *ſpiritually good*, as a dead man is to do any work. Now a *ſoul dead in ſin, ſhall be damned for ſin*; but if thy ſoul be *quickned* and *made alive*, if the *Lord* hath *infuſed principles of grace into thee*, and given thee a *new heart*, and *a new ſpirit*; if *regenerated* and born *again*, then thy *bodily reſurrection* ſhall be happy: It is very obſervable, That the *Reſurrection* is called *Regeneration*, Mat. 19. 28. —*In the regeneration*, that is (as many interpret it) in the *reſurrection*: If *ſpiritually regenerated*, thy reſurrection ſhall be moſt happy and glorious. O pray unto God, and labour for regeneration, and a new creation, and that thou mayeſt have a ſhare in the firſt reſurrection.

7. Hearken to the *voyce of Chriſt*, and *of his Spirit*; and *of his Miniſters*, and of his *Rod*, and then his *voyce* at the reſurrection (when he ſhall call thee out of the grave) ſhall be a happy voyce. If thou ſtoppeſt thine ears, and wilt not hearken to the voyce of the *Rod*, nor to the voyce of his *Word*, and the *Miniſters* of it, thou ſhalt hear the voyce of the *Archangel* calling thee out of the grave whether thou wilt or no, and the voyce of Chriſt ſaying, *Go ye curſed into Hell-fire, &c.*

8. *Count all things dung and droſs, that thou mayeſt gain Chriſt, and be found in him at that day, not having thine own righteouſneſs, but the righteouſneſs which is of God by faith in Chriſt*; and be willing to do any thing, if by any means *you may attain to the reſurrection of the dead*, Phil. 3. 8, 9, 11. that is, either to a happy reſurrection, or rather to ſuch a degree of grace which the Saints ſhall have at the Reſurrection.

9. Remember

9. Remember and carry daily in your mind, that saying of S. *Jerom*. *Whether you eat or drink, or whatsoever you are doing, think with your selves, That you hear the Trumpet sounding, and the voyce of the Archangel, saying, Arise ye dead and come to judgement.*

Use 5.

A *Divine Project* how to make your bodies *beautiful* and *glorious*, and beautiful in an *eminent degree*, in a *superlative measure*, beautiful as the Sun in the Firmament, as the beautiful Body of *Christ*; which so dazzled *Pauls* eyes, that it put them out: To make your bodies *Majestical*, *Immortal*, and *Impassible*; and that is, by labouring to glorifie *God* with them, and to get an interest in *Christ*, and to get *gracious and beautiful souls*. O that this word were mingled with faith! Methinks if any Motive could prevail with you that are *Gentlewomen and rich Ladies* this should: Behold a way how to make your *bodies eternally beautiful*. What trouble and pains do many *women* that are *crooked* endure, by wearing *iron-bodies* to make themselves strait: What labour and cost are many women at to *beautifie* their *rotten carcasses*! Hearken to me thou *proud dust and ashes*, thou *guilded mud*, that laboures to beautifie thy body by vain, foolish and sinful deckings and trimmings, and thinkest thy self *deckt* in the want of *decking*: That pampers thy body in all voluptuousness, and makest thy self by thy *strange fashions* so *unlike thy self*, as that if our *civil forefathers* were alive again, they would wonder what *strange monster thou wert*: Hearken unto me, I say, and consider thy madness and folly, by *labouring so much to adorn thy body with the neglect of thy soul, thou undoest both body and soul*. The onely way to make thy body beautiful, is (as I hove said) to *gain Christ*, to have a part in the *first resurrection*, and to get a *gracious soul*, and then thou shalt be sure hereafter to have a *glorious body*. Excellent is that saying of *Bernard*, Christ hath a treble coming, *Once he came in the flesh for the good of our souls and bodies*: now *he comes in the Spirit (by the preaching of his Ministers) for the good of our souls*: *At the last day he shall come for the good of our bodies, to beautifie and glorifie them*. Noli O homo præripere tempora; Do not, *O fond man*

man mistake the time! This present life is not the time for thy body; it is appointed for the beautifying of thy soul, and adorning it with grace and holiness. The Resurrection is the time wherein *Christ* will come from *Heaven* to make thy *body glorious*. How quite contrary to this do most people live? Let it be our wisdom (with the children of *Issachar*) to have *understanding of the times*. Let us labour to get our *souls beautified* by *Christs second coming*, with *Justification and Sanctification*, and *Christ* at his *third coming* will make our bodies *glorious above expression*. 1 Chro. 12. 31.

THE

The Day of Judgement asserted.

Acts 17. 31.

Because he hath appointed a Day in which he will judge the world, &c.

Saint *Paul* perceiving the Idolatry at *Athens*, his spirit *was stirred in him*, ver. 16. Παρῳξύνετο, his spirit was *sowred* and *imbittered* in him; *Paul* was a bitter man against sin. That anger is *without sinne*, which is *against sinne*: Or the word may signifie, he was in a *Paroxysme*, or burning fit of zeal; and zeal is such a passion, as cannot be either dissembled, or pent up; with this fire he discharges against their Idolatry, *ver.* 22. 23. *Ye men of Athens, I perceive that in all things ye are too superstitious; for as I passed by, and beheld your devotions, I found an Altar with this Inscription,* Ἀγνώστῳ Θεῷ; To the unknown God. Nor doth the Apostle only declaime against the false god, but declare to them the true God; and he doth it *ab effectu*; *That God which made the world, and all things therein, is Lord of heaven and earth*, ver. 24. To Create is the best demonstration of a Deity: And this God being everywhere by way of repletion *, cannot be locally confined; *He dwelleth not in Temples made with hands*, ver. 24. And though in former times, when the vaile of Ignorance was drawn over the face of the world, God seemed lesse severe. *ver.* 30.

* Jer. 23. 24.

The times of this ignorance God winked at. ὑπεριδὼν ὁ Θεὸς. He did as it were overlook them, not taking the extremity of the Law; yet *now he commandeth all men everywhere to repent*, ver. 30. And if it be asked why *now* repent? why may we not take our full sleep? The Reason is, because *now* is the broad daylight of the Gospel, which, as it discovers *sin* more clearly, so *judgement* upon sinners: *He hath appointed a day in which he will judge the world.*

Which words are Gods Alarum to the world, to awaken it out of security: This is a sweet, yet dreadful point. When Saint *Paul* discoursed of judgement to come, *Felix trembled*, Acts 24. 25. He that is not affected with this Truth, hath *an heart of stone.*

For the illustration of this, there are six things I shall discusse.

1. That there shall be a day of judgement.
2. Why there must be a day of judgement,
3. When the day of judgement shall be.
4. Who shall be the Judge.
5. The order and the method of the Trial.
6. The effect or consequent of it.

1. I begin with the first; That there shall be a day of judgement. There is a twofold day of judgement.

1. *Dies particularis*, a particular judgement; at the day of death, immediately upon the souls dissolution from the body it hath a judgment passed upon it *: *Eccles.* 12. 7. *Then shall the dust return to the earth as it was, the spirit shall return to God that gave it.* As soon as the breath expires, the soul receives its particular sentence, and knows how it shall be with it to all eternity.

* Heb. 9. 27.

2. There is *Dies universalis*, a general day of judgement; which is the great Assises, when the world shall be gathered together; and of this the Text is to be understood, *He hath appointed a day in which he will judge the world.* I might impannel a whole Jury of Scriptures giving in their verdict to this; but in the mouth of two or three witnesses the truth will be confirmed. Eccles. 12. 14. *Eccles.* 12. 14. *God shall bring every work into judgment with every secret thing, whether it be good or evil.* Mat. 12. 36.

Every

Every idle word men shall speak, they shall give account thereof in the day of judgement *. Now is the day of *Arrears*, then will be the day of *Account*. Psalme 96. 13. *For he cometh, for he cometh to judge the Earth.* The Ingemination denotes the certainty and infallibility of his coming. * Mat. 12 36. Ἐν ἡμέρᾳ κρίσεως. Psal. 96. 13.

Secondly, Why there must be a day of judgement. 2.

1. That God may execute justice on the wicked. Things seem to be carried here in the world with an unequal balance; The *Candle of God* shines upon the wicked *. They that *tempt God are delivered* *. *Diogenes* seeing *Harpalus* a Thief go on prosperously, said, sure God had cast off the government of the world, and minded not how things went here below; 2 *Pet.* 3. 4. *There shall be in the last days Scoffers, saying, Where is the promise of his coming?* Therefore God will have a day of Assizes to vindicate his justice; he will let sinners know that long-forbearance is no forgiveness. 1. * Job 29 3. * Mal. 3. 15. 2 Pet. 3. 4.

2. That God may exercise mercy to the godly: Here, piety was the *white* which was shot at; they who prayed and wept, had the hardest measure; those Christians whose zeal did flame most, met with the *fiery tryal.* Rom. 8. 36. *For thy sake we are killed all the day long.* The Saints (as *Cyprian* saith) are put in the wine-presse, and oft the blood of these grapes is pressed out; God will therefore have a day of judgement, that he may reward all the tears and sufferings of his people; They shall have their Crown and Throne, and White Robes; though they may be Losers for him, they shall lose nothing by him *. 2. Rom. 8. 36. * Rev. 7. 9.

Thirdly, When the day of judgement shall be? 3.

'Tis certain there shall be a judgment, uncertain when; the Angels know not the day, nor Christ neither as he was man. *Matth.* 24. 36. And the reason why the time is not known, is,

1. That we may not be *curious*: There are some things which God would have us ignorant of. *Acts* 1. 7. *It is not for you to know the times or seasons which the Father hath put in his own power.* We must not pry into Gods Ark, or intermeddle with his *Arcana imperii*; it is a kinde of Sacriledge (as *Salvian* speaks) for any man to break into the Holy of holies, and enter into Gods secrets.

2. God hath concealed the time of judgement that we may not be *careleſs*. We are alwayes to keep Centinel, having our Loyns girt, and our Lamps burning, not knowing how ſoon that day may overtake us. God would have us live every day (ſaith *Auſtin*) as if the laſt day were approaching*.

* *Ideo latet ultimus dies, ut obſerventur omnes dies.* Auſtin.

— *Omnem crede diem tibi diluxiſſe ſupremum.* —

This is the genuine uſe our Saviour makes of it; *Mark* 13. 32. *Of that day and houre knows no man, no not the Angels in heaven; Take ye heed, watch and pray, for ye know not when the time is.*

But though we cannot tell preciſely when this day of the Lord ſhall be, yet in probability the time cannot be far off. *Hebr.* 10. 37. *He that ſhall come, will come, and will not tarry. Chryſoſtome* hath a *ſimile*; when ſaith he, we ſee an old man going on Crutches, his Joynts weak, his radical moiſture dried up, though we do not know the juſt time when he will dye, yet it is ſure he cannot live long, becauſe natures ſtock is ſpent: So the world is decrepit, and goes as it were upon Crutches, therefore it cannot be long before the worlds Funerals, and the birth-day of judgement. The Age which Saint *John* wrote in, was *the laſt time*, 1 John 2. 18. In the Greek it is ἐσχάτη ὥρα, *the laſt houre*; then ſure the time we now live in, may be called the *laſt minute*; Pſal. 96. 13. *For he cometh to judge the Earth.* Not, יבוא *he ſhall come*, but *he cometh**; to ſhew how near the time is. It is almoſt day-break, and the Court is ready to ſit. *Jam.* 5. 9. *The Judge ſtandeth at the door.*

Hebr. 10. 37.

1 John 2. 18.

* בא לשפט

Verily, if Security*, Apoſtaſie*, Decay of Love*, Inundation of Sin*, Revelation of Antichriſt*, be made in Scripture the Symptomes and Prognoſticks of the laſt day, we having theſe *grey haires* among us, the day of judgement cannot be far off.

* Mat. 24. 37.
* 1 Tim 4. 1.
* Mat. 24. 11.
* 2 Tim 3. 1.
* 1 Joh 3. 18.

Non ſatis ac ſtrenue ariſta colonus colligit poſt ſe ribus ad ſi meſſem.

Fourthly, Who ſhall be the Judge? I anſwer, the Lord Jeſus Chriſt. Thus it is in the Text, *He will judge the world by that man whom he hath ordained.* That man, who is God-man. We muſt take heed of judging others; this is Chriſts work. *John* 5. 22. *The Father hath committed all*

4. *judgement*

judgement to the Son *. He who once had a Reed put into his hand, his Father will now put a Scepter into his hand; he who had a *Purple Robe* put upon him in derision, shall come in his Judges Robes; he who hung upon the Crosse, shall sit upon the Bench. There are two things in Christ which do eminently qualifie him for a Judge.

1. Prudence, and Intelligence to understand all Causes that are brought before him *. He is described with *seven eyes*, Zech. 3. 9. to note his Omniscience; he is like *Ezekiels wheels*, full of eyes *; Christ is Καρδιογνώστης, an heart-searcher; he doth not only judge the *fact*, but the *heart*, which no Angel can do *.

2. Strength, whereby he is able to be revenged upon his enemies. Christ is armed with Soveraignty; therefore the *seven eyes* are said to be upon *one stone*, Zech. 3. 9. To denote the infinite strength of Christ; and he is described with *seven horns*, Rev. 5. 6. As Christ hath an *Eye* to see, so he hath an *Horn* to push; As he hath his Balance, so he hath his Sword; As he hath his Fan and his Sieve, so he hath his Lake of fire, *Revel.* 20. 10.

Fifthly, The Order and Method of the Trial. Where observe:

1. The Summons.
2. The Judges coming to the Bench.
3. The Processe and Trial it self.

1. The Summons to the Court, and that is by the sounding of a Trumpet. 1 *Thes.* 4. 16. *The Lord shall descend from heaven with the voice of the Archangel, and with the Trump of God.* Saint *Hierom* saith, that whatever he was doing, he thought he heard the noise of this Trumpet sounding in his ears, *Surgite mortui — Arise ye dead, and come to judgement* *: Note 1. The *shrilness* of the Trumpet, it shall sound so loud, that the dead shall hear it. 2. The *efficacy* of the Trumpet; it shall not only startle the dead, but raise them out of their graves, *Matth.* 24. 31. * They who will not hear the Trumpet of the Ministery sounding, but lie dead in sinne, shall be

Judicium erit totius individuæ Trinitatis, quoad consensum & authoritatem; Christi vero quoad visibilem actum, promulgationem, & executionem.

1. *Sagacitas.*
* Hebr. 4. 13.
* Ezek. 10. 12.
2. *Potestas.*

3.

1.

* *Hierom* in Mat.

* *Vere vox magna, vox tubæ terribilis, quæ petras scindit, infe os aperit, vincula mortuorum dirumpit; hæc autem omnia citius peragenda quam sagitta in aere transit, in momento, in ictu oculi.*

be sure to hear the Trumpet of the Archangel sounding.

2. 2. The manner of the Judges coming to the Bench. Christs coming to Judgement will be *Glorious*, yet *dreadful*.

1. First, It will be glorious to the godly. The Apostle calls it Ἐπιφάνειαν τῆς δόξης, *the glorious appearing of the great God and our Saviour*, Titus 2. 13. 1. Christs Person shall be glorious. His first coming in the flesh was obscure; his glory was vail'd over. *Isa.* 53. 2, 3. All who saw the *Man*, did not see the *Messiah*; but his second coming will be in *vigore*, & *fulgore*, very illustrious and resplendent. *He shall come in the glory of his Father*, Mark 8. 38. that is, he shall wear the same embroydered Robes of Majesty as his Father. 2. Christs Attendants shall be glorious. *He shall come with all his holy Angels*,* Mat. 25. 31. These Sublime Seraphick Spirits, who for their lustre are compared to *lightning* *; are *Christi Satellitium*, part of Christs Train and Retinue. He who was led to the Cross with a Band of Souldiers, shall be attended to the Bench with a guard of Angels.

* Mat. 25. 31.

* Mat. 28. 3.

2. Secondly, Christs coming to judgement will be dreadful to the wicked. At the coming of this Judge, there will be *ignis conflagrationis*, a fire burning round about him. 2 *Thes.* 1. 7. *He shall be revealed with his Angels from heaven, in flaming fire**, &c. When God did give his Law upon the Mount, *there were thunders and lightnings, and Mount Sinai was altogether on a smoak, because the Lord descended upon it in fire** , Exod. 19. 16, 18. If God was so terrible at the giving of the Law, O how terrible will he be when he shall come to require his Law!

* *Si talis sit horror venientis, qualis, erit judicantis.* Aug.

* Exod. 19. 16, 18.

3. 3. The Processe, or the Tryal it self. Where observe,

The { 1. Universality, 2. Formality, 3. Circumstances } Of the Tryal.

1. First, The *Universality* of the Tryal; it will be a very great Assizes, never was the like seen. 2 *Cor.* 5. 10. *For we must all appear before the judgment-seat of Christ** . Kings and Nobles, Councels and Armies,

* 2 Cor. 5. 10.

Armies; those who were above all Tryal here, have no Charter of exemption granted them; they must appear before Christs Tribunal, and be tryed for their lives; neither power nor policy can be a subterfuge. They who refused to come to the *Throne of Grace*,* shall be forced to come to the *Bar of Justice*. And the dead as well as the living must make their appearance. *Rev.* 20. 12. *I saw the dead both small and great stand before God, &c.* We do not use to cite men to our Courts when they are dead, but at that day the dead are called to the Bar; and not only *Men*, but *Angels*. Jude 6. *The Angels which kept not their first estate, he hath reserved in chains to the judgement of the great day.*

* Hebr. 4. 16.

Secondly, The *Formality* of the Tryal, which consists in the opening of the Books*. *Dan.* 7. 10. *The judgement was set, and the books were opened.* There are two books will be opened.

2.

* Rev. 12. 20.

1. The book of *Gods Omniscience*. God not only *observes*, but *registers* all our actions. *Job* 14. 16. *Thou numbrest my steps.* The word there סָפַר to *number**, signifies to put a thing into the book; as if *Job* had said, Lord, thou keepest thy day-book, and entrest down all my actions into the book; we read of Gods *book of remembrance*,* Mal. 3. 16. This book will be produced at the last day.

1.

* Unde סֵפֶר liber.

* Mal. 3. 16.

2. The *book of Conscience*. Let there be never so much written in a book, yet if it be clasped, it is not seen. Men have their sins written in their conscience, but the book is clasped; (the fearing of the conscience is the clasping of the book) but when this book of conscience shall be unclasped at the great day, then all their Hypocrisie, Treason, Atheisme shall appear to the view of Men and Angels*; the sinnes of men shall be written upon their forehead, as with a *Pen of Iron**.

2.

* Luke 12. 3.

* *Cunctis agminibus patebunt universa scelera tua.* Bern.

Thirdly, The *Circumstances* of the Tryal; where consider foure things.

3.

1. The Impartiality.
2. The Exactnesse.
3. The Perspicuity.
4. The Supremacy.

First,

1. First, The *Impartiality* of the Tryal; Jesus Christ will do every man justice; he will (as the Text saith) *judge the world in righteousnesse*. It will be *dies* Δικαιοκρισίας, justice holds the scales. The *Thebanes* did picture their Judges blind, and without hands *; *blinde*, that they might not respect persons; *without hands*, that they might take no bribes. Christs Scepter is a *Scepter of righteousnesse* *, Heb. 1. 8. He is no Προσωπολήπτης, or *respecter of persons*; 'tis not nearnesse of blood prevailes: Many of Christs Kindred shall be condemned. 'Tis not gloriousnesse of profession; many shall go to hell with Christ in their mouths. *Mat.* 7. 22. * *Many will say to me in that day, Lord, Lord, have we not prophesied in thy Name, and in thy Name cast out Divels, &c?* Yet though they cast out Divels, they are cast out to the Divel. 'Tis not the varnish of a picture that a judicious eye is taken with; but the curiousnesse of the work. 'Tis not the most shining profession Christ is taken with, unlesse he see the curious workmanship of grace in the heart, drawn by the Pensil of the Holy Ghost. Things are not carried there by parties, but *aqua lance*, in a most just balance; Christ hath true weights for false hearts; there are no fees taken in that Court; the Judge will not be brib'd with an hypocritical tear, or * *Venit dies* a *Judas* kisse *.

* Reuscher.

* Hebr. 1. 8.

* Mat. 7. 22.

* *illa, in qua pius valebunt pura corda quam astuta verba, conscientia bona quam marsupia plena; judex enim non falletur verbis, nec flectetur donis.* Bern.

2. Secondly, The *Exactnesse* of the Tryal; it will be very critical; *then*, will Christ *throughly purge his floor*, Mat. 3. 12. Not a grace, or a sin, but his *Fan* will discover. Christ will at the day of judgement make an heart-anatomy; as the Chyrurgion makes a dissection in the body, and doth criticize upon the several parts; or as the Goldsmith, doth Δοκιμάζειν, bring his gold to the balance and touch-stone, and Περόζειν, pierce his gold thorow, to see if it be right, and genuine, and whether there be not a baser mettal within: Thus the Lord Jesus, (whose *Eyes are as a flame of fire*, Revel. 1. 14.) will pierce thorow the hearts of men, and see if there be the right mettal within, having the Image and Superscription of God upon it. Paint falls off before the fire; the hypocrites paint will fall off at the fiery Tryal, nothing then will stand us in stead but sincerity.

Thirdly,

Thirdly, the *perspicuity* of the Trial; sinners shall be so clearly convicted, that they shall hold up their hand at the Barre, and cry guilty; those words of *David* may be fitly applyed here, *Psalm.* 51. 4. *that thou mayst be cleare when thou judgest.* The sinner himself shall clear God of injustice. The Greek word for *vengeance* δίκη, signifies *justice.* Gods taking vengeance, is doing justice; sin makes God angry, but it cannot make him unrighteous; the wicked shall drink a Sea of wrath, but not sip one drop of injustice; Christ will say, Sinner, what Apology canst thou make for thy self? are not thy sins written in the book of conscience? hadst thou not that book in thy own keeping? who could interline it? now the sinner being αὐτοκατάκριτος self-condemned, shall clear his Judge; Lord, though I am damned, yet I have no wrong done me; *thou art cleare when thou judgest.* 3.

Fourthly, The *Supremacy* of the Court; this is the highest Court of Judicature, from whence is no appeal. Men can remove their causes from one place to another; from the common Law to the Court of Chancery: but from Christs Court there is no appeal; he who is once doomed here, his condition is irreversible. 4.

6. The sixth and last particular, is the effect, or consequence of the Tryal. Which consists in three things. 6.

First, *Segregation.* Christ will separate the godly and the wicked. *Matth.* 25. 32. *He shall separate them one from another, as a Shepherd divideth his Sheep from the Goats*; Then will be the great day of separation; it is a great grief to the godly in this life, that they live among the wicked. *Wo is me that I sojourn in Meseck*, Psal. 120. 5. Wicked men *blaspheme God*, Psal. 74. 18. and *persecute the Saints*, 2 Tim. 3. 12. They are compar'd to *dogs* *, to *Bulls* *, to *Lions* *; they roare upon the godly, and tear them as their Prey. *Cain* kills, *Ishmael* mocks, *Shimei* rails; The godly and the wicked are now promiscuously mingled together *; and this is as offensive as the tying a dead man to a living; but, Christ will ere long make a separation; as the Fan doth separate the wheat from the chaff: as a Furnace separates the gold from the drosse: or as a searcer strains out the spirits from the dregs; Christ will put the sheep by themselves, who have the ear-mark of Elect- 1. Mat. 25. 32. *Psal. 22. 16. * Psal. 68. 30. *Psal. 57. 4. *Mat. 13. 30.

on upon them; and the Goats by themselves; after which separation there follows

2. Secondly, The *Sentence*; which is two-fold.

1. 1. The sentence of absolution pronounced upon the godly. (*Matthew* 25. 34. *Come ye blessed of my Father, inherit the Kingdom prepared for you.* After the pronouncing of which blessed sentence, the godly shall go from the Barre, and sit upon the Bench with Christ. 1 *Cor.* 6. 3. *Know ye not that the Saints shall judge the world?* The Saints shall be Christs Assessors; they shall sit with him in Judicature, as the Justices of Peace with the Judge; they shall Vote with Christ, and applaud him in all his judicial proceedings. Here the world doth judge the Saints, but there the Saints shall judge the world.

2. 2. The sentence of condemnation pronounced upon the wicked, *Matth.* 25. 41. *ite maledicti* —— *Depart from me ye cursed into everlasting fire.* I may allude to that, *James* 3. 10. *Out of the same mouth proceeds blessing and cursing*; out of the same mouth of Christ, proceeds *blessing* to the godly, and *cursing* to the wicked; the same wind which brings one ship to the Haven, blows another ship upon the Rock. *Depart from me*; the wicked once said to God, *Depart*; Job 21. 14. *They say unto God, Depart from us*; and now God will say to them, *Depart from me*; this will be an heart-rending word. *Chrysostome* saith this word *Depart*, is worse than the fire. Depart from me *in whose presence is fulnesse of joy* *.

* Psal. 16. 11.

3. Thirdly, After this sentence, follows the *Execution*; (*Mat.* 13. 30. *Binde the tares in bundles to burn them.* Christ will say, Bundle up these sinners; here a bundle of hypocrites, there a bundle of Apostates, there a bundle of prophane; bundle them up and throw them in the fire. And now no cryes or entreaties will prevail with the Judge; the sinner and the fire must keep one another company; he who would not *weep* for his sins, must *burne* for them; and it is *everlasting* fire. The three children were thrown into the fire, but they did not stay in long; *The King came near to the mouth of the burning fiery furnace, and said, Come forth*, Dan. 3. 26. but the fire of the damned is *everlasting*; this word *ever* breaks the heart; length of time cannot terminate it; a Sea of tears cannot quench it. The

wrath

wrath of God is the fire, and the breath of God is the Bellows to blow it up to all eternity. O how dreadfully tormenting will this fire be! to endure it will be intolerable, to avoid it will be impossible.

Use 1. Let me perswade all Christians to believe this Truth, that there shall be a day of judgement. *Eccles.* 11. 9. *Rejoyce O young man in thy youth, and let thy heart chear thee in the dayes of thy youth, and walk in the wayes of thy heart; but know thou that for all these things God will bring thee into judgement.* This is a great Article of our faith, that Christ *shall come to judge the quick and the dead*; yet, how many live as if this Article were blotted out of their Creed? we have too many Epicures and Atheists, who drown themselves in sensual delights, and live as if they did not believe either God, or day of judgement; the *Lucianists* and *Platonists* deny the immortality of the soul; the *Photinians* hold there is no Hell. I have read of the Duke of *Silecia*, he was so infatuated, that he did not believe either God or Devil *; I wish there be not too many of this Dukes opinion. Durst men swear, be unchast, live in malice, if they did believe a day of judgement? Oh, mingle this Text with faith, *the Lord hath appointed a day in which he will judge the world*; There must be such a day; not only Scripture, but reason confirms it. There is no Kingdom or Nation in the world, but have their Sessions, and Courts of Judicature; and God who sets up all other Courts, shall not he be allowed his? that there shall be a day of judgement, is engraffed by nature in the consciences of men. *Peter Martyr* tells us that some of the Heathen Poets have written, that there are certain Judges appointed (*Minos*, *Radamanthus*, and others) to examine and punish offenders after this life. *Use* 1.

* *Usque adeo insanus, ut neque inferos neque superos esse dicat.*

Use 2. See here the sad and deplorable estate of wicked men; this Text is as *the hand-writing on the wall*, which may make *their knees to smite one against another*, Dan. 5. 6. The wicked shall come to judgement; but they *shall not stand in judgement*, Psa. 1. 5. in the Hebrew it is לא יקמו they shall not *rise up*. When God shall be deck'd with glory and Maje- *Use* 2.

sty, his face as the appearance of lightening, his eyes as Lamps of fire, and a sword of justice in his hand, and shall call the sinner by name, and say, Stand forth, answer to the charge that is brought against thee; what canst thou say for thy pride, oaths, drunkenesse, &c. these sins thou hast been told of by my Ministers, whom I sent *rising up early, and going to bed late**, but thou didst persist in thy wickedness with a *neck of iron**, a *brow of brass**, an *heart of stone*; all the tools I wrought with, were broken and worn out upon thy rocky spirit; what canst thou say for thy self that the sentence should not passe? O how amazed and confounded will the sinner be! he will be found *speechless*, he will not be able to look his Judge in the face. **Job* 31. 14. *What then shall I do when God riseth up? and when he visiteth, what shall I answer him?* O wretch, thou that canst now out-face thy Minister, and thy godly Parents when they tell thee of sin, thou shalt not be able to out-face thy Judge; when God *riseth up*, the sinners *countenance will be faln**; — *and when he visiteth, what shall I answer him?* Not many years since, the Bishops did use to visit in their Diocesse, and call several persons before them as criminal; all the world is Gods Diocesse, and shortly he is coming his visitation, and will call men to account. Now, when God shall visit, how shall the impure soul be able to answer him? 1 *Pet.* 4. 18. *Where shall the ungodly and the sinner appeare?* Thou that dyest in thy sin, art sure to be cast at the Barre; *John* 3. 18. *He that believeth not, is condemned already*; that is, he is as sure to be condemned as if he were condemned already; and if once the sentence of damnation be passed, miserable man, what wilt thou do? whither wilt thou go*? wilt thou seek help from God? he is a *consuming fire*; wilt thou seek help from the world? it will be all on fire about thee; from the Saints? those thou didst deride upon earth; from the good Angels? they defie thee as Gods enemy; from the bad Angels? they are thine Executioners; from thy conscience? there is the worme that gnaws; from mercy? the Lease is run out. O the horror and hellish despaire which will seize upon sinners at that day! oh the sad convulsions! their heads shall hang down, their cheeks blush, their lips quiver, their hands shake, their conscience roar, their heart tremble. What stupi-

*Jer. 7. 25.
*Isa. 48. 4.
*Ezek. 36. 26.
*Job 31. 14.
*Gen. 4. 6.
**A dextris erunt peccata accusantia, à sinistris infinita dæmonia, subtus horrendum chaos inferni, desuper judex iratus, foris manducans ardens, intus conscientia urens: heu mi ser peccator quo fugies?* Ansel.

stupifying Physick hath the Devil given to men, that they are insensible of the danger they are in! the cares of the world have so filled their head, and the profits of it hath so bewitched their heart, that they minde neither death nor judgement.

Use 3. Exhortation. 1. *Branch.* Possesse your selves with the thoughts of the day of judgement; think of the solemnity and impartiality of this Court. Feathers swim upon the water, gold sinks into it; light, feathery spirits floate in vanity, but serious Christians sink deep in the thoughts of judgement; many people are like quick-silver, they cannot be made to fix. If the Ship be not well ballasted, it will soon overturn; the reason why so many are overturned with the vanities of the world, is because they are not well ballasted with the thoughts of the day of judgement. Were a man to be tryed for his life, he would bethink himself of all the Arguments he could, to plead in his own defence; we are all shortly to be tryed for our souls; while others are thinking how they may grow rich, let us bethink our selves how we may *abide the day of Christs coming*. The serious thoughts of judgement, would be, 1. A *Curber-bit* to sinne; am I stealing the forbidden fruit, and the Assizes so neare? 2. A *spur* to holinesse *. 1 *Pet.* 3. 10. *But the day of the Lord will come as a Thief in the night; seeing then all these things shall be dissolved, what manner of Persons ought ye to be in all Holy Conversation?*

Use 3. Exhortat. 1. Branch.

* *Nihil est quod magis proficiat ad vitam honestam &c.* Amb.

2. *Branch.* Let us solemnly prepare our selves for this last and great Trial! that is, by setting up a judgement-seat in our own souls; let us begin a private Sessions, before the Assizes; it is wisdome to bring our souls first to tryal. *Lam.* 3. 40. *Let us search and try our ways*; let us judge our selves according to the Rule of the Word, and let conscience bring in the Verdict. The Word of God gives several Characters of a man that shall be absolved at the day of judgement, and is sure to go to Heaven.

2. *Branch.*

1. *Character* is humility. *Job* 22. 29. *The Lord will save the humble person.* Now, let conscience bring in the Verdict;

1. *Character.*

Chri-

Christian, art thou humble? not only humbled, but humble; dost thou *esteem others better than thy self*? *Phil.* 2. 3. dost thou cover thy duties with the vail of Humility? as *Moses* put a vail on his face when it shined; if conscience brings in this Verdict, thou art sure to be acquitted at the last day.

2. *Character*, love to the Saints. 1 *John* 3. 14. *We know that we have passed from death unto life, because we love the Brethren.* Love makes us like God, 1 *John* 4. 19. it is * *radix omnium virtutum*, the root of all the graces. Doth conscience witness this for you? are you perfum'd with this sweet spice of love? do you delight in those who have the Image of God? do you reverence their graces? do you bear with their infirmities? do you love to see Christs picture in a Saint, though hung in never so poor a frame? this is a good sign, that thou shalt pass for currant at the day of judgement.

2. *Character.*

* *Aug.*

3. *Character*, a penitential frame of heart. *Acts* 11. 18. *Repentance unto life.* Repentance unravels sin, and makes it not to be; *Jerem.* 50. 20. *In those dayes the iniquity of Israel shall be sought for, and there shall be none.* A great ball of Snow is melted and washed away with the rain: great sinnes are washed away by holy tears. Now can conscience bring in the evidence for thee? dost thou tune the penitential string? thou that hast sinn'd with *Peter*, dost thou weep with *Peter**? and do thy tears drop from the eye of faith? this is a blessed sign thou art judgement-proof; and that when thy iniquities shall be sought for at the last day, *they shall not be found.*

3. *Character.*

* *Qui secutus es Petrum errantem, sequere pœnitentem.* *Ambros.*

4. *Character*, Equity in our dealings; *Psa.* 24. 3, 4. *Who shall ascend into the hill of the Lord?* mundus volis, *he that hath clean hands.* Injustice doth fully and defile the hand; what saith conscience? is thy hand clean? it is a vain thing to hold the Bible in one hand, and false weights in the other. Beloved, if conscience upon a Scripture-trial, give in the verdict for us, it is a blessed sign that we shall lift up our heads with boldnesse at the last day. Conscience is Gods eccho in the soul; the voice of conscience is the voice of God; and if conscience upon an impartial trial doth acquit us, God will acquit us. 1 *John* 3. 21. *If our heart condemn us not, then have we confidence towards God.* If we are absolved in the Lower Court of conscience, we are sure to be absolved at the last day in the High Court of Justice. It were

4. *Character.*

1 John 3. 21.

a

a sweet thing for a Christ an thus to bring himself to a Trial. *Seneca* tells us of a Romane, who every day called himself to account; *quod malum sanasti?* what infirmity is healed? wherein art thou grown better? then he would lie down at night with these words, *O quam gratus somnus!* O how sweet and refreshing is my sleep to me!

Use 4. Here is a fountaine of Consolation opened to a believer; and that in three Cases. *Use* 4. *Consolation.*

In case of { 1. Discouraging fear. 2. Weakness of grace. 3. Censures of the world.

First, Here is comfort in case of discouraging fear. Oh saith a believer, I fear my grace is not armour of proof; I fear the cause will go against me at the last day; Indeed, so it would if thou wert out of Christ; but as in our Law-Courts, the Client hath his Atturney or Advocate to plead for him, so every believer by virtue of the interest, hath Christ to plead his Cause for him. 1 *John* 2. 1. *If any man sin, we have an Advocate with the Father, Jesus Christ the righteous*; What though Satan be the accuser, if Christ be the Advocate? Christ never lost any Cause he pleaded; nay, his very pleading alters the nature of the cause; Christ will show the debt-book crossed with his own blood; and it is no matter what is charged, if all be discharged; here's a Believers Comfort, his Judge will be his Advocate. *Case* 1. 1 John 2. 1.

Secondly, Here is comfort in regard of weakness of grace; a Christian seeing his grace so defective, is ready to be discouraged; but, at the day of judgement, if Christ finde but a dram of sincerity, it shall be accepted; if thine be true gold, though it may be light, Christ will put his merits into the Scales, and make it passe currant; he that hath no sinne of allowance, shall have graines of allowance; I may allude to that, *Amos* 9. 9. *Ne lapillus in terram, yet shall not the least grain fall to the earth.* He that hath but a grain of grace, not the least grain shall fall to Hell. *Case* 2.

Thirdly,

Case 3. Thirdly, it is comfort in case of Censures and slanders; the Saints go here through strange reports, διὰ δυσφημίας καὶ εὐφημίας, 2 Cor. 6. 8. *John Baptists* Head in a Charger, is a common dish now adayes; 'tis ordinary to bring in a Saint Beheaded of his good name; but at the day of judgement, Christ will unload his people of all their injuries, he will vindicate them from all their calumnies. Christ will be the Saints Compurgator; he at that day will present his Church *sine macula & ruga*, * *not having spot or wrinkle.*

* Eph. 5. 27.

OF

OF

HELL.

MATTH. 25. 41.

Then ſhall he ſay alſo unto them on the left hand, Depart from me ye Curſed into everlaſting fire, prepared for the Divel and his Angels.

IF any in the broad way upon the hearing of this terrible *Text*, ſhall ſay to me, as the Devils in the *Gergeſens* ſaid to our Saviour, *Art thou come hither to torment us before the time*? I ſay *no*, but to warn you to flee from the *wrath to come*; and reduce you from the *broad*, into the *narrow* way; for all the while you are in a ſtate of nature, going on in ſin againſt God, you do but *wrong your own ſouls*; and by hating wiſdome *love death*, yea, *eternal death*, though you like not to hear of it. Let not prejudice take away your judgement; and then a *Boanerges* * a ſon of thunder to day, may fit you to give better enter-

Mat. 8. 29.
— 3. 17.
— 7. 13, 14.
Prov. 8. ult.
Rom. 6. ult.
* Mark 3. 17. with Joh. 12. 29.

tainment to a *Barnabas* *, a ſonne of Conſolation to morrow.

* Acts 4. 36. with Rev. 4. 5.

For my part, I hope I am not ſtudious, neither do I expect to *pleaſe men*, in treating on this ſevere point; their cenſure is a *ſmall thing to me*, if I may approve my ſelf the ſervant of Chriſt our *Judge*, which I ſhall endeavour in not erring from the ſcope of this his *laſt ſentence* in my *Text*, wherein we have

Gal. 1. 10. 1 Cor. 4. 3.

Text divided. Ἐξ εὐωνύμων οἱ κατηραμένοι.

1. *The perſons ſentenced* or judged; *viz.* the wicked deſcribed

by their { *ſtation* [on the left hand.] / *condition* [curſed.]

2. *The perſon ſentencing*; viz. Chriſt who is Lord Chief Juſtice of all the world, [*me.*]

3. *The puniſhment, or ſentence it ſelf* pronounced by this Judge who cannot but do right; namely [Depart from me into everlaſting fire prepared for the Divel and his Angels] from God who hath no beginning, into Hell which hath no end; noting the

Tor. { *à quo.* / *ad quem.* }

pain of { *Loſs*, [Depart from me.] / *Senſe*, [into everlaſting fire, &c.] }

Where we have Hell Torments ſet forth

by their { *quality*, & *quantity*, } { extremity & eternity. }

{ (1.) *Extremity* aggravated by { their *inflammation*, [fire.] / the *preparation of them* [*prepared*]. / the *aſſociation in them*, [the Divel and his Angels.] } / (2.) *Eternity*, which makes all Hell indeed, [everlaſting fire.] }

Take the ſumme in this Propoſition.

Doctrine. *The wicked ſhall depart from Chriſt into the greateſt Torments.*

Or if you will have it ſhorter, take it in *Davids words.* (*a*)

(*a*) Pſal. 9. 17.

The

The wicked shall be turned into Hell.

I shall endeavour to prepare this for *Application*, by *Explication*, and *Confirmation*.

I. *Explication* of the { *Subject.* / *Predicate.* } I. *Explication.*

1. *The Subject*, [the wicked.] *i. e.* All ungodly men and women who dye in their sins, *unclean*, *unsanctified*; *who know not God*, nor *obey the Gospel*; *the Goats* on Christs left hand, at the great day in my Text denominated [the cursed *] with a dreadful execration, detested of God with abomination, and destinated to all misery without remedy. 1. Rev. 21. 27. 1 Cor. 6. 9, 10. 2 Thes. 1. 9. Colos. 3. 6.

* Οἱ κατᾳρᾳ. μένοι κατάᾳ. execratio horrenda & abominanda. Camerarius & Ger Harm. Evang.

2. *The Predicate*, [the greatest punishment] or Hell, of which I shall say somewhat to. 2.

First, *The name*, *Hell*, answering to the Hebrew שְׁאוֹל *Sheol*, and the Greek Γέεννα; which though the former primarily signifies the *grave*; and the latter the *valley of the son of Himmon*, yet they do (also) signifie *extreame and eternal torment*; especially the latter in the new Testament, where Christ speaks (*b*) of the *whole body* being cast *into Hell*, (the fiery Hell) which *Mark* explains to be *inextinguishable* (*c*) Hence our Saviour elsewhere bids fear him who is able to destroy *soul and body*, ἐν Γέεννῃ, *in Hell.* (*d*) Men could not cast the *soul* into the proper *Gehinnom*, but God can cast *that* into *Hell* after the body is killed; which several of the Ancient *Jewish Doctors* * apprehending, they did by *Gehinnom* Metaphorically describe *the infernal fire*; as the Learned * have proved, notwithstanding what is said to the contrary, in that *abominable* Treatise of Hell, (justly sentenc'd to be burnt about two years ago) (wherein the *Jesuited* Pen-man *, whither out of ignorance or malice, or both, hath most shamefully wronged our best Authours. But could he and any others (which they cannot) evade the *Tropical* signification of *Gehenna*; yet all the strength

Sheol { *nominis* / *quid rei.* }

b Εἰς Γέενναν. Mat. 5. 29, 30. with —— v. 22. Γέενναν τοῦ πυρός.

c Mark 9. 43. τὸ πῦρ, τὸ ἄσβεστον. with Mat. 18. 9.

d Mat. 10. 28. 23. 15. 33. Luke 12. 5.

* { *Targ. Jonath. B. Uz.* / *Hieruf. Paraph.* } in Gen. 3. ult. *Præparavit Gehennam improbis, in futuro seculo.* אַתְקֵן &c.

* *P. Cheitomæus, Beza, Scapula, Minshaw, Usher, Fulk, Buxtorf. Lex. Talm.* αἰωνίαν τίσουσι δίκην. & εἰς Γέενναν χωρήσει, *idem sonant apud Ignatium*, Epist. ad Ephes. 4.

S. R. Lond. printed 1657.

of their Arguments to ſhake and remove *Hell Pillars*, will be but juſt enough (as it fared with *Sampſon* in a far more lawful undertaking, when he ſhook *the Pillars of the houſe* in which the *Philiſtines* were) to pull down the rotten Fabrick of their helliſh Tenet upon their own Pates; ſit'h there are abundantly more of Scripture expreſſions noting an extreame and eternal miſery after this life is ended; *viz. Deſtruction* by way of eminency: (*e*) *utter darkneſſe*, where *weeping* and *wailing*, and *gnaſhing of teeth*; (*f*) and the *worme dyeth not*; (*g*) *damnation*, (*h*) *everlaſting puniſhment*, (*i*) *eternal fire, chains, blackneſſe*, and *miſts of darkneß*, (*k*) *the Priſon* where the ſpirits of the diſobedient be; (*l*) *wrath to come*, (*m*) *the furnace of fire*, (*n*) *the ſecond death, bottomleß pit, place of torment, lake of fire and brimſtone.* (*o*)

Judg. 1. 16, 28.
e Mat. 7. 13.
f — 22. 13.
g Mark 9. 43. 48.
h Mat. 23. 33.
i — 25. 46.
k Jude ep. 6, 7, 13.
l 2 Pet. 2. 4, 17. with 1 Pet. 3. 19.
m 1 Theſ. 1. 10.
— 5. 9.
n Mat. 13. 42.
o Rev. 2. 11. & 9. 2. & 14. 10. & 20. 10. & 19. 20. & 21. 8.

2. The deſcription of Hell.

Secondly, *The nature* of Hell may be thus deſcribed; 'tis no leſſe than *the eternal and ſecond death in its latitude, as oppoſite to eternal life*; i.e. *The moſt miſerable ſtate of the wicked, wherein they are everlaſtingly ſeparated from the ſight of God, and all comfortable good, lock't up in chains of darkneſſe under the freſh, lively and afflicting ſenſe of the wrath of God, juſtly kindled, and continually flaming againſt them for their ſins, and according to the meaſure of them, ſo that they are filled with never ceaſing horrors of conſcience, and ſcorched in ſoul and body, with ſuch grievous flames as will for ever torment, but never conſume them to an annihilation.*

The deſcription explained.

More particularly this Deſcription ſuggeſts *two* things agreeable to them, already noted in the *Text* further to be explained;

viz. the { *Puniſhment it ſelf.* / *Properties of it.*

1. Puniſhment it ſelf.

(1.) *The puniſhment it ſelf*, to which the wicked are adjudged, and that is the *pain* of { *Loſſe*, abſence of infinite mercy. / *Senſe*, preſence of unſpeakable miſery. } the

Pœna { *damni.* / *ſenſus.* } πορεύεσθε ἀπ' ἐμοῦ. *Acts* 1. 25. *Abiciendi in illud* πῦ *quo infernus.* Gerh.

1. *The pain of loſs*, the deprivation of all good; *Depart from me* ſays Chriſt, get ye gone from my preſence into your *proper* place; away with you, here is no comfort for you; Depart from all the good.

good you were once (while on earth) invited to have in me, and with me in heaven; yea, and from that you chose and preferred before me; you must now lose all *real*, and all you and others *reputed* good things, whither

[1.] *Natural*, (your sins will go along with you) but all your pleasures, profits, honours, with the vain hopes of greater content in your sinful courses will leave you. The covetous Cormorant shall not have his bags, nor the ambitious his honour, nor the voluptuous his pleasure: *Judas* left his *silver* which he prized more than our Saviour; *Haman* his *honour*; the deceased *Gentleman* in the Gospel his *delicious fare*, with which he had pamper'd himself in his life time, and glad he would have been upon his importunate begging to have had one *drop* of water from the end of *Lazarus* his forest finger, to cool the tip of his tongue, when he was *tormented in flames*; but alas! he must remain deprived with this sharp answer, *Remember that thou in thy life time receivedst thy good things.* Though wicked men be Rebels and Traytors to God, yet *here* he gives them meat and drink to keep them alive for a time; he deals not with them as the cruel Duke *D' Alva* did with his prisoners, whom he starved after he had given them Quarter, saying, *Though I promised your lives, I promised not to finde you meat:* He gave *Ægypt* to *Nebuchadnezzar*, and vast Dominions to *Alexander*; but in *Hell* wicked men shall be deprived of all. There they shall have no *houses*, nor *lands*, nor *moneys*, nor good *chear*, nor *mirth*, nor *credit*, nor *friends*, nor *servants*; no stately Italian *Palaces*, no rare *Coaches* of *Naples* drawn by the Horses of *Barbary*; no *artificial wares* of *Quinsaio* and *Alexandria*; no *Indian gold*; no *Bilnager Diamonds*; no Scythian *Emeraulds*; no *Topazes* of *Æthiopia*; no *Molucca* spices; no Canary *Sacks* nor *Sugars*; no *Candie oiles*; no Spanish *sweet meats*; no *French wines*; no *Velvets* nor *Tissue*, nor *Scarlet*, nor *purple* cloaths, but purple flames. *Acts 1. 18.* *Luk. 16. 24, 25 with Jam. 5. 5.*

[2.] *Spiritual good things* they had here, and might have had in common with the Saints; in *Hell* no offers of *Christ*, nor *pardon* by him; no *Preachers* nor *promises*, nor *possibility* of heaven, as there was here in the wickeds apprehensions, which will be exceedingly enlightened to see what they are deprived of; yet then can see no *Wells of salvation*, only the *pit of damnation*. *Vide part 3. of Baxters Saints rest.*

[3.] *Eter-*

[3.] *Eternal good things*; the wicked loſe God himſelf, and heaven with him; oh unſpeakable loſſe to the underſtanding ſoul! *infinite loſs*! to want an infinite good, to be ſeparated from the chief good! to depart from *God*, this is a moſt ſad departure, the worſt of all (as Reverend and Learned *Bolton* well obſerves from the Ancients) 'tis true, wicked men cannot depart from Gods *eſſence*; for he is *eſſentially in Hell*; but they depart from his *comfortable preſence*, not to *ſee God*, nor to have one comfortable glance at the great *Creator*, merciful *Redeemer*, and gracious *Sanctifier*. And with this loſſe of loſſes, they are deprived of heaven, and thoſe admirable perfections, and raviſhing beauties, with which the Spouſe of Chriſt is for *ever* endowed, and are *ſhut* out with the fooliſh Virgins from thoſe inconceivable *pleaſures*, and joyes which are at Gods *right hand for evermore*.

In his meditations on the foure laſt things.
Pſal. 139. 8.
Hebr. 12. 14.
Mat. 25. 10. with c. 8, 11, 12
Pſal. 16. 11.

2. *The pain of ſenſe*; Depart from me ſaith Chriſt, whither may the damned ſay? why from *my face* into the *fire* of Hell; not a purifying, but a tormenting fire; in the laſt *verſe* called *everlaſting fire*; in my *Text* [the fire] as more notable than any other; but *what*, and *where* this fire is, I have only this to ſay *negatively*; neither the *fire*, nor *place* of Hell are meerly fantaſtical or imaginary; *i.e.* ſuch only as have their being in the operation of the minde; but *poſitively*, that both are *real*, ſuch as have a certain *hyſical being*; however Scripture gives me not a warrant diſtinctly and demonſtratively to particularize of *what kind*, *and where*. Some ſtyle this more groſſe part of Hell puniſhment *poſitive*, vexation and torment, conſidering it *concretely*, yet *abſtractively* conſidered, even the *pain of ſenſe* may be *privative*; as theſe torments deprive a man of that due perfection which would otherwiſe be in him; *ex. gr.* though the ſenſible vexation of a man in a Cauldron of ſcalding liquor be in the *materality* of it *poſitive*; yet the *formal nature* of that puniſhment *preciſely* conſidered, lies in *this*, that the ſcalding takes away from the man ſome perfection belonging to him, elſe the ſcalding liquor would be no more an evil to him, than fire is to the *Salamander*; for 'tis impoſſible (ſaith the Learned *Barlow*) *that ſhould be evil to a man, which does not in ſome reſpect make him worſe*; as that which does not deprive him of any perfection cannot do, and by conſequent could not be evil; this

Mat. 13. 30. Εἰς κόλασιν αἰώνιον. τὸ πῦρ. Μὴ τοίνυν ζητῶμεν πῶς ἐστίν, ἀλλὰ πῶς ἂν αὐτὴν φύγοιμεν. Chryſ. Hom. 31. in Rom. 16.

Salamandra eſt animal vivens in igne, tamen non comburitur. Iſid.

Exercitationes de malo.

I only premise, that I may not be understood by any to have a mind to cavil.

There are *three* things requisite to constitute the nature of this pain of sense. Requisite to the pain of sense three things.

[1.] *The real presence of all evil*; that which some terme the *position* of all horrour, anguish and vexation; some resemblance we may have of it, by supposing what the person sustains, who is cast into a furnace of scalding lead or brimstone, still remembring that all the tortures which ever seized upon all the senses of any body in this world, are but shadowy resemblances of this more sensible part of Hell torments.

[2.] *The strong impression of vindictive justice, in reference unto sin*, else the most vehement tormentings could not properly be punishments; when one undergoes the cutting off a rotten leg, *ne pars sincera trahatur*, that pain is not *properly* called a *punishment*, because 'tis not inflicted for any *fault*, 'tis for *cure*, not in *vengeance*; but in Hell torment, which is the execution of the just wrath of God, the Lord Chief Justice comes *in flaming fire, inflicting vengeance*, (*p*) which relates to the *fault*, by reason 'tis fit that the punishment be apportion'd to the fault in the execution of justice, as may be more plain in this case. Suppose *Titius* for Treason should justly deserve death, yet so, that none living know his crime; then imagine *Cæsar* in a rage take away *Titius* his life, his crime of Treason all this while neither considered, nor discovered, why? the death of *Titius* (though in it self it be a natural evil, yet) in order to *Cæsar* is no *proper punishment*, sith it is not the execution of justice in reference to the *crime*; however it may be so in respect of God, who knew not only that *Titius* so dyed, but that he deserved so to dye; this may illustrate that in the punishment of the damned, there is an *impression* of Divine justice; and therefore because of Gods just judgement, this punishment is called *the damnation of Hell* (*q*) thereby noting the keen impression of Gods wrath, wherein not only the Almighty *Punisher* doth respect *sinne*; but the finite creature who is *punished*, knows that he is cast into the furnace of fire for his *sinne* against the infinite God; whereupon there is further requisite to this punishment:

Omnis pœna, si justa est, peccati pœna est. Aug.

p 2 Thes. 1. 8. Δίδοντ☉ ἐκδίκησιν, *inferens ultionem.* Bez.

Latet culpa ubi non latet pœna. Aug.

q Mat. 23. 12. *Quia Deus ex judicio hanc pœnam impiis infligit.* Gerh.

[3.] *That*

[3.] *That the party punished have an acute feeling himself spoiled of all his perfections*; a lively sense of all that he is deprived of, by reason of his *sin*, otherwise it would not properly be punishment, as I hinted before; the damned hath always quick and terrible apprehension of an angry God impressing his wrath, and persisting to deprive him of all that glorious good was offered to him; instead of which (that being refused) he is more and more assured of lying in a consuming fire, that is, and will be continually burning up all those perfections he had; not purging, but plaguing him worse and worse; yet not so, that the flames devoure his *essence*, or that the torments utterly, *i. e.* absolutely destroy his *substance*; but that they are continually feeding upon all *that* it should otherwise have been, his *simple being* nevertheless remaining; thus of the punishment it self both of losse and pain.

The two properties of Hell punishment. 1. Extremity.

(2.) The *Properties* of Hell punishment inseparable from it, are its { *Extremity.* & *Eternity.*

1. 1. *Extremity*; it infinitely exceeds all other punishment; no pain so *extream* as that of the damned, who sustain the *absence* of all good, and the *presence* of all evil; all the cruelties in the world cannot possibly make up any horror comparable to the horrors of Hell.

I noted in the *Analysis* of my *Text*, that the *Extremity* of Hell-torments is aggravated by { *their inflammation*, [the fire.] *the preparation of them* [the prepared.] *the association in them*, [the Divel and his Angels.]

τὸ πῦρ. τὸ ἡτοιμασμένον τῷ Διαβόλῳ, καὶ τοῖς ἀγγέλοις αὐτοῦ. Beza. Annot.

There is a great force and Emphasis in these *prepositive* Articles, in the *Original* thus repeated, demonstrating and defining this punishment to exceed all others in its *Extremity*.

[1.] *The grievous inflammation*, setting forth the extremity of these torments; *fire* is the most furious of all Elements; but this

this is *the* fire, hotter than Elementary or culinary fire, importing the torments to be of a more violent nature than any other. *Strabo* relates that there is a Lake near *Gadara* in *Galilie, infected with such malignant and pestiferous qualities, that it scaldeth off the skin of whatsoever is cast into it*; yet this is not comparable to the fiery *Lake* of brimstone, where the *extreame* anguish of the damned is. *Geogr. l. 16. Col. 764 Ed. Fall.*

(1.) *Most exquisite*; all the exquisite torments that ever were heard of, cannot expresse it to the full; *Nebuchadnezzars* fiery *furnace* could but cause horrours like flea-bitings, in comparison of those the damned in hell do suffer in every sense; the little *Monasyllable Hell*, though 'tis easily over-look't by many at present, yet 'tis the most unexpressibly grievous *Rack* in the world. They say *Gehenne* (which we translate *Hell* in the New Testament) does in *French* signifie a *Rack*, which (as the *Strappado*) is thought to be the most *exquisitely* tormenting; those terrible allusions to *Tophet*, to the shreeks and yellings of Children sacrificed there, are but shadowy representations of their paine who dye the *second death*. *Damnati exquisitissimos dolores sentiunt; quibus majores non datur e gitari possunt. Gab. lor. com. Long.* four last things. 2 King. 23. 10. with Isa 30.32, 33.

(2.) *Intolerable*; soul and body shall be ever supported by God in *being*, but neither be able to *avoid*, nor yet *endure* hell-pain; if *Cain* the foreman coming within the sight of hell here, cry out, *My punishment is greater than I can bear*; (for a *wounded spirit who can bear?*) if the apprehensions of hell even *distract* the Psalmist; if an *angry* God but meeting the soul of a sinner, *rent the caul of his heart*, how will he be able to bear burning in the *Lake with fire and brimstone? hanging, sting, racking*, roasting, suffering under harrowes and sawes of Iron, fleaing of the skin, scratching off the flesh with Thorns, &c. unheard of mercilesse miseries, are nothing to the unsufferable tortures of Hell. I grant there are *degrees* of torment in hell, yet the *least is intolerable*, whether, Gen. 4. 13. Prov. 18. 14. Psal. 88. 15. ——90. 11. Hos. 13. 8. Rev. 19. 20. Heb. 11. 36.

1. *We look up* on the *Omnipotent* hand of God executing the vengeance of *eternal* fire; ah, it is a *fearful thing to fall into the hands of the living God*, the Judge to whom vengeance belongs, who takes the wicked *immediately* into his own hands, as if none else were strong enough to inflict the fierceness of his wrath. Or, Heb. 10. 30, 31.

Rom. 9. 19. 2. *Look down* on the *impotent* punished creature, no way able to make any *resistance*, or lift up his head under the burden of divine indignation, but must crouch under it; for *alas!* what can a *leaf* driven too and fro do against the blast of Gods displeasure! how should the weak back of a poor feeble man, bear the *pile of fire and much wood*, which *the breath of the Lord doth kindle?* who among us shall *dwell with everlasting burning?* they that suffer least in hell will find the torments intolerable. So that when our Saviour saith, (r) *'It will be more tolerable for Sodome and Gomorrah in the day of judgement, than for that City* which despiseth the offers of Gospel-grace, he means not that any damned *Sodomites* should find hell-paines *tolerable* at all; for *Jude* writing by the same spirit that *Matthew* did, sayes, *They suffer the vengeance of eternal fire*; (s) and *eternal* fire with a *vengeance* can be no tolerable paine. Christ will come in flaming fire *taking vengeance* on those that *know not* God, as well as on those that *obey not* the Gospel; yet the disobedient and despisers of the Gospel (especially as to the pain of losse) shall be more fearfully plagued than *Sodomites*. If *Turks* and *Tartars* be damn'd, than debauched *Christians* (as their sins have been double dy'd, so) shall be double damn'd, deeper in hell, by reason here they were nearer to heaven; if there be *heinous* sins against *wonderful* mercies, they must needs bring *unusual* punishments; oh, consider it *England, City and Country, Courtiers and Common-wealths men.* Again, the anguish is

Isa. 30. 33. —— 33. 14. Job 20. 26.

r Mat. 10. 15.

s Jude ver. 10.

2 Thes. 1. 8.

Ingenia { *beneficia* / *flagitia* / *supplicia*

John 3. 36. Rev. 20. 10. Jam. 2. 13. Ezek. 7. 4. Job 7. 9. Isa. 5. 14. Luke 16. 26. *Vestigia nulla retrorsum; ruendum, retro fletere haud ullam sinunt umbræ cautes.* Senec. Herc. Furens. Rev. 1. 18.

(3.) *Easeless and remediless*; the wrath of God *abides*; in hell no cooling fits, but continued burnings, the worm perpetually gnawing, the same torment remaining *both day and night*; there no Remission of sin, dismission of pain, intermission of sense, or permission of comfort; but *judgement without mercy*, mischief without *measure*, crying without compassion, pain without *pity*, sorrow without succour, bitter lamentation without any consolation, *descending* without hopes of *ascending*; the Prisoners being lockt up in this dungeon without possibility of release, no passage out of this darksome fiery Pit of no ease, where the Prisoners would not live, yet *cannot die, nor get out*; *Christ* the Supreame Keeper, who hath the *Key* in his own hand, affirmes with an asseveration (if thou be

cast

cast in) *Verily thou shalt not come out, till thou hast paid the uttermost farthing* (t) nay, *one or mine*, which will never be. (t) Mat. 5. 25 with Luk. 12. 58. Mark 12. 42.

(4.) *Universall, and various, both in* respect of the *subject* tormented, and the *objects* tormenting; even as the tooth-ach, stone, gout, feaver, plague, &c. concurring to torment one man in every part; every power and faculty, sense and member, both of soul and body, will be filled with *anguish and vexation*, within and without; the *never-dying worme* of conscience, and unspeakable *tribulation* that follows upon it, manifested in *weeping and wailing, and gnashing of teeth*, to confound the eye, and perplex the mind; as all have joyned in sin, so they shall in suffering; the soul indeed was ring-leader in sin, and so will be chief in suffering, when *the sharp arrowes of the Almighty are within, and the poison thereof drinks up the spirit.* Thus of the inflammation greatened by the four Ingredients. Isa. 66. 24. Rom. 2. 9. Mat. 22. 13. —— 13. 42. —— 25. 30. Psal. 120. 4. Job 6. 4. and —— 20. 25.

[2.] *The preparation* further aggravates the *extremity* of the torments; the *Text* acquaints us that 'tis [*the prepared*] fire by way of transcendency, as if the wisdome of God had devised on purpose the most tormenting temper for this formidable fire, which the *Lord kindled in his anger of old*; In Gods secret purpose 'twas prepared from eternity, and actually made ready for the faln Angels when they fell from God. The *Talmudists* conceive, that by reason to the things created in the *second* day, there is not added (as in the rest) *that it was good*; (u) therefore the fire of hell was *then* created; but to leave such a conjecture, we are certain 'tis *the prepared* fire, and that for the *Devil* and *his Angels*; not as if it were not prepared also for wicked men, but chiefly to shew 'twas first assigned to the Devils, to note the extremity and inevitablenesse of the torment of the *wicked*, who have the Devil and his Angels for their companions. Hence, Deut. 32. 22. Isa. 30. 33. (u) Gen. 1. 6, 7, 8. *Buxtorf. Talm. Lexic. Calvin, Beza, Baxter, &c.*

[3.] *The Association*, in hell, the Devil and his Angels contribute to the *extremity* of the damneds punishment: The *Devil* so called, because he first calumniated God to *Eve*, as elsewhere *Satan*, because the capital enemy of God and man. It should seem there is one notorious *Beelzebub* in the Kingdome of darknesse, over the rest of evil spirits, who may be Mat. 12. 24. —— 10. 25. —— 9. 34. Rev. 12. 13. John 12. 31. —— 14. 30.

called *his Angels*, probably by reason he being one above the rest, (as Head of the Faction) drew multitudes of others into the party, who with him sinned, and fell; but because the distinction in the *order* of Angels is not so evident, we may take it of the evil Angels *collectively*, rather than *distributively*, miserable comforters, indeed *tormenting companions*. Oh! think how sad 'tis to be chained with the *Devil* in his fiery fetters, shut up in the darkest den with the *roaring Lion*, with ravenous *Wolves*, to live in a Nest among stinging *freckled Adders*, having your loynes encircled with the *girdles of Serpents*, to lie in a Pit amongst millions of *ugly toads*, to be everywhere bitten with *venemous Asps*, to have *Cockatrices* killing you with their eyes, *Dragons* spitting fire in your faces, *Vipers* eating out your bowels; and then tell me, if the companions in hell, (who are infinitely worse than these) can be desirable, that we should any of us be so mad (as too many are) to choose them, rather than the Society of Saints. *Wier* speaks of a *Charmer* at *Salsburg*, that when in the sight of the people he had charm'd a company of Serpents into a Ditch, and kill'd them, at last there came one huge one, far bigger than the rest, which leap'd upon him, winded about his waste like a girdle, and roll'd him into the Ditch, and so kill'd the Charmer himself in the Conclusion. Alas! how many men and women can sport themselves with the Devils temptations here, till at last the grand *Old Serpent* come out with his strength, and roll them into the pit of hell, where they shall live in misery, and lie sprawling with no other companions but the Devil and his cursed fiends, who will be continually tormenting one another, and stinging them with horrors to all eternity! Hence,

Facti perduelles ad exemplum sui principis, atque adeo semen illius audiunt. Dr. *Arrowsm. Tactica sacra. l. 1. c. 2. Sect.* 4.

Mat. 18. 34. 1 Pet. 5. 8.

Moore Atheism. l. 3. c. 2.

Rev. 12. 9.

Peccato Diabolorum nullum paratum remedium.

2. *Eternity.* The second *Proprety* of this punishment is its *Eternity*, in the *Text* τὸ ἀιώνιον, *the everlasting* fire; and *verse* 46. *everlasting* punishment, which is there directly opposed to *eternal life*, that blessed state of the righteous which will *never* have an end; and therefore according to the Rules and *Maximes* of reason*, doth necessarily import a punishment of the same *duration* that the reward is; now that's acknowledg'd by the *Socinians* themselves, to be *eternal*, absolutely *so*, *as never to end*; and therefore the punishment cannot but be so too. The damned are in

* *Oppositorum est eadem scientia. & Oppositorum sunt opposita consequentia.* Can. Log. c.

in *everlasting* chaines of darkness, suffering no less than the vengeance of *eternal* fire, in the blackness of darkness for *ever*, and their smoke goes up for *ever and ever*. *A parte post*, it is an interminable duration; as beyond *measure* in *extremity*, so beyond *time* in *eternity*; None but *he* who was from *everlasting* to *everlasting*, can fully describe this most permanent duration. They that by the help of the best spiritual and rational prospective, can see furthest into it, will be forc'd to cry out, O the Ocean that cannot be look't over, the depth that cannot be fathom'd! there is never an *exit* to this saddest *Tragedy*, this *eternal judgement*; God sets an *end* to all other darkness, but *none* to the *darknesse* of hell; when the *wrath* of God is *come* upon the ungodly, 'twill still be *wrath to come*; this fiery durance is not measureable by our petite particles of time; alas! 'tis for *ever*, wo! wo! wo! O Eternity! Eternity! Eternity! this word *ever*, *ever*, *everlasting*, will even break the hearts of the damned. Mark what I say, suppose with me, (after others) the *whole world were a Mountaine of Sand*, *and a little Wren come but once every thousandth year to fetch one grain of Sand*, *what incomprehensible millions of millions* (not to be numbred by a finite being) *would be spent before this supposed wonderful Mountaine could be fetcht away?* (when it would be millions beyond reckoning, before the sands in an hour-glass could be carried away after this rate; but six thousand years, and so but *six* Sands would be gone since the Creation of the world) *Well!* but *supposing* yet this wonderful astonishing thing should be effected; if a damned person should stay in torment *so long*, and then have an *end* of his *wo*, it were *some* comfort; but when that immortal bird should (according to the presupposed portion) have carried away this Mountain *ten thousand times over*, Alas! alas! and wo! his anguish and torment will be as great as *ever* it was, and he no nearer coming *out*, than he was the very *first* moment he entred into *Hell*. *Beloved*, think seriously on this sad supposition, I know not whether your hearts tremble, but I am sure mine does when I dwell on these things in my thoughts: Oh! who are so stout-hearted among us, that they can *dwell* with *everlasting* burnings? that they can strugle with this *wrath to come*, which will *never be overcome*, never *come* to an *end*? believe it friends!

Jude ver. 7, 6, 13. Rev. 14. 7. Psal. 90. 2. 11. Heb. 6. 2. Job 28. 3. Mat. 3. 17. Mat. 23. ἀεὶ, ἀεὶ, ἀεὶ, q. d. ἐκ ἀεὶ, ἐκ ἀεὶ, ἐκ ἀεί. Drexelius, Gerhardi, Birkebeck, &c. Isa. 33. 14.

friends! the worm *dieth not*, the fire is *not quenched*; they are not mine, but the most sure (yet sad) words with which the most *Evangelical* Prophet *Isaiah* shuts up his *long* and *sweet* Prophecy; and you know our *Lord Jesus*, who spake as *never man spake*, did frequently utter his mind in the same stile. Thus for *Explication.*

Isa. 66.24. John 7.46.

II. Confirmation. II. For *Confirmation*, That the wicked shall depart from Christ, into an *extremity* and *eternity* of torment, as hath been described, take these *Particulars*, which laid together are cogent.

1. First, The *fore-mentioned Explication grounded upon evident Texts of Scripture* (not wrested from their genuine meaning) *doth imply the quod sit, i.e.* the existency of the Subject, *viz. that there is an Hell*, as the *basis* or Hypothesis upon which not only the *quid*, but *quale* is founded in Scripture; *i.e.* the *essence* and *essential properties*, *viz.* that there is a real punishment appointed to some, consisting in the *pain* of *loss* and *sense*, both *extreme* and *eternal*; for *of that which is not, there can neither be essence, nor manner of being described*; but from what hath been said, you see there are both predicates in Scripture answering to the Questions, *what pain?* and what *manner of pain?* and therefore it must necessarily follow, that there is some *subject* on which they are affirmed, and to which they do appertain; to this purpose *Augustine* says truly, *That what never is grieved doth live or exist*; *and that there cannot possibly be any grief, but there must be some real subject to sustain it*; if then the Scripture speaks of an *Eternal* pain, it doth certainly suppose some must endure it.

Non entis nec est essentia nec modus essentiæ Maxim.

Certum est vivere omne quod dolet, doloremque omnem nisi in re vivente esse non posse. l. 21. de Civ. Dei. c. 3.

2. Secondly, *The beams of natural light in some of the Heathens, have made such impressions on the heart or natural conscience, that several of them have confused notions of an Hell, as well as of a judgement to come.* Profound *Bradwardine* and others, have produced many proofs concerning their apprehensions of this Truth *; what made the Heathen *Emperour* when he lay a dying, cry out? *O animula vagula blandula, &c. O my little wretched wandering soul, whither art thou now hastning, &c.* Oh, what will become of me? live I cannot, dye

* *Bradw. de causa Dei. l. 1. c. 1. Corol. 39. Raynaud. Theol. Nat. Disp. 8. Q. 4. Windel. Phys. Part 1. Sect. 2. Justin. Hist. Adrianus.*

I dare not! but some discoveries of the wrath *to come*. Surely, it was not meerly the dissolution of nature, but the sad consequent that so startled and terrified *Belshazzar*, when he saw (w) the *hand-writing on the Wall*; (w) guilty man when conscience is awaked, fears an after-reckoning, when he shall be paid the wages of his crying sins, proportionable to his demerits. Hence *Tertullian* in this matter appealing to the consciences of the Gentiles, and after him *Chrysostome* affirmeth, that *Poets and Philosophers, and all sorts of men speaking of a future retribution, have said that many are punisht in Hell. Plato* is very plain, *that whoever are not expiated but prophane, shall go into Hell to be tormented for their wickednesses, with the greatest, most bitter, and terrible punishments for ever in that Prison in Hell.* And *Trismegistus* affirms concerning the souls going out of the body defiled, that 'tis *tost too and fro with e ernal punishments*; and another*, *that it was the comm n opinion among them, that the wicked were held in chains by Pluto* (so they call the Prince of Devils) *in chaines which cannot be loosed.* 'Twould take up much time, and not be so fit for your Christian ears to mention what conceits the *Poets* have of *Tartarus* (*i.e.* in plain English *Hell*) and the judgement there, wherein for want of Scripture Revelation, they are much out in their fictions concerning the *manner* of this punishment; yet these imaginations of theirs, give some evidence to the *thing it self* written in their *consciences*, about which the Word of God doth informe us more fully and clearly. Every ones guilty conscience (not feared and stifled) calls for our assent to this same *Doctrine*; the secret checks in our own bosome, do sometime affright and appale us, even

(w) Dan. 5. 5, 6. Heb. 2. 15.

Tert. *adversus Gentes. p.* 78. *& de Resurrect. c.* 3.

Chrysost. Hom. 8. *in* 1 *Thes. sub fin.*

Καὶ γὰρ ποιηταὶ, &c. κ᾽ ἐν ἄλλοις κολάζεσθαι εἰρήκασι τοὺς πολλοῦς.

Ὅσοι δὲ ἂν ἀμύητοι καὶ ἀτέλεστοι εἰς ἅδου ἀφίκωνται, Plat in Phæd. p. 52. Edit. Franc. 1602.

Διὰ τὰς ἁμαρτίας τὰ μέγιστα κ᾽ ὀδυνηρότατα κ᾽ φοβερώτατα πάθη πάσχοντες τὸν ἀεὶ χρόνον ἐκεῖ ἐν ἅδου ἐν τῷ δεσμωτηρίῳ. Ita ille in Gorgia sub fin.

Trismeg. c. 10. *Ascelp.*

**Lucian. de luctu.* ὁ μὲν δὴ πολὺς ὅμιλος, &c. τόπον τινὰ ὑπὸ τῇ γῇ βαθὺν, ἀδηῆ ὑπιλήφασι.

Tartarus horriferos eructans fontibus æstus. Lucr.

Tartareæ sedes & formidabile regnum mortis inexpletæ. Stat.

Viscera præbebat Titius Lanianda. Ovid.

Perfidus Ixion; Horat.

Saxum ingens volvunt alii, radiisque rotarum Districti pendent: sedet æternumque sedebit Infelix Thesus, Phlegyasque miserrimus omnes Admonet, & magna testatur voce per umbras: Discite justitiam moniti & non temnere divos. Virgil. *Nec mortis pœnas mors altera finiat hujus, Horaq; erit tantis ultima nulla malis.* Ovid.

anticipating

anticipating torments, and giving the sinner an *earnest* of
Rom. 6. ult. that summe of misery (which is the *wages of sin*) the *payment* whereof shall *never* have an end; so that every conscious wretch may find and feel such a worm crawling in his own breast, which unless it be kill'd by the Physician, who only cures sin-stung souls with his own blood, will never dye. The very
Alcoran Mahom. c 14. *p.* 160. *&* *c.* 20. *p.* 198. *Turks* speak of the *house of perdition*, and affirm that they who have turned Gods grace into impiety, shall *abide eternally in the fire of hell, and there be eternally tormented.*

Thirdly, *It cannot but be equitable, that the wicked who despised everlasting happiness, should suffer eternal miseries*: They
Joh. 5. 40. with Isa. 9. 6, 7. and Dan. 7. 14. 27. and Rev. 14. 6. Mat. 2. 12, 46 & —— 18. 8. Joh. 5. 39, 40. with Jude Epist. ver. 21. *would not* be heirs of an *Everlasting Kingdome*; and therefore no marvel they are *everlastingly shut out*. They sleight and refuse Gods *eternal mercy*, and the honour which the Heirs of glory do accept of upon the terms of the *Gospel*; and therefore they must arise to *shame* and *everlasting* contempt, and undergo *eternal misery*, according to the terms of the *Law*. For

Factus est malo dignus æterno, qui hoc in se peremit bonum, quo esse posset æternum. August. Dan. 12. 2.

Fourthly, *The violation of those everlasting obligations which lie upon them unto God, do demerit an answerable punishment.*
Heb. 10. 28, 29. Sith the wicked have trampled upon the *blood of the Covenant*, and abused the many favours God tendred to them to make them meet for glory (by which they have fitted themselves for
Rom 9. 22, 23. 2 Pet. 2. 17. Jude ver. 13. *destruction*) 'tis but reasonable they should be punisht with the *mist and blackness of darkness* for *ever*, who by their prophaness and errours, did seek to cloud the beams of Gods infinite goodness, *Everlasting* light, and *eternal* truth. To draw to a
Rom. 1. 18, 25. Isa. 60. 19. Rev. 14. 6. Rom. 16. 26. period,

Fifthly, *If wicked impenitents after this life, shall not be punisht by God with everlasting torments, then something must hinder*

Either on { *Gods part*, or, *Theirs*.

If on *Gods part*, then 'tis *either*,

1. Be-

1. Becauſe he *will not*: Now what his *will* is, you have heard revealed, and may know further if you conſult the Scripture: My *Text* acquaints you plainly with Chriſts mind, and that's the mind of God. *Or* 1.

2. Becauſe he *cannot*, which to affirme, were to deny his Omnipotency, to ſay he is not God. *Or* 2.

3. Becauſe he *dare not*; what were this, but to ſuppoſe the Soveraign Judge upon the Bench to be (as it were) a cowardly Underling to the trembling Priſoner at the Bar! when his very *breath* can *kindle the fiery River* of brimſtone into which he ſentenceth every impenitent Malefactor. *Or* 3. Iſa. 30. 33.

4. Becauſe like unjuſt Judges, he may be corrupted *with bribes*; but ſhall not the *Judge of all the World do right*? 4. Gen. 18. 25.

If the hindrance be on the *wickeds part*, then I conceive it muſt be *either*

1. Becauſe their *living and ſinning but a ſhort time here on earth*, does not deſerve eternal puniſhment in Hell; for the evil of puniſhment ſhould be but commenſurate to the evil of ſin: Now there is no proportion betwixt finite and infinite. I confeſſe this pretence is ready to ſhake the faith of many in this point; but if the ground of it be rightly underſtood, it may confirme the point; for 1.

(1.) *If the wicked had lived always*, they would alwayes have ſeparated themſelves from God by ſinning againſt him, and never have repented of their ſin, nor been weary of ſinning; neither then will God be weary of plaguing, or repent of puniſhing: The Schoolmen from *Auguſtine* argue, *Peccant in æterno ſuo, ergò puniuntur in æterno Dei*; which will never have an end, but remain while God is God. This may be illuſtrated by a ſimilitude; as men addicted to pleaſure, do in the night time eagerly and earneſtly purſue their game at *Cheſſe*, Tables, or the like, by an inch of candle, which unexpectedly goes out, would queſtionleſſe have play'd willingly all night had the light laſted: So wicked men they deſire to ſpend all their inch of time in the purſuit of their ſins, if that would continue, they would continue in ſin, and not leave ſinning, wherefore they ſhall not leave

Aquin. Supl. Q. 99. *Scot. in Sent. l. ult. Thom.* 1. 2dæ. Q. 87. Art. 5.

suffering; had they lived for ever here, they would have sinned for
Rev. 9. 6. ever; but in Hell, where they would *not live*, they *must be kept alive*, because of their will of sin upon Earth: Oh! wicked wretch, is it not a righteous thing with God (*what thinkest thou?*) that thy punishment for thy sin should never cease in Hell; who shouldst thou live for ever here, thou wouldst be an Eternal standing provocation to his Majesty? I deny not, but the wicked will sin Eternally in Hell, yet I lay not the stresse on that, (which some do) as the reason of their Eternal punishment, but because they *never ceased, nor would have ceased* to transgresse Gods Law, whiles upon earth; and *Eternal* punishment was denounced against the *first transgression*, which every one that lives and dyes in sin, is not only guilty of, but *will not repent of*; he would not be reconciled to God here, and God will not be reconciled to him hereafter, but will say to him always, as *Tyberius* once said to one that requested death, rather than long imprisonment; *nondum tecum redii in gratiam; I am not yet reconciled to thee, that I should shew thee such a favour.*

Ad magnam justitiam judicantis pertinet, ut aequam careant supplicio, qui in hac vita nunquam voluerunt culpae parcere. Gregor.

Gen. 2. 17. *Rom.* 6. ult. & —— 5. 12. Gal. 3. 9.

Isa. 30. 15. Matth. 23. 37. John 5. 40. Ezek. 33. 11.

Suet. in vita. Tyber.

Prov. 8. 36. Deut. 30 19. John 6. 40, 54 & 3. 36. Ezra 8. 22. Hos. 13. 9.

(2.) *The sinner hath but his choice and option*; if he be plagued with *Eternal* death, 'tis no other than that which he prefer'd before *Eternal* life. The Lord sets *life* and *death* before us, (as by *Moses* the *typical*, so by Christ the *true* Messiah) if we will choose Christ, and accept of him, we may have *Eternal* life; if not, we must be sure of *Eternal* death; he that refuseth the *Eternal* weight of glory in one end of the scale, chooseth *Eternal* punishment in the other end; as our first Parents did choose the curse by their voluntary refusing of the blessing; which bad choice of theirs, laid obnoxious unto *Eternal* pain both themselves and their posterity, who cannot complain of God for inflicting the death they are by corrupt nature liable to; sith besides their choice in their first parents, and in their own persons, they who live under the Gospel have as great a mercy tendred by the second *Adam*, as Eternal death is a grievous punishment; yea,

Burnings Itinerary. the Atheist (who (as 'twas said of *Antiochus Epiphanes*) *takes more pains to go to Hell, than some others to go to Heaven*) must

must confesse that he deserves his wages of Eternal death as his Pay, sith he hath toyled and drudged all his life long in the Devils Service, only to fit himself for misery.

(3.) *The Schoolmen have observed from the Philosopher, that the punishment ought to be levied according to the dignity of him against whom the offence is committed.* He is more severely punish't, who gives his Soveraign a box on the ear, than he that does so to his equal: Now wicked men (and that without Repentance) sin against the *Eternal God* by the violation of his *Honourable Law*, which he resolves to *magnifie*: And as they ought not in their own case (so they are unqualified) to be competent Judges of their own offences; (sith they cannot see the thousandth part of that evil there is in the least sin) and therefore unfit to apportion the punishment which ought to be levied by the *Judge of all the World*, (who knows what is meet, and will do nothing but what is *right*) proportionable to the offence committed against the supreme Majesty; for where there is *satisfaction* required, there must be *proportion*, which would not at all be here in this case, without some kind of *infiniteneſs*; and because that cannot be found in any meer creature in *value*, it must necessarily be in *duration*; for if after millions of years it could ever be said the damned had fully satisfied Gods justice, it might be said they shall be set free, as the Prisoner from the Goal, having *paid* the debt; (a thing impossible) but because the sufferings of the damned (which are all the satisfaction they can give infinite justice) in regard of the *subject*, being *finite*, and consequently *not of infinite value*, they must be so *in duration*; at least *à parte post*, as to the future, for the defect of satisfaction in the temporal *finite* punishment of any meer creature.

Aquin. Sup. Q. 99. Art. 1.

Isa. 42. 21.

Peccatum in Deum crimen læsæ Majestatis:
——Adsit Regula peccatis quæ pœnas irroget æquas.
Horatius.

Gen. 18. 25.

Luk. 12:58, 59

Ex parte subjecti.

Excep. *If it be excepted*, neither by the Eternal punishment of men is Gods justice satisfied; for then this punishment would not be Eternal, (which is a contradiction in the very thing it self) if ever it could be said of Gods justice now 'tis satisfied.

Excep.

Contradictio in Adjecto.

Repl. *I Reply*; [1.] *Let it be very well considered*, whether Gods justice, being infinite, and consequently an essential Attribute in God, doth not require from man (upon his delinquency)

Repl.

Infiniti valoris. that satisfaction which is of *infinite value*, he the *party* offended being essentially of *infinite dignity*. Now such a satisfaction, *i. e.* of *infinite value*, could only be made by *Christ*, who (being the Surety of the Covenant, and suffered in our stead) is *God-man* in one person, and gave plenary satisfaction unto God.

Θεάνθρωπος. Acts 20. 28.

John 1. 14. 1 Tim. 3. 16. Rom. 3. 25.

[2.] *Though Eternal* punishment may not be called a satisfaction *made or given* to the *party offended*, yet 'tis *that* which the *party offending* must ever be *in making or giving*, (by the order of the Supreme Judge who is to hear the cause and apportion the punishment to the fault) because he the delinquent wanting that *infiniteness in dignity of person*, which doth bear a *proportion* to the *dignity* of the *party offended*, must make this up by an *infinite duration* of punishment, which may perhaps in *some sort* be termed *satisfaction performed to the Law*, it being the payment of the whole in the obligation; for upon *defailance* of paying the *debt of duty and obedience*, what more is required of the *debt of penalty and suffering* to be paid, than *death* in its full latitude, temporal, spiritual, and *Eternal?* so that in this *respect* 'tis no error to call it satisfaction; but if we speak of a compleat satisfaction *made* to the *party offended*, it must be granted that none but the only Son of God *did*, or *could* give it; thus for the first great impediment pretended in regard of the Subject. *Or*

Parti laesae.

Satisfactio legi praestita. Persolutio totius quod est in obligatione.

Debitum officii. Debitum supplicii.

Parti offensae.

2. 2. *It is because there is a possibility of freedom* from the Prison of Hell; and then this must be *either* by *Covenant and Compact*, which whoever affirms, *proferat tabulas*; for 'tis *fancy*, not *faith* which believeth any such thing without the written Word. *Or* by *commutation*; and what place for such a fancy? Is any so absurd as to think there are any in Hell who belong to God, and in Heaven who belong to the Devil? that there should be matter for such a *Chimæra*, such a strange fiction? *Or* by *force*, and what were this but to over-power Omnipotency? *Or* by *fraud*, and what were this but to out-wit Divine Wisdome, and to put a trick upon him whose understanding is infinite? *Or* by a *price paid*, and what is it that *offending* man can lay down as a sufficient compensation or satisfaction to an *offended God*, who is infinite, for

for the injury done unto him, which *God should accept of*, is hard to fancy; and woful experience (if nothing else will) may convince vain man, that 'tis impossible to procure. *Or* by *manumission*; now this doth belong only to obedient servants, not to children of disobedience. *Or*, 1 Sam. 2. 25. Godw. Rom. Ant. l. 1. Sect. 2. c. 6. Eccl. l. 5. c. 6.

3. The *impediment* is because there is an *impossibility in regard of the subject* (as is pretended) of undergoing torments of an eternal duration by a finite creature; and therefore all the *Hell*, *Socinians*, &c. grant, is *Annihilation*, by reason 'tis said, The wicked shall *be destroyed*. But to remove this, remember *Ex parte subjecti* Socinus, Racov. Cat. Crellius, Bidle, Richardson, &c. 2 Thess. 1. 8, 9.

(1.) *The same infinite power* of God which preserves Angels and men vessels of *mercy*, to the glorifying of his *grace*, can preserve Devils and wicked men vessels of *wrath*, to the glorifying of his *justice*; and God will do so, by reason his mercy cannot contradict his justice and truth; *Christ* who at the last day will judge others for unmercifulness, best knows what it is to be merciful; and it concernes us to credit the *verity* of his sentence in my *Text*, though upon harkening to the shallow reasonings of flesh and blood we may be apt to apprehend *severity* in it: but as *Gregory* sayes truly, *He that cannot find out a reason of Gods doings, may easily finde in himself a reason why he cannot finde it out.* Rom. 9. 22, 23. *

(2.) *The destruction mention'd*, is rather in a *continual fieri*, than *in facto esse*, in a perpetual doing, never finally done; the *living* of the wicked in hell, is a *dying life*, and their *dying* is a *living* death; one arme of Gods power is alwayes *bearing* up what the other is alwayes *beating down.*

(3.) *They shall be destroyed* in *a moral*, not in a *natural sense*; a man that is dead in Law, may live a natural life, but is deprived of that which before was due to him; the wicked have their *beings* in hell, but are deprived of all that which makes to their *well-beings*; sequestred from the fruition of God, and all comfort with him, who is the Fountain of life; instead of which they cannot be freed from *all* that tends to their *ill-beings*. Christ sayes expresly, they must depart into *everlasting* fire, and *everlasting* punishment; therefore cer-

certainly *not to be annihilated*, but to *abide and remain* in torment. *For*

[1.] He that shall be *everlastingly* punished, must needs *remain in being everlastingly*; his punishment *cannot continue* when he *is not*; he that hath an *end*, cannot be punished *without end* after he ceaseth *to be*; so that if the wicked should be *annihilated*, or *absolutely* destroyed, and deprived of *being*, then *nothing* should be tormented with the *never-dying* worm; (if the worm *dye not*, it must live in some subject) and *nothing* should *dwell in unquenchable fire*, as the Scripture affirms there shall. *Again*,

Non entis nulla sunt prædicata.
Ejus quod falsum est nulla potest esse scientia.
ἐκ ἔστι τὸ μὴ ὂν ἐπιστῆσαι, i. e. ὡς ὄν. *Ut Philopon. in Arist.*

[2.] *Men* as well as *Devils*, may have their *essence and being* eternally preserved, and yet *not inherit* eternal life, but remain in a *moral* condition of eternal death; for *eternal life* promis'd and purchas'd in Scripture, does *not only note* our *physical* or *natural being* in life, but chiefly our *moral well-being in bliss and happiness*; and therefore *eternal death* does not deny wicked men being *naturally alive*, but their being *morally alive*; they live indeed, but *miserably*, in a condition *absent* from all comfortable good, *present* with all evil; there shall be *weeping* and *wailing*, *and gnashing of teeth for ever*; therefore there shall some *be* who shall so *weep*, &c. and *they* are the wicked that shall still *remain* in these *remaining* torments beyond expression, which are called the *Second* death; not that this death is a *consumption of their persons*, an absolute wasting of their substances, as to the *continuance* of their *beings* (for though they seek to have their *beings* destroyed, yet they shall not *finde* their desire accomplished) yet as 'tis said of *Roger Bishop* of *Salisbury*, in King *Stephens* time (he *would not have lived* (that life in Prison) *yet could not dye*; they would be annihilated and cannot) but this which is the *worst death*, is a *deprivation* of all the *comfortable good* of life natural, spiritual, and eternal, with an *infliction* of the *greatest evil*, the wicked are then *supported and capacitated* to lie groaning under for ever.

Mat. 8. 12.

Revel. 9. 6.
Vivere noluerit, mori nescierit.
Nulla major aut pejor mors quam ubi non moritur mors. *Aug.*

Thus

Thus for the *Confirmation* of the Point, wherein we have had likewise (imply'd) *a confutation* of the most considerable Adversaries to this *infallible Doctrine* of Hell, there remains

III. A short *Application* to be enlarged in your meditations; learn hence, *III. Application.*

1. To *feare sin*, and its sad consequent, *Hell*; the clear evidence of an eternity and extremity of hell-tortures, should stir up in us an holy affection of *fearing* God, and being affraid (by reason we are *guilty*) of *eternal* vengeance; the truth is, we should be so afraid of *sin* and *hell*, as to be afraid of nothing else, if we would copy out in our practice, the Lesson Christ commands; *viz. Fear not* them which can kill the body, but are not able to kill the soul, but rather *feare him* who is able to *destroy both soul and body in hell*; yea, I say unto you, *Fear him*; Christ repeats his precept, that it may not be forgotten; an urgent necessity lies upon us to pass the time of our *sojourning here in feare*; we must work out our own salvation in *feare and trembling*; we may, we ought to *feare the pain of losing* the sight of Jehovahs blessed face and favour; for this is a *filial* affection consistent with the greatest love; he that truly loves God, will *solicitously* fear nothing so much as to *displease and lose him.* Yea, and (though we may not with an *irrational*, or *selvish*, *uneffectual*, *slavish* fear, (which dishonour God) *feare the pain of sense*; *yet*) because hell-torments are such *extream* and *eternal* violations of the Primitive integrity of our nature, we may and ought also with a *rational fear* to be *afraid* of the *pain of sense*, but not *immoderately* and *immeasureably* more than we are afraid of *sin*, which is a worse evil in its own nature, than hell it self; for all the evil that is in hell, doth arise from sin as the mother of it. Oh! if we should but hear the bitter complaints of those suffering in *Hell* for their *sins*, I need not then (I might hope) perswade the stoutest to be afraid of sin and hell; for our eares would even tingle, our hearts tremble, our blood curdle, and our spirits as it were congeal to yce, at the noise of their most horrible lamentations. Learn, 1.

Mat 10. 28.

Luke 12 5.

1 Pet. 1. 17. Phil. 2. 12.

Res est solicitè plena timoris Amor. Jeanes Schol. & Practic. Divin.

2. To

2. To *flee ſpeedily from ſin by real Repentance*; having this warning to *flee from the wrath to come*, which will *inevitably* ſeize upon impenitent ſinners; Oh! let's all learn of our Saviour and Judge, from this conſideration, to bring forth fruits *meet for Repentance*; his reaſon is in effect the ſame with this Doctrine; *viz. Every fruitleſs Tree is caſt into the fire unquenchable fire*; yet of our ſelves we can bring forth *no acceptable fruit*, till we be ingraffed into Chriſt the true Vine: Oh! let's then labour to ſee, and be truly ſorrowful for all our ſins! and pray, Lord, *Turn* thou us, and we ſhall be *turned* from all our ſins, and accept of a whole Chriſt for our only Lord and Saviour; oh! ſith we cannot waſh our hands *in innocency*, lets be waſhing them daily in the tears of true *penitency*; let's go to the *Fountain open'd to waſh in for ſin, and for uncleanneſs*, that we may not be caſt into the *River and Lake of fire and brimſtone*; Oh! let's *now* bathe our ſouls in the *blood* of Chriſt, that *everlaſting burnings* may not *hereafter* ſeize upon us. Hence Learn,

3. 3. *Not to blame Goſpel-Miniſters for preaching of terrors*: hereby they would ſave us off from running head-long into Hell, and bring us to repentance, that we may not be caſt into that priſon, *where there is no place for repentance: Knowing the terrors of the Lord we perſwade men*: in love to their precious ſouls we are bound (being aſſured *we muſt give an account*) to awake our hearers, leſt they *forget God* and *be turned into hell*: we dare not betray your pretious ſouls to gratifie you at preſent, and indulge you in your ſins; as the Apoſtle ſays, —— *We muſt not for meat deſtroy the work of God*; for preferment, favour or reſpect from you at *preſent*; we dare not ſuffer your immortal ſouls to periſh without warning; oh friends, be not angry with us the Embaſſadours of Jeſus Chriſt, when we ſee any of you haſtning down the *broad way* which leads to Hell, (as ſure as we are here now) if we then cry *fire! fire!* to bring you back. You have no more reaſon to think us your *enemies* for this warning of you, and *telling you the truth* in love, than any of your children have to think the moſt dear and tender Parents amongſt you, were *their enemies*, when ſeeing them (through careleſsneſſe) ready to fall into fire or water, they ſhould cry out, oh! take heed Children!

Children, or you are irrecoverably loſt. Learn,

4. *Not to grudge ſinners their portion in this World: Davids* advice ſhould be our practice, enforced from this very Doctrine; *viz. Not to fret our ſelves at evil doers, nor to be envious againſt the workers of iniquity*; for they ſhall ſoon *be cut down* as the graſſe; they *ſhall be turned into Hell*; their fooliſh proſperity will *deſtroy them*, their *candle ſhall be put out*, and that in a ſnuff which will never ceaſe ſtinking; why then ſhould we be offended at their proſperity here, who are reſerved to an extremity and eternity of torment hereafter! it is a groſſe miſtake to *call the proud happy*, or to think the godly *moſt miſerable*, becauſe they are here ſometimes a little under a cloud. The Pſalmiſt was tempted to it; but the knowledge of this Doctrine in *the Sanctuary*, did ſoon rectifie his judgement, and made him conclude that *God had ſet them in ſlippery places to be caſt down into deſtruction, and utterly conſumed with terrors, and periſh for ever*; we had more need to pity than repine at our wicked Neighbours, *having their good things here*: when we conſider how hard a matter 'tis to have good things here with *Dives*, and with *Lazarus too hereafter* in *Abrahams* boſome. Learn, 4.

Pſal. 37. 1, 2. & — 9. 17. Prov. 24. 20.

Mal. 3. 15.

1 Cor. 15. 13. 19

Pſ. 73. 3. 18, 19

Job 20. 6, 7.

Mat. 19. 24. with Luke 16. 25.

5. Laſtly, *To admire, and be greatly affected with the ſuperlative love of Chriſt in undergoing that puniſhment in our ſtead*, (if we will receive him for our Lord and Saviour) *which will be extream and eternal torment to all that do refuſe him*. And if he be Judge, they who *receive* not his Embaſſadors in *his Name*, are of that number: Oh! who would not then *kiſs the Son*, that believe the wrath of God will inflict theſe eternal torments. Oh! Chriſtians! (ſuch I wiſh we may all be in *deed* and *truth*) let's *bleſs* and *kiſſe* this bleſſed Son of God, that bare for us this inſupportable wrath, even *Jeſus which delivered us from the wrath to come, and triumphed over principalities, and over the Grave and Hell*; the *greatneſſe* of the *damnation* we are expoſed to by *nature*, doth *greaten* the *ſalvation* purchaſed by *grace*! Oh! *bleſſed Jeſus! thou waſt curſed here, and taſted'ſt the death that was accurſed*; 5.

Mat. 10. 14, 15, 39, 40.

Pſal. 2. 12. 1 Theſ. 1. 10. Coloſ. 2. 15. Hoſea 13. 14. 1 Cor. 15. 54, 55. Mat. 23. 14. Hebr. 2. 3. Gal. 3. 13. Hebr. 2. 9.

Isa. 53. 5, 7, 8. Rom. 8. 1. Mark 3. 29. with Heb. 6. 2. & 5. 9. Acts 2. 24. Psal. 116. 3. John 8. 51.

sed; even *this in thy sentence*; thou wast *bruised*, *afflicted*, *and broken of God for us*; but thou was *taken from Prison*, *and from judgement*, *and everlasting condemnation*; for it was not *possible that Thou shouldst be holden of any pains*; so that though every Believer shall see a *Temporal*, *yet shall he never see Eternal Death*, *but inherit Eternal Life*.

OF

OF HEAVEN.

MATTH. 25. 34.

Come ye bleſſed of my Father, inherit the Kingdome prepared for you from the foundation of the world.

THE Deſcription of Heaven is a work fitter for an *Aaron* the High Prieſt of the Moſt High, when upon Mount *Hor* he is ſtripping himſelf of the vile body of ſin; or for a *Moſes* when on the top of *Nebo*, after a Piſgah proſpect* (as the Jews comment) he died at the *kiſs of God, refunding that *breath of life*, and expiring his ſoul into the boſome of God; Nay, more fit to be deſcribed by a pen taken from the Wing of a Cherubim, than the ſtammering tongue of any mortal man. For whoever attempts to ſpeak of an heavenly ſtate while himſelf is on earth, his diſcourſes of that, muſt needs be like the dark dreams and imaginations of a

* Deut. 34. 5.
* Cant. 1. 2.
* Gen. 2. 7.

child concerning the affaires of this world, while it self is yet swadled and cradled in the womb. Yet discourses of Heaven were never more seasonable upon earth. When *Anaxagoras was accused as not studying Politicks for his Countryes good, he replied, I have a very great care of my Country, pointing up to heaven; if ever Christians had cause to make all honest haste to heaven, 'tis in a sinful and a *perverse generation*; when the waters cover the earth, whether should a Dove-like soul fly, but to the Ark of God? when Gods judgements and his Avengers of blood threaten us on every hand, what City of refuge can we run to but the Sanctuary of God? when we know not how soon the members of Christs body in conformity to their Head, may be called to sweat drops of blood; 'tis wisdom for us with our bitter hearbs to keep the Passover, and to think on that * *large upper Roome*, wherein we may be Feasted at the Supper of the Lamb. Therefore with holy *David*, *when the floods of ungodly men made him afraid*, let us *take the wings of a Dove, fly away, and be at rest*, in that desart of men, but Paradise of God, while we meditate on these words, *Come ye Blessed, &c.*

*ἐμοῦ μὲν σφόδρα μέλει τῆς πατρίδος. Dio. Laer.

* Luke 22. 12.

Psal. 18. 4.

A little before the Text, you have such a division of this world, as you shall never see (as many divisions as there are) till you come to judgement; a Herd of hairy, rough, lustful Goats on the left hand, which (like *Pythagoras* his second number) are accursed for departing from unity, and have a sharp sentence with the unprofitable servant, * *Cut him in sunder, and appoint him his portion with the hypocrites.* But the sheep on the right hand, are all folded up in the arms of Christ, *Come ye blessed, &c.*

* διχοτομήσει αὐτόν. Mat. 24. 51.

In which words, you have

1. A Possession.
2. The admission into that possession.

In the Possession,

1. The nature and qualification of it, it is a *Kingdome.*
2. The Preparation of it, *From the foundation of the world.*

In the Admission,

1. The

1. The Title, and that is, *Inheritance.*
2. The Heirs, *The blessed of my Father.*
3. The formal Introduction, *Come ye blessed of my Father, inherit, &c.*

First, The Possession, and in that its nature and quality, it is *a Kingdome*; * *God is King of all the earth*; * *the Lord reigns, let the earth rejoyce, and the multitudes of Isles be glad thereof*; for no places so subject to tempests, inundations and changes in the ayr and state, as they. Every creature payes him allegiance in the Kingdom of his power. But the Scepter of his grace is stretched *out over Zion*, * *he is King of Saints*, who are not only Subjects to his power, but his holy Will, being **made willing in the day of his power.* But yet the seeds of Rebellion are in their hearts; but when they enter the Kingdom of his glory, they shall not only become perfect Subjects, but Kings and Conquerours over his and their enemies; *Come enter into this Kingdom prepared for you.* Now in every Kingdom erected, there is something to be deposed, which they are to be devested of, something to be imposed, which they are to be invested in.

* Psal. 47. 7.
* Psal. 97. 1.
* Rev. 14. 3.
* Psal. 110. 3.

First, Therefore to make way for this Kingdom, the black Regiment of errours, ignorance, and misapprehension, shall be disbanded; though all the Subjects of Christs Kingdom here, are freed from * *damnable heresies*, and recovered from the absolute dominion of the Prince of darkness, yet they are subject to such *errours* and mistakes, as may make them troublesome not only to the Church of God, but to the world. *Tertullian* Montanizeth, *Cyprian* rebaptizeth, and * *Origen* brings others from those *errors* himself fell into, as he did Saint *Ambrose* from the *Valentinian* Heresie, to the * Orthodox faith. But these and all other shadows on the minds of Saints shall vanish, when the morning shall appear as the darkness of the night is routed by the rising Sun. All those groundless scruples that now gravel tender hearts; and * *whatever offends, shall be gathered out of this Kingdome.* All laborious studies, Controversies, and Polemical Disputations, shal. then have a final determination. All subtile

* 2 Pet. 2. 1.

* *Cujus ingenium Ecclesiæ Sacramentum.*

* τῶν ἐκκλησιαστικῶν δόξας, παρατρέπεται λόγῳ. Euseb. Hist. Eccl. lib. 6. c. 13.

* Mat. 13. 41.

tile distinctions, Jesuitical æquivocations and evasions (the usual masks, and genuine Vermilion of that Scarlet whore, whereby to render the fowlest actions specious to the eye of the world) shall be then swept away *as a Refuge of lyes*; Death will be the *moulting time to deplume men of all those phantastick opinions, and Mercurian fancies, which they now wing their heads withal; all those. * *Scales* of ignorance wherein they * pride themselves as the *Leviathan*, and fling the world into æstuations, shall then drop off their eyes; their * Leopards spots, and Æthiopian skins contracted by too hot a Sun, and too open a converse with the prosperities of this world, shall be taken off. And though now *upon our eye-lids sits the very shadow of death*, yet there the meanest understanding shall confute the ignorant determinations of a whole Sanedrim of Rabbi's, and look down upon all the grandure of Humane Policies, and reasons of State, with as scornful an eye, as we now look up with to the meanest Cobweb in our Windows.

* Προπρόπησις.

*Act. 9. 18.

*Job 41. 15. and 31.

* Jer. 13. 23.

Job 16. 16.

2. All that turbulent Rout of affections shall be cashiered; as all those clouds of ignorance shall be blown over, so all that thunder and lightning of passion which they involve and travel with, shall pass away. All those furious waves which now ebb and flow in mens hearts, according to the various and *lunatick* impressions of worldly interests and imaginations, which make men storm like the winds, rage like the Seas, and *foame forth their own shame*, shall be reduced to a calm; these murmuring *Gadarens*, and their swinish lusts shall be buried in a dead sea. We shall hold all *these * winds in our fists, and these waves in the hollow of our hands.* All those peevish, fiery Policicks, Ecclesiasticks, and blinders of natural conscience, wherewith men sting one another in these dayes of sin, shall be eternally extinguished; those mutinous commotions of spirits, which now dethrone jugement, and conscience in mens breasts (and therefore enforce judgement-fears without them to be set up) shall be as calmly subdued, as the Sun puts out the fire; thunders, lightnings, pestilences, earth-quakes, shake not the world so much, as mnes passions. The pride and envy of a *Cæsar* and a *Pompey*, were able

Æolus sis affectuum tuorum Nazianz. de arte volun.

* Prov 30. 4. Isa. 40. 12.

able to enroll three hundred thousand Heads in the dust. The impetuous motions of these lustful affections, breed those miserable necessities men talk of; but as *Augustine* sayes *, those necessities will be ended, when these lusts are conquered; then men will be * *more than conquerours*; and shall be able to conquer themselves, their passions, which Victors themselves obtain not to do here. Men are now like bruits, staked down to particular interests, humours and lusts; but then, and not till then, * free-will it self shall take up its freedom, and all those * *Wills of the flesh*, shall have a total and final circumcision, when this eighth day, and great Sabbath of the Saints is come.

* *Tum finiuntur istæ necessitates quum vincuntur illæ cupiditates.* Aug. in Epist. 70.
* Rom. 8. 37. ὑπερνικῶμεν.

* *Liberum arbitrium erit liberatum.* Aug.
* Ephes. 2 3. Θελήματα σαρκὸς.

3. The whole body of bodily infirmities shall be shaked off. So long as the soul weareth the body, it carries an Almanack about it, by vertue of those passions which * button soul and body together, and convey its distempers to the mind; and the soul on the other hand, as primarily affected with sin, as a rusty sword infects the scabbard; but when the body call'd the sheath of the soul by the Prophet * *Daniel*, shall drop off, the soul like the * flaming sword or Cherubin rather, shall enter into the Paradise of God. How long is the soul, that * *Candle of the Lord*, in the dark Lanthorn of the body, ere it shine at all? and when it begins to flame forth, the Lanthorn burnes; one feaverish distemper or other comes, and that is raked up as a spark in its ashes. That great * Publican of time, Sleep, what an Excise upon custom hath it out of our lives? and our * bellies are the graves of a great part of our days; *But meats for the belly, and the belly for meats, but God shall destroy both it and them*; that is, as to their present use *. As in a Ship, all the Masts, Sails, Poop and Sterne abide when in the Haven, as they were in the Voyage, so all the Tackling of the body may remain in heaven; *Elijah* dropped his *Mantle*, none of his cloaths; so the looser humours, dull phlegm, and

*Προσπεφύκασι. Jamb. in vi. Pyth.

* Chap. 7. 15. נרגה *virgula.*
* Gen. 3. 24.
* Prov. 20. 27.

* *Sen. de brev. vi.*
* *Venter vita Charybdis.*

* 1 Cor. 6. 13. *quoad usum.*
Ut in carina puppis puppisque, &c. Tertul. de Resurrect.

and melancholy, which clog us with indispositions, and
* ἐκδοχαρσίας. make us * heavy-hearted, and dull-spirited in holy duties,
Anton. βαρυκαρδίαι. shall be all drawn off, and then we shall serve God without any
Psal Sept. 4 2. lassitude, fainting or tediousness; *Heaviness may en-*
Psal. 30. 5. *dure for this night, but joy cometh in that morning*, when
* Psal. 19. 5. with the Sun, * *we shall rejoyce as a Gyant, to runne our race.*

4. All that Legion of fowle spirits, with their armoury of
* Jude 6. tentations, shall be confined for ever in their * *chaines of darkness*; the Prince of this world shall be deposed when this King-
* Rev. 20. 3. dom taketh place; *the* * *great old Serpent cast into the bottomlesse pit.* No Serpent shall hiss in that Paradise. And though
* Job 7. 1. all this world, the * scene of his tentations, should remain af-
περιγιγνεται. ter its purifying by fire, and all creatures as mans servants be cloathed with a better Livery, when their Master is advanced; yet they could no more fasten a tentation on a Saint in glory, then you can now shoot an arrow into the heart of the Sun. Though Satan and the world are now alwayes nibling at a Christians heels, that as many ejaculations as the soul hath to God, it finds as many injections from the Devil, yet *the God of peace*
Rom. 16. 20. *will then finally bruise Satan under their feet.* The ground that now Lords it over men, and is the Lordship, not the man, and plows up his heart with careful solicitudes, and casts its furrows, and wrinckles in his face, shall never give Thornes and Thistles to his eyes more; but he shall be able to serve God * without a-
* 1 Cor. 7. 35. ἀπερισπάστως. ny Vellications, Convulsions, Cramps, or Distractions, from the sowre Fermentations of the Flesh and the World.

Secondly, As these enemies shall be deposed and disappear; so there is something to be super-induced, in order to the consummation of this happiness.

*Rev. 19. 8. 1. Therefore all the Subjects of this State, shall * *be cloa-*
*Psal. 110. 3. *thed with long white Robes, which is the righteousness of the Saints*; they shall be * *in the beauties of holiness, from the very womb and first opening of that morning*; every infant-grace
Ephes. 4. 13. shall then have its adolescence into *a perfect man, and to the measure of the stature of the fulness of Christ.* Here is imperfection, intermission, and remission in our devotions of the highest elevation. *David* himself when his heart was most strung with

with Divine affections, and in the best tune, yet he had his Cadences. His Hallelujahs, and highest straines of praise, came off with * *Seleh*, a Prostration of voice, and an affectionate pause; but in that Quire of souls once entered * the holy of holies, shall *sing*, *Blessing*, *and glory*, *and honour*, *and power*, *to him that sits on the Throne*, *and the Lamb for ever and ever*, with an * Amen Hallelujah, with the most distended faculties and intentions of soul to all eternity, in that * house of praises, and at the Marriage Supper of the Lamb. Here every Christian hath * *his Garments made white in the blood of the Lamb*, being justified from his iniquities by Faith in Jesus; but when they shall be translated to that Mountain of Bliss, * *their faces* shall appear *as the Sun*, and their Garments of light as the top of *Lebanon*, * shall shine as white as Snow. Here like poor common Souldiers, some get one piece of Armour, others another, one is skilled at one weapon, others at another; *Job* gets a Helmet of Patience, *David* a Girdle of Truth on his Loynes, and *Peter* a Shield of Faith, after they had been trained up to the use of them in many combates; but there every one shall have put upon him, the whole * *Armour of Light*, not to fight but triumph in; for * *God will be to them all in all*: and the * Sun himself being their Shield, * Sanctuary, and holy temple of his holy ones; yea, the * cloathing of his Saints; all sublunary glories, like your half-mooned honours, shall be under their feet, but an asterism and Crown of everlasting Righteousnes shall be upon their heads.

* סכלא *ostravit.* Buxt
* *Sanctum sanctorum.*
✱ Rev. 5. 13.
* Rev. 19. 4.
* בית החלא *Hebræis domus nuptialis dicitur candore sanguinis.*
* Rev. 7. 14.
* Mat. 17. 2. Mark 9. 2. *Candore nivis.*
✱ Rom. 13. 12.
* 1 Cor. 15. 28.
* Psal. 48. 11.
* Rev. 21. 22.
* Rev. 12. 1.

2. As they shall have this Royal Apparel when they enter into this Kingdome as their Robes, so they shall have their * *palms in their hands*; *the* * *doores of the holy of holies were made of Olive Trees*, *Palms*, *Cherubims*, *and open flowers carved on them*, which signified that absolute Peace, compleat Victory, Angelical felicity, and an * *incorruptible Crown of glory*, *that never fadeth away*, to be their inheritance that enter into that place. There is no worm in the fruit of this Paradise, * but tranquil order in the soul, * *the fruit of righteousnes here being peace, and the effect of it joy and assurance for ever*; Surely there where we shall * *be joyned to the Lord*, *and become one Spirit*, his mind and will perfectly taking place in us;

* Rev. 7. 9.
* 1 Kings 6. 33.
* 1 Pet. 1. 4.
* *Pax est tranquillitas ordinis.* Aug. de civ. Dei 19 l. 14. *Ordinata requies appetitionum*, &c.
* Isa. 32. 17.
1 Cor. 6. 17.

* Isa. 48. 18. us; * *our peace will be as a River*, when our *righteousness* shall be *as the waves of the Sea.* No reflections upon sins or sorrows pass'd with bitterness of spirit, as now we have in our greatest Triumphs and festivities, as the Jews in their Feasts of Tabernacles, had their willow boughs among their Palmes, while they remembred the dangers they passed in the Wilderness on their Festival Revolutions, but every review (if actual felicity can possibly give way to it) will only widen and dilate the soul for a more ample fruition of the present state, even * *that peace of God which passeth all understanding.* So that as *Augustine* sayes, if you ask what this enjoyment is of God, what kind of action, or rather rest? to speak truth, I know not; and no wonder when that which is enjoyed here*, containes more than any understanding can comprehend.

Lev. 23. 40.

* *Si quæris de visione Dei qualis est actio aut quies potius ut rerum dicam, vescio. Deciv.* 22. 29.

* Phil. 4. 7. ὑπερέχουσαν πάντα νοῦν.

3. To make up the Kingdom there must be a Crown, and so there is; but this Crown is the King himself; here the *King of glory enters in at our everlasting gates*, but there we shall enter in to the King of glory; * *I am thy exceeding great Reward.* But there are three wreaths in this Crown.

* Gen. 15. 1.

1. God as considered the object of Vision, the Chrystal Ocean of all Truth; and there we shall be able to read every truth in the Original, and see it in him as our faces in a glass; not only those truths that are so mainly conducing to our happiness, but those more speculative to * the satisfaction of curiosity it self. *Luther* discoursing at Supper the night before he died, said, That as *Adam* after his sleep knew his Wife to be bone of his bone, and call'd all the Creatures by their names; so after * *we shall awake, we shall not only be satisfied with Gods image*, but shall know one another; yea, all things to be known; Philosophy will then be not a dead contemplation, but a meditation of life; and every idiot now, shall then have the collection, and pure extract of all the notions in the world, while the book of life lies open and legible before his face, the idea's, and Representations of all beings in God the Father, the mirrors of all grace and truth in Jesus Christ, the beauty of all delights and sweetnesses imaginable in the holy Spirit, and all these in all, and all in one, with infinite variety in u-

* *Etiam curiositas satietur.* Anselm.

* Psal. 17. 15.

nity

nity transcendent to all imaginable reflections of glory. But who of us *dark creatures can bear this inaccessible light? and therefore he * appeared in the Temple in Divine darkness, all the purest light in the world being but a shadow of God. If an idolatrous Temple of *Diana's* was so bright, that the door-keepers cryed always to them that entred in, Take heed to your eyes, 'tis difficult to imagine how, even *an immortal * eye should see him and live.* Therefore * *to him that overcomes*, he will *give the morning starre*, a * light to strengthen the eye to behold this glory, as all the Starres can look upon the Sun; we shall then not only have all the Riddles of providence unfolded, seeing how one Politician was used to crack anothers Crown, and one Serpent broke the head of another; but the glorious Majesty of God shall be reflected to us in the all-glorious body of Jesus Christ as the *rain-bow about the Throne*; nay, some think the very Angels shall assume aery bodies to feed the eyes of the Saints with all, and to be in a nearer capacity of conversing with them. Yea, Saint *Augustine* sayes, we shall see God in his Saints and their glorious actings, as well, and as manifestly as we now see mens bodies in the vital actions of the bodies.

* ὥσπερ τὰ τῶν νυκτερίδων ὄμματα πρὸς τὸ φῶς, &c. Arist.

* 1 King 8. 10, 11.

* Exod. 33. 20.

* Rev. 2. 28.

* *Lumen confortans uti Scholastici loquuntur.*

Rev. 4. 3.

De civit. Dei. lib. 22. c. 29.

2. The next wreath in this Crown, is the perception of Divine goodness to the satisfaction of our love as all other desires; this is the great Sabbath of loves, and the soul like a Phœnix shall lie down in a bed of Spices, and live like a *Salamander* in those * *Coals of Juniper*, desiring exstatically to be in its best self, and archetypon God himself. *But who of us can dwell with devouring flames? who of us can lie down with everlasting burnings?* even the love wherewith God loveth himself, and loveth his Saints; but then we shall find his love strengthening of us to love him with his own love; and these dull earthly hearts of ours by beholding of that Sun, shall be converted into fixed Stars, reflecting back his own glory; we shall then feel the sweetness of Gods Electing love from all eternity; the love of our blessed Jesus, which was * *stronger than death*; yea, we shall then enjoy the Spirit of love, who is * *love it self*, and whose * *loving-kindness is better than life.* And as one sayes of *Paul*, that as Iron put into the fire becomes all fire, so *Paul* enflamed with charity and love, becomes altogether love. If

* Cant. 8. 6.

Isa. 33. 14.

* Cant. 8. 6.

* 1 John 4. 8.

* Psal. 63. 3.

Sicut ferrum immissum in ignem totum fit

lignis, sic Paulus accensus charitate totus fit charitas.

The Philosophers say the reason of the Irons cleaving to the Loadstone so constantly, is because the pores of both bodies are alike, and so there are effluxes and emanations that slide through them, and unite them together; now this will be the magnetism of heaven, that our wills shall perfectly fall in with the Divine Will, and nothing seem good to us, but what is good in Gods esteem, so that we shall then need no threatnings to drive us, nor promises to lead us; but Divine goodness will so perfectly attract us, that we shall be naturalized to God and goodness, and be no more able to turn off from that ineffable sweetness, than the Loadstone is to convert it self to the West.

3. The last wreath is the result of both the former; from vision and fruition of infinite truth and goodness, reflected in the Center of the soul, springs up delight to all eternity; Heaven is nothing but * the joy of truth. After a tedious Racking of our braines on a knotty probleme, if we discover any satisfaction, with what an exultancy do we break out into the Mathematicians phrase, * *I have found, I have found, what I a long time studied for.* What joy will it be then, to see every truth in God as our faces in a glass, without all studying? for the joyes of heaven are therefore oftner compared to drink, than meat in Scripture, because there is no labour in chewing upon them, nor any diminution of them, but they slide in smoothly, and fully repenish the soul with delight; the pleasures of sense are short, no longer than the *Oesophagus*, a *glib swallow, a grateful hogough; but there the quire of Divine powers shall be fixed in an everlasting fruition of eternal felicities. Now the Saints may have some fits of that joy, but then they shall have their fill. Now they have many a * sweet houre, but a short one, but then joy shall be a standing dish, and we shall be * *satisfied with the fatness of Gods house.* Now their memories are slippery, but then there shall be an actual sensation of Divine joyes continually, when we shall see God face to face; * the concupiscible part shall be filled with a Fountain of righteousness, the irascible with perpetual tranquillity. We shall come within the verge of Gods own happiness, when * *we shall enter into our Masters joy*, when we shall joy more in his happiness, than in our own; there shall be joy upon joy,

joy

* *Gaudium de veritate. Aug. Alicubi.*

*εὕρηκα εὕρηκα. Archimed.

* Ἀσία κίνησις καὶ ἀοχλησία. Aristip. in Dio. Laer.

* *Suavis hora brevis mora.* Bern.

* Psa. 36. 8.

* *Concupiscibile replebitur fonte justitiæ, irascibile perpet. à tranquillitate.* Bern.

* Mat. 25. 21.

joy above all joy, joy without which there is no joy. * We shall be perfectly at leasure for God, and see him, we shall see him and love him, we shall love him and praise him in the end without all end; for as the seventh day * had no evening mentioned, and the New* *Jerusalem* hath no night; its * length, breadth, &c. all alike cubed for perpetuity. And if ever we be happy, we must be assured of the eternity of that state; for else, fear of the loss doth lessen our joy, or else we think it is perpetual, and yet it is not, and so we are miserable in our ignorance and mistake; and as the joy of that state is not lessened by future fears, so neither by passed or present sorrows, * *all tears being then to be wiped from their eyes*; and the view of their neerest Relations in the bottomless Pit, shall no more be an allay to their joy, than if they saw so many fish caught in a Net; but they shall rejoyce as well in the Justice of God glorified in the ruine of his incorrigible enemies, as in the glory of his mercy in their own Salvation; all those feeble affections that are now so strongly contracted to poor particularities, shall be divorced when once we come to be Espoused to those dilated joyes in the Immense Deity.

* *Gaudium super gaudium, gaudium vincens omne gaudium, gaudium extra quod non est gaudium.* Aug. de civ. 22.

* *Vacabimus & videbimus, videbimus & amabimus, amabimus & laudabimus, in fine sine fine.* Aug. deciv. 22. 30.

* Gen. 2. 2.

* Revelat. 21. 25.

* Verse 6.

* Revelations 21. 4.

But yet there are two accessary Coronets we may add to this Crown of happiness as compleaters of it.

1. When the bodies of the Saints shall be re-united to their souls, there shall be an accession of joy; as the Schooles say, The body must have its dowry, ere it be Espoused to Christ. If the vile body of an ambitious and imperious* *Alexander*, had such a crasis and temperament, that it gave a perfume to the ayr when he was dead, doub less those that have conquer'd the world, and are to triumph for ever in the world to come, their very bodies shall give (as the flowers of that Paradise) a very fragrant smell, being members of the body of Christ, whose very crucified body was an * *offering of a sweet smelling savour unto God.* *Anselme* tells us, the bodies of Saints shall be so endued with strength, that they will be able to remove the whole earth with one touch of their foot, when on the contrary,

* *Referente Q. Curtio.*

* Eph. 5. 2.

ry the wicked shall be so weakened by sin and wrath, that they shall not be able to amove a very worm from feeding upon their eyes; and the * Prophet sayes, that *Meshech* and *Tubal* are gone down to hell with their Weapons of War, and they have laid their Swords under their heads, but their iniquities shall be upon their bones, though they have been the terrour of the mighty in the Land of the living. But the bodies of the Saints shall be * *spiritual bodies*; that is, every way subject to the motions and desires of the soul, full of agility; as *Macarius* sayes, God made not man wings as birds, though his Nest be above the Stars, because after the Resurrection, he should have in *Tertullians* Phrase *Angelified flesh; and as the Apostle sayes*, *In a moment we shall be all snatched, and changed in the twinckling of an eye to meet the Lord*; there shall be such agility of body, and nimble collection of the parts, that the body shall be no more liable to a stroke or a wound, than the ayr, or the heavens, or the Sun it self. And as the soul now drinks in dark informations, obscure apprehensions, and cloudy notions by the corporeal senses, those painted Windows of these Houses of clay; yet when the soul is become a Vessel repleniſhed with immortal and unspotted light, it will transmit such rays into the very body, that it shall shine as the * stars, nay, as the glorious body of the Sun in the Firmament for ever.

* Ezek. 32. 27.

*1 Cor. 15. 44. *Spiritui subdita.*

* *Carnem Angelificatam; de resur.*

* 1 Thes. 4. 17. and 1 Cor. 15. 52. ἐν ἀτόμῳ ἐν εἰπεῖν ὀφθαλμῷ.

* Dan. 12. 3. Mat. 13. 43.

2. The second accessory to this Crown, is the blissful society of all the Saints and Angels about the Throne. In this life it is the happiness of true believers; that whether *Paul*, *Apollo*, or *Cephas*, all their eloquence, learning, gifts, and graces, they are all theirs for their benefit and spiritual advantage. But then, whether Prophets, or Apostles (whose imaginary reliques some go many a weary Pilgrimage to see) all the Martyrs with their glorious scarres of honour; nay, Angels, Cherubims, Seraphims, and all that blessed Quire of Spirits, who have done them, while they were in dangers here, many an invisible courtesie which they could never thank them for, they being * *ministring spirits sent forth to minister for them, who shall be heires of salvation*; all these are theirs. If a *Diagoras* when he saw his three Sonnes crowned in one day at the Olympick games as Victors, died away while he was embracing them for

* Heb. 1. 14.

for joy; and good old *Simeon* when he saw Christ but in a body subject to the infirmities of our natures, and had him in his armes, cried out, * *Now Lord lettest thou thy servant depart in peace, for my eyes have seen thy Salvation.* What unspeakable joy will it be to see your Christian Friends and Relations; to whom you have been instrumental in their New Birth and Regeneration, all Crowned in one day with an everlasting Diadem of Bliss which never shall decay. There shall be no hypocrite then for you to lose your love upon, which is now the great cooler of your charity, and keeps your affections in a greater reserve; but there none but true Eagles, and heaven-born souls will be able to look upon that Sun in glory; you shall then rejoyce, that there are so many pure spirits able to praise and love that God whom you could never yet, nor will then be able to love and praise enough, or as you desire. When the glorious Angels begin their Hallelujahs, the Saints shall also joyn in one common Quire, * *they shall be joyful in glory, and sing aloud upon their everlasting beds of rest.* Oh how the Arches of heaven will eccho, when *the high praises of God shall be in the mouths* of such a Congregation! for as when one eye moves, the other roles; and when one string in concord with another is struck, the other sounds; such a blend and sympathy of praises shall there be in that heavenly Chorus, *with these* * *high sounding Cymbals* in most flourishing expressions, and anthems upon the divine glory. If the Sun, Moon, and Stars did as *Ignatius* sayes, make all * a Quire as 'twere about the Star that appeared at Christs Incarnation, * *and there be joy in heaven at the conversion of a sinner*; no wonder then * *the morning starres shall sing together, and the Sons of God shout for joy*, when there shall be * *a general Assembly, and Church of the first-borne, and the spirits of all the just shall be made perfect.* And though there may be one *Starre differ from* another in glory, yet there will be no * envying one anothers happiness, but every one bear his part whatever it be in the lower or higher praises of the God of glory, with a most harmonious variety in perfect symphony; for there we shall love one another as our selves, love God and our blessed Saviour, better than our selves, and he will love us better than we can love our selves,

* Luk. 2. 29.

* Psal. 149. 5.

* Psal. 150. 6.

* χορὸς ἐγένοντο τῷ ἀστέρι. in Epist. ad Eph.

Luke 15. 7.

* Job 38. 7.

* Heb. 12. 23.

* *Videbit civitas illa quod inferior non invidebit.* Aug. de civ. 22. 29.

selves, or one another. * Oh how many, and how great joyes shall he possess, who shall keep an eternal *Jubilee* in the enjoyment of so many and so great beatitudes and felicities of others as truly as of his own!

* *Oh quot & quanta gaudia obtinebit qui de tot & tantis beatitudinibus sanctorum jubilabit.* Ans. alicu. ni fallor de beatitu.

I have done with the possession and its qualification, it is a *Kingdom.*

I now come to its preparation, *prepared for you from the foundation of the, &c.*

But how is this Kingdom of so long preparation, when Christ tells his Disciples, *I go to prepare a place for you*, when he departed hence?

John 14. 1.

1. Therefore this Kingdom was prepared even when the foundations of the world were laid *, for *there the morning starres did sing together.* God Created the Heavens, and then the earth, and the spiritual world of Angels above, before the foundation of the earth below: though as some judge, *Moses* mention'd it not, being to teach a dull people by sensible objects, concealed the notion of spirits, lest they should Idolatrously worship and attribute the Creation of the world to them. And so the Empyrean Heaven, and seat of glory, some venture to say, God then made; and determinately too in the Æquinoctial East of *Judea*, call'd therefore the *Navel* of the whole earth; to confirm it, they tell us *Adam* was made with his face towards the East, and so they worshipped Eastward three thousand and odd years. And thence Christ call'd the * East, or dayspring from on high, and * *the blood was to be sprinkled on the mercy-seat Eastward seven times.* But we may answer the curiosity of this enquiry about the *Ubi* and determinate place, as he of old was answered, that asked what God was doing before he created the world? he was making Hell for such unbelieving Querists, and Heaven for the reward of an humble Believer.

* Job 38. 7.

* Luke 1. 79 ἀνατολὴ.
* Zac. 3. 8. צמח Lev. 16. 14.

2. It was prepared from the foundation of the world, in regard of divine predestination, for that which is last in obtaining, is first in the intention of rational agents; so God from eternity designing his own glory in the salvation of the Elect, and

and their blisseful fruition of himself, may be said to have set the Crown upon them, while they were in the womb of his Decree; and to have prepared them a Kingdome before they were born. And though God made all the world for man, yet it was to be kept under his feet; he reserved himself to be the Crown of his hopes, and Portion of his heart. *He chose us in Christ before the Foundation of the World*, therefore * *all was ready.* But * Ephes. 1. 4.

3. In regard of Divine Dispensation, the carrying on the whole œconomy hath been from the Foundation of the World; and so being, *the Kingdome is not yet given up all unto the Father*; it may be still said to be preparing; for though God being our heaven, it was always ready, yet by our fall we lost our title to this Paradise; Christ intervenes to divert the flaming Sword of vengeance, enters a Covenant with his Father, sends the glad tydings of it into the World * before he came *, typifies in the * *fulness of time*, makes * atonement, proclaims reconciliation and pardon to penitent sinners, sends his Word and Spirit to wait to be gracious, to sollicit the World, till all that are the truly called guests are invited and brought in; then he shuts up the door of mercy, opens the grave, summons all to judgment by the last Trumpet, makes the separation, and then pronounceth this Benediction; so that though the Kingdome was from the Foundations of the World prepared, yet in regard every Kingdome includes Subjects as well as Soveraign, Christ when he was going, that so he might send his Spirit to comfort his Disciples, and to gather in more Subjects, may be said to prepare a place for them, though most significantly he went to prepare them for that Kingdome. But Parabolical and Metonymical Expressions must not have too rigid an Interpretation exacted from them; but our Saviour having bid his Disciples to go before and prepare a place for him to eat the Passeover with them in, he tells them that he is going to prepare the Supper of the Lamb, and a place for them, to which * *they shall come from the East, and from the West; from the North, and from the South; and sit down with Abraham, Isaac and Jacob in the Kingdome of God*; and this to raise the appetites of their faith and hopes, when a Supper of so many thousand years preparation is the entertainment they are invited to.

* Gal. 3. 8.

* Levit. 16. 6. Hebr. 9. 7.
* Gal. 4. 4.
* Rom. 5. 11.
1 John 2. 2.

* Luk. 13. 28, 29.

And so I come to the second Part of the Text, and that is the admission into this prepared Possession, *Come ye blessed of my Father*, &c.

When a Kingdome is proposed, every man is ready to be catching at a Crown; but therefore our Saviour tells us it must be had by inheritance; that is the title by which we must be admitted; * inherit, as the *Jews* had *Canaan* divided and apportioned to the several Tribes by * lot; so some too curiously and boldly adventure to assign to every Saint a Mansion bigger than the whole earth, which is true indeed in this sense, in regard immensity and God himself is the * *lot of their inheritance*; but it is an inheritance in regard

* Κληρονομήσατε.
* Numb. 26. 55
* Psal. 16. 5.

1. There is a claim made to it only by the new-born and first-born of God, and so by right of birth *except* * *a man be born again, cannot see the Kingdome of God*; the spirit of a slave cannot manage the Scepter of a Prince; nay, they that look to sit on Thrones of glory with Christ *, *must follow him in the regeneration of the body* *, *that must dye ere it be quickned* *; *for flesh and blood* in corruption, *moral* or * *natural*, *cannot inherit the Kingdome of God*, which made the * Father cry out, *Oh then Lord let me dye, lest I dye, that so I may see thee.* Now if an unregenerate body cannot enter, much lesse an unregenerate soul. An infamous person * in the Civil Law may be excepted against as not fit to be an heir; and shall the Laws of men be purer than the Laws of God? If the *pure in heart* * *only can see God here* in reflections, and * *through a glasse darkly*, then surely they must be without * *spot or wrinkle*, who must see him *face to face*: Heaven is entailed upon holy souls; 'tis their birth-right; for no other but * *they that keep the Commandments of God have right to eat of the Tree of life, or enter in through the Gates into that* Jerusalem, and vision of peace.

* John 3. 3.
* Mat. 19. 28.
* 1 Cor. 15. 36.
* 1 Cor. 15. 50.
* Exod. 33. 20.
* *Moriar ne moriar, ut te videam.* Aug. confessii.
* *Turpis persona.* Mynsi. in instit.
* Mat. 5. 8.
* 1 Cor. 13. 12.
* 2 Pet. 3. 14.
* Rev. 22. 14.

2. They inherit by right of Adoption; for Christ is heir, and we heirs of his righteousnesse, and so co-heirs of his glory; and * *heirs of God; if sons, then heirs*; *now we are the sons of God by Adoption*; Regeneration makes us not perfectly holy, and so not perfectly sons, and so not heirs, and therefore we * *receive the Adoption of sons, and being called to be we are sons, and if sons, then heirs*; for if a son be passed by in his Fathers Will, and not named, and a reason of the passing of him by, the Testament is invalid

* Rom. 8. 17.
* Gal. 4. 5.
* Joh. 3. 1, 2.

invalid in Civil Law, when another is made heir; and God, his nature and love transcends all the compassions of men, and is a greater obligation than any Laws among them; so that if thou canst make it out that thou hast the spirit of Adoption, thou art as sure to inherit this Kingdome, as thou mayst be sure thou art not by *name* excepted from the inheritance in the Gospel of Christ, which is his Will and Testament.

3. 'Tis inherited by right of Donation and Gift; * *Fear not little flock, it is your Fathers will to give you a Kingdome*; and though *the wages of sin be death*, and men are but justly rewarded therein for their demerit, yet * *eternal life is the gift of God*; and it is not such a gift as is a salary or stipend for our work, * pay for our service; for * *when we have done all that we can, we are but unprofitable servants*, and deserve nothing, unless it be to be * *beaten with many stripes*: It is not an honorary gift, as he that had lost an Arme in Battel, his Commander General gave him an Arme of gold, as an honourable reward of his service; but alas, * *What singular thing can we do* to emerit any thing at Gods hands? when the more we do, we are the further from merit, in regard we are the more indebted to our Master, who gave us the opportunity and grace to performe it: Nor is it an Eleemosynary gift of charity, such as we extend to poor fellow creatures; for that is but a piece of justice, and self-love, if we have that in abundance, which others want to relieve them. Every act of charity is but a piece of equity, a paying of our debts; for we are to * *owe every man love*; but God ows us nothing, nor is he bound to pity our poverty, which we have by our own default contracted on our selves; but this gift of God is a meer * *gratuitous* act of bounty and grace; but when it is promised and given, then it is but an act of justice to grant possession, and so the title is inheritance, but by way of free Donation.

* Luke 12. 32.
* Rom. 6. 23.
* ὀφώϊλον,
* Luke 17. 10.
* Luke 12. 47.
* Matth. 5. 47. τὶ πέρισσον.
* Rom. 13. 8.
* χάρισμα.

4. By right of Redemption they may be said to inherit; for under the Law the next of Kin was to redeem a sold or morgaged possession; accordingly Christ took our nature upon him, that he might be of our consanguinity; he became * * *a curse for us*, * *was made sin*, that he might ransome penitent believers from the curse; and * *having satisfied to the utmost*, and * *bought us with a responsible price*, *he hath right to give his sheep* * *eternal life*; and

Ruth. 4. 5.
* * Gal. 3. 13.
* 2 Cor. 5. 21.
* Hebr. 7. 25.
* 1 Cor. 6. 20.
* John 10. 28.

* Ephes. 1. 14. and therefore it is called * *the purchased possession.* In Law, he that buys a slave, may dispose of him as he please by his will; accordingly Christ hath made his will to dispose of all those he hath bought: * John 17. 24. * *Father, I will that where I am, these may be also:* And so they are heirs by Will and Testament of him that took upon him the right of Redemption.

Now I come to the second thing in the second general, and that is the heirs of this inheritance, described in these words, *Ye blessed * of my Father*; 'tis the Fathers work to blesse his Son; and when *Isaac* blessed *Jacob*, he made him his heir; so Gods blessing makes us a title to *this* inheritance.

* *Patris est benedicere.*

1. Then ye that are blessed of my Father from the foundation of the World in his Electing love, and they whom he hath so blessed, they shall be blessed; the * word signifies well-spoken to; now Gods Eternal thoughts are * his words; and they that were in his thoughts from Eternity, their names were written in the book of life: God had Eternal purposes of grace to them, * *thine they were, and thou gavest them me*; they were blessed in the thoughts of his heart before all generations; this is an Elective Kingdome, yet we are saved *not according to* the merit of * *our works* done or fore-seen, *but according to his own purpose and grace, which was given in Christ Jesus before the World began.* And in vain did Christ Covenant with his Father, or make a Testament for us, unlesse the heirs purchased were fore-known *, heirs being the ground-work of a Testament.

* εὐλογημένοι.
* *Verba mentis.*
* John 17. 6.
* 2 Tim. 1. 9.
* *Hæres caput Testamenti.*

2. Well spoken to in the Word of God by the powerful vocation of his Spirit *; *they are called to be holy*, and he * *blesseth them with all spiritual blessings in heavenly places by Christ Jesus.* There are none come, but they that are * *invited to the Supper of the Lamb*; they that God hath * *perswaded to dwell in the Tents of Shem*; whom * he *hath drawn with the cords of his love*, and made them a * *people of a free-will offering in the day of his power*; whom the * *day-spring from on high hath visited*, and the womb of the morning of the day of grace hath brought them forth; those that God * *hath allured and brought into the Wilderness, that he might speak to their hearts.* None

* Rom. 1. 7.
* Ephes. 1. 3.
* Rev. 19. 9.
* Gen. 9. 27. Cant. 1. 4.
* Hosea 11. 4.
* Psal. 110. 3.
* Luke 1. 78.
* Hos. 2. 14.

shall

ſhall be followers of the Lamb but thoſe that are * *called* faithful and choſen. * Rev. 17. 14.

3. Well-ſpoken of in the Word and Promiſes of the Goſpel; thoſe that are * *meek, poor in ſpirit, pure in heart, merciful, perſecuted for righteouſneſs ſake, and merciful; for all theſe ſhall obtain mercy*; as it follows in the Verſes after the Text, *Come ye bleſſed, &c.* For * *I was an hungry, and ye gave me to eat; I was thirſty, and ye gave me drink; a ſtranger, and you took me in; naked, and you cloathed me; ſick, and you viſited me; in priſon, and you came to me: And he ſaid, Verily inaſmuch as you have done it to one of theſe my brethren, theſe little ones, you have done it unto me*; for * *not the hearers, but the doers of the Word are bleſſed*; the * *heirs of theſe promiſes* are the only heirs of glory. * Mat. 5. 3, &c. * Mat. 25. 35. * Rom. 2. 13. * Hebr. 6. 17. & 17.

4. Bleſſed in the final pardon, abſolution and juſtification which ſhall be pronounced at the laſt day. Ye ſhall inherit, whom the righteous Judge of all the world ſhall acquit and diſcharge from your ſins, to whom God ſhall ſay *, *ſon be of good chear, thy ſins are forgiven thee*; nay, *Euge, well done* * *good and faithful ſervant, enter into thy Maſters joy*; thou haſt *been faithful over a few things, I will make thee Ruler over many.* Oh how good a word will this be to a ſoul, as ſoon as it is got up out of the Wilderneſſe of this World! yet * *thus ſhalt thou be bleſſed that feareſt God.* He will give thee then to be ſure * *a new name, and a white ſtone*, and *write upon thee*, as a Pillar, or a Trophy erected after victory, *his own Name*; and when God ſhall thus bleſſe thee, and ſpeak to thee, thou wilt need never a word more to make thee happy, but *the generations that come up after thee, ſhall when they riſe up to heaven, call* thee bleſſed. * Matth. 9. 2. * Mat. 25. 1. * Pſal. 128. 4. * Rev. 3. 12.

And ſo I come to the third particular, the formal introduction of theſe bleſſed heirs into their inheritance, *Come* ye bleſſed, &c.

1. This is the ſpeech of one that gives us an everlaſting avocation from the troubles and vanities of this preſent world. Chriſt will ſpeak to them in this manner, only in more emphatical ſignificancies, Come poor ſouls, where have you been all this while? poor ſheep, where have you been wandring upon the barren Moun- Δεῦτε *vox avocantis.*

tains

tains of the earth, climbing the cliffs of preferment and worldly honours, as if you had been of the number of the Goats, and had no title to the blessings on my right hand? In what a pickle have
* John 5. 19. you been in, in a nasty World which * *lies altogether in filthinesse*, in a muddy body of sin, pepsed with a number of tentati-
* Psal. 68. 13. ons; you have lain a long time * *among the pots*, griming your selves, and defiling your garments amongst the Ægyptians on my left hand. But now you shall have the *wings of a Dove*, which are all *covered with silver, and her feathers with yellow gold.*
* Psal. 74. 19. I will never more * *give the soul of my Turtle Dove into the hands of her enemies*; you shall never more be cooped up in a
* Cant. 5. 2. Cage with such a company of unclean Birds; no,* *Come my Love and Dove, and flie away.*

Vox admittentis. 2. 'Tis the speech of one that admits us into this inheritance; Christ is pleased to condescend so low as to stile himself * *the door*;
* John 10. 7. nay, the Keeper of the door; he opened a door of hope by his death, a door of faith by his preaching the Gospel, a door of life by his resurrection, and heaven-gates also by this admission; and when he hath admitted his heirs of glory, and taken them out of this deluge of sin and sorrow into that Ark of salvation, he will
* Gen. 7. 16. * *shut them in* as God did *Noah*; and though they have an
* 2 Pet. 1. 11. * *abundant entrance ministred to them into the everlasting Kingdom of our Lord and Saviour Jesus Christ*; yet when entred, the door is shut, and no egress or back-door of Apostacy can be found in that state. *Adam* was created out of Paradise to shew that his admission, even in his innocency, was of grace; much more is it of grace upon a recovery from his fall. Christ while in the Kingdome of his patience, doth call his to many a penitent groan, to mournful prayers, and many tribulations, which make a very bed of dust to be a soft couch of repose; and he calls them thither,
* Isa. 26. 20. * *Come my people, enter thou into thy Chambers, shut thy doors about thee, hide thy self for a little moment, till the indignation be over-past.* Come child, go to bed in the grave; oh but then
* Cant. 2. 14. his * *voice will be sweet*, when he shall call to them to come up
* Isa. 25. 6. to * *this Mountain, to a feast of fat things, a feast of wine on the Lees, of fat things full of marrow, of wines on the Lees well refined.*

Lætissimè excipientis. 3. 'Tis the speech of one that bids us welcome to the feast too; Come my friends; I, it is Come and welcome now; Come poor heart,

heart, thou haſt been coming a long time, I went my ſelf to call thee; *I* * *ſent my Meſſengers, riſing up early, and ſending them continually* to invite thee to come in. I ſent my holy Spirit alſo like a Dove from heaven, and it did light upon thee, and gave thee an Olive branch of peace in the Wilderneſſe of thy fears; when it allured thee, and call'd thee from all thy wandrings, then I ſent my black rod for thee by that grim Serjeant death, to ſtrip thee of thy ſoul body of ſin, not to be touched, but by the Angel of death; then I ſent my Angels to bring thy ſoul to the Courts of thy God, and now by the ſounding of the laſt Trumpet I have call'd for thy ſleepy body to ariſe out of the * *duſt of death*: And now after all theſe Meſſengers thou art come, I will not upbraid thee for thy delays, but come, come bleſſed ſoul with as many welcomes as there are Saints and Angels in glory; I have * *prepared a place for thee*, * *thou art come into my Garden*; * *Eat oh friends, Drink, yea drink abundantly, oh beloved!*

* 2 Chron. 36. 15.

* Pſal. 22. 15.

* John 14. 2.

* Cant. 5. 1.

And ſo I have done with the explication of the ſeveral branches of the Text; now let us ſee what fruit they bear that may be * *ſweet to our taſte.*

* Cant. 2. 3.

Firſt, Then if there be a Kingdome prepared before the foundation of the World for the bleſſed Saints and holy ones; *then what manner of perſons are* * *we in all unholy Converſation and godleſsneſſe* in this generation? Men are as dead to Religion, as if heaven was but a dream; and as hot upon ſin, as if hell had no fire, or was all vaniſhed into ſmoak; as atheiſtical and wretched, as if neither heaven, hell nor earth, neither did feel a God, or any *memorandum*'s of his Providence. Therefore a little to fortifie this notion, which artificial wickedneſſe hath endeavoured to expel, and expunge out of natural conſciences, I ſhall endeavour to confirme your faith by Scripture and reaſon. The *Socinians* deny the revelation of eternal life, and a ſtate to come, to have been propounded under the Old Teſtament; and the reward being only earth, their Law and obedience to be but carnal and low, which is to level the Jews to the order of brutes, that ſo the Gentiles under the Goſpel might be advanced to the ſtate of men, and ſo by vertue of the new *prize* of immortal life propoſed, they ſhould have a *new command*, as their care to run; which is all as true as that all the Tribes of *Iſrael* were converted into *Iſacar*'s,

1. *Infer.*

* 2 Pet. 3. 11.

* *Strong*

* Gen. 49. 4. * Luk. 7. 35. * Gen. 4. 7 *Κακὸν τὸν ἐν τῷ μέλλοντι αἰῶνι καὶ ἐν τῷ ἐσχάτῳ τῶν ἡμερῶν.*

* *strong asses couching down* between two burdens; but * *wisdom is justified of her children*; and the Chaldee paraphrase renders those words, * *if thou dost well, shalt thou not be accepted?* by this gloss, Amend thy works in this world, and thou shalt be forgiven in the world to come; and the *Targum* says, the very dispute betwixt *Cain* and *Abel*, was concerning a world to come; and those carnal Hereticks that * *are sensual, not having the spirit; in what they know naturally as brute beasts, corrupt themselves, they are gone into the way of Cain*: But when God tells *Abraham* * *I am thy exceeding great reward*; and *Jacob* cries out, * *I have waited for thy salvation O Lord*, even when about to dye; God stiling himself their God, is not by our Saviours authority * *the God of the dead, but of the living*; therefore God held out eternal life in the promises, yea and in the very command too, * *do this and live*; the reward of that obedience there enjoyned, was no lesse than this everlasting life, as appeareth by our Saviours interpretation when the Lawyer came to him, * *saying, Master, What shall I do to inherit eternal life? and he said, What is written in the Law? how readest thou? and he answered, thou shalt love the Lord, &c.* and Jesus *said, Thou hast answered right, this do and thou shalt live*; that is, thou shalt have that thou desiredst; *viz. inherit eternal life*; and the very reproach of the Sadducees, and the distinction of their Sect from Pharisees and others, argueth sufficiently the world to come was a very common notion among all the Jews; and indeed the whole land of *Canaan* was but a comprehensive type and shadow of heaven, and all their Religion but a * *shadow of good things to come* in the Kingdome of heaven, as well as in the Kingdome of the Messiah * *whose day* they *then saw, and were glad*; and if the Gospel contain the promise of eternal life, then they had it in *Abrahams* days; * *for the Gospel was preached before to him*; yea, and before to *Adam*, * *that the seed of the woman should break the Serpents head*; and the skins of the Sacrifices wherewith he was cloathed might suggest the putting on of that promised seed and his obedience, who was * *to be bruised for the iniquities* of his people: But now to awaken Atheistical souls that deny not only the revelation of this Kingdome of God under the old Testament, but its reality and existence under old and new; consider these foure things very

* Luke 7. 35.

* Gen. 4. 7 *Κακὸν τὸν ἐν τῷ μέλλοντι αἰῶνι καὶ ἐν τῷ ἐσχάτῳ τῶν ἡμερῶν.*

* Jude ver. 10. 11, 19.

* Gen. 15. 1.

* Gen. 49. 18.

* Mat. 22. 32.

* Levit. 18. 3. & Gen. 3. 12.

* Luke 10. 25. 28.

* Hebr. 10. 1.

* John 8. 56.

* Gal. 3. 8.

* Gen. 3. 15.

* Isa. 53. 5.

very briefly, as the limits of this Exercise command.

1. The whole Creation is a Book which always lyeth open, wherein we may read that there is a God who made the goodly Structure and Fabrick of Heaven and Earth; Who else could be able to * *hang the vast body of the Earth upon nothing!* or to * *girdle the Sea,* and all its mountainous Waves with a Rope *of Sand,* * *to spread the heavens as a Curtain,* and hang up those vast Vessels of light in the Skies; there must be a being existent from, and of himself; and so being improduced, is infinitely perfect, and comprehendeth all those perfections dispersed through the whole Creation, and infinitely more; yet what he makes, is like himself; every creature bears his footsteps; but * *the heavens are the works of his fingers,* and man bears the very *image of God.* We see in the several stories and degrees of the Creation, love and communicativeness to their off-spring, groweth more and more; the higher you go it grows, more in brutes than plants, in men than in brutes; in God therefore love and goodness, which are most communicative, are most transcendent: Now God himself is the heaven we plead for; he is the Region of souls and spirits; and for the resurrection of the body, his infinite power can surely * *give to every seed its own body;* though one part of our flesh was sublimated into the fire, another precipitated into ashes, and cast into the midst of the Sea, devoured by a fish, taken and eaten again by men; and another part dissipated into the Aire, and sucked into some other body; yet if a Chymick can out of the ashes of a flower reproduce the flower in its former beauty; nay, out of the dung of beasts reproduce the very herbs they have eaten, notwithstanding what is passed into nourishment, by the architectonical parts and spirits yet abiding in those Relques; much more can God recover our bodies from all possible dispersions, and conversions into other bodies, when all the World shall be his Furnace, and every thing resolved into its first seminal parts by the reverberation of the flames, and give to every body * the flowre of resurrection, and a refloreſcence into glory.

* Job 26. 7.
* Ver. 10.
* Psal. 104. 2.
* Psal. 8 3. Gen. 1. 27.
* 1 Cor. 15. 38.
Borel. Med. Parisita refert.
* *Florem Resurrectionis.* Tert. de Resur.

2. As there is a God, and so that Kingdome, so there are heirs, and they are immortal souls, and therefore fitted to be * in Divine conjunction; for that which is contiguous to an Eternal, Spiritual Being, is Eternal and Spiritual; but man is here only himself, when in communion with God and spiritual things: And God when he infused the reasonable soul, he breathed into man the * breath of lives. And *Tertullian* who had too grosse a conception of the nature of the soul, yet calls it * the sheath and scabbard of Divine breath, heir of his bounty, &c. in the exercise of those acts of apprehension, judgement and argumentation; it is impossible such *steady* and orderly consequential actions should be performed by a fortuitous concurse of atomes; or its reflexive acts much lesse by the purest flame, no body being able to penetrate it self, nor to dive into it self without a disorder of its arts. But Religion rather then Reason being the great * difference of a man from brutes, 'tis a sign he is made for communion with a better being; and therefore as *Augustine* sayes, Thou hast made our heart O Lord for thee, and it will never * rest till it come to thee; and when I shall wholly inhere and cleave to thee, then my life will be lively; but now being not full of the enjoyments of thee, I am a burden to my self: The World was made for brutes to live in, but for man to * contemplate the Wisdome and Power of God; he made many brutes, but one man, that he might be chiefly for the * society of God, and keep coherence to his Maker. And alas the World is but a dry Morsel to an immortal soul, whose vast Chaos of desires cannot be satisfied by it, though every drop of comfort in it was swelled into an Ocean. There is upon the soul such a drought without God, as * *all the waters in the world cannot quench it,*

* ἐν θείᾳ ἁπαφῇ, *uti Platonici.*

Omne contiguum æterno spirituali, æternum spirituale.

* Gen. 2. 7. נשמת חיים.

* *Vaginam afflatus Divini, liberalitatis suæ hæredem, Religionis suæ sacerdotem, Christi sui sororem.*

* *Religio penè sola quæ hominem discernat à mutis.* Lactan. de divi. præmio l. 7.

* *Quum tibi inhæsero ex toto, me viva erit vita mea, plena re tota nunc autem quia plenus tui non sum oneri mihi sum.* lib. de confes.

* Θεωρία Θεοῦ ὄρασις. Lact. ibid.

* *Dei socius.* Aug. de Civ. l. 12. 20. *ut cohæreat autori.* lib. 22. 1.

* Cant. 8. 7.

it; such an endlesse thirst after truth, and goodnesse in the general notion, as it can never be satisfied, till it find out the * *fountain of this water of life.* * Psal. 36. 9.

3. This Eternal state is the common sense of the World; and the voice of natural conscience hath in all Ages proclaimed it. Every Nation hath some Diety or other, and so a Religion; Heathens sacrifice, though it may be it be to the Divel, who cruelly sucks their very blood. Turks and Saracens must have the black drop cut out of their breast, and their circumcision; every Religion puts some restraints upon mens lusts and lives. Now though I believe, though there were no reward, or a future state, Religion would be as good for our bodies, as prunings are to Trees, * *health to our navels, marrow to our bones*; yet its severities would in no degree down with men, were it not for the urgings and prickings on of natural conscience. But Christians above * *all men were most miserable, if in this life only they had hope*, whose principles enjoin the highest degree of self-denial, patience and bearing of the Crosse. But every good man, let the mad World prate as it will, and vomit all its gall and bitternesse in reproaches and persecutions, yet if he suffer for righteousnesse sake in innocent patience, his own conscience gives him an acquittance, and a secret absolution, so as he can * *glory even in tribulation*; yea, every devout soul more or lesse tasteth of those first fruits of heavenly delight, in being conscious * *of his duty discharged in simplicity and godly sincerity*, whatever calamities may attend him in this life; which if they were not pledges of a fuller crop in that future harvest of joys, the best men were most unhappy by that great frustration and disappointment of their expectations. And so wicked men, though the World may applaud their actions as highly vertuous by a sordid spirit of flattery; yet * their own consciences affright them, and smite them with many a deadly and deaf blow, which no body else doth hear or observe. *Cain* may build his Cities and his Walls as high as the Clouds, yet there is that within as he said to the Emperour, that will ruine all; * *his countenance falls,*

* Prov. 3. 8.

* 1 Cor. 15. 19.

* Rom. 5. 3.

* 2 Cor. 1. 12.

* *Mens habet attonitos & surdo verbere cœdit. Per.*

* Gen. 4. 5.

falls, and the guilt of his Brothers blood maketh his ſoul to bluſh, and pulleth down his high looks. The higheſt-formed ſinners that have ſinned themſelves into deſpaire, have nothing left them * *but a certain fearful looking for of judgement, and fiery indignation, which ſhall devoure ſuch Adverſaries.* Others that have ſinn'd themſelves into the higheſt preſumptions, never come to any ſenſeleſs eaſe, till they attaine to * *make a Covenant with Hell*, and can be content to * *ſuffer* torments to eternity with the enemies of God, *rather than to part with the pleaſures of ſinne which are but for a ſeaſon*; and ſeem to have that wrote on the tables of their hearts, which that Wretch ſubſcribed under the Image of God and the Devil, * Lord, if thou wilt not, here is one that begs of me to be his, and his I will be. Now if there be a Law, a Judge, puniſhments, and rewards in ſome degree here, then every man is a Prophet, in this caſe of this Future ſtate.

*Heb.10. 27.

*Iſa. 28. 15.
*Heb. 11. 25.

* *Domine, ſi tu non vis, iſte me rogitat.*

4. The promiſcuous diſpenſations and providences of God in this world, * *all things coming alike to all*; nay, the wicked it may be have their *belly full* of a large *portion in this life*, when the godly have *their teeth broken with gravel ſtones, and covered with aſhes*; theſe argue,

*Eccleſ. 9. 2.
Pſal. 17. 14.
Lam. 3. 16.

1. There is a day to come when the ſcales ſhall be turned; *Abel* is ſlaine for his piety, when *Cain* lives and builds Cities; *Herod* reigns, *Herodias* danceth, when *John* Baptiſts head is ſerv'd in in a Charger. And though God ſometimes by extempore and ſudden juſtice hangs up ſome wicked wretches in chaines, yet many times the moſt wretched oppreſſors are too ſtrong and high for juſtice in this world; and they that live like Lyons, die like Lambs; they have liberty in their lives, *and* * *no bands in their deaths. Dionyſius* a bloody Tyrant, dies quietly in his bed, when *David* lies * *roaring all night*, and a good *Joſiah* falls in Battle; which made the Prophet cry out*, *Wherefore doth the wicked devour one*

*Pſal. 73. 4.
*Pſal. 32. 3.
*Hab. 1. 8.

more

more righteous than himself? the just must therefore live by his Faith in the world to come, or else all Piety will die; therefore there shall be a judgement hereafter; for * *God is not unrighteous to forget their labour of love, and patience; doubtless there is a reward for the righteous; verily there is a God that judgeth in the earth.* *Heb. 6. 10. Psal. 58. 11.

2. Is the life to come such a *Kingdome?* then here is field-room for all our ambition, avarice, and contention, to shew it self; be ambitious for something; if we must be ambitious, let us all King it here. What scuffling and scrambling is there for Crowns and Scepters in the world, out of that impetuous lust of dominering; whereas a prophane *Esau* sold his Birth-right, which had a Kingdome and a Blessing too in it, **for a mess of pottage!* *Lysimachus* when inflamed with thirst, profered his Kingdome for a draught of cold water; and how much gold, or how many Kingdomes would *Dives* give, if he had them,* *for a drop of cold water*, or to be delivered from that one Kingdome of the Devil? and shall *Christians* contend about these things? Alas, Christian Religion was never made for a secular Engine; we may as soon turn Axiomes of Truth into Swords and Speares; the Rules of holy living, into Canons and Musquets; and prayers and teares into powder and shot, as to make Religion a troubler of the order and peace of the world; that is of a Dove-like * *innocent* temper, full of * *meeknesse, humility, gentlenesse, easinesse to be entreated, without partiality, without hypocrisie*, can suffer any evil, but do none; can live and secure it self better by suffering, than the crafty world by acting; to use sinful means to avoid suffering, or preserve worldly greatness, is like him that when one hoped to see him at his Dioceſs ere long, Replyed, He feared he should be in heaven before that time should come. It is not Christian Religion, but that Anti-Christian spirit, which diffuseth it self all over Christendome in its Doctrines and Agitations, its Philtres and Poysons, that inflames it more with contentions and Warres, than any part of the world besides. For Religion truly Christian, * *takes only the King-* *Gen. 25. 34. *Luke 16. 24. *Mat. 10. 16. *Jam. 3. 17. *Mat. 12. 25.

dome

dome of Heaven by violence. Let one Romane Emperour busie himself in catching flies, another gather Cockle-shells with his Army on the Sands, after great preparations for an Expedition; silly emblemes of the most valiant attempts of many highly-famed Mortals; but let Christians March with all Zeale only for the holy Land of Promise. All those *tittles* of Honour (for we pronounce them too long) which the world playes with, as children with Farthing Candles, blowing them in with one breath, puffing them out with another; if they had never so good a * Pattent, yet what will they come to, * when the Heavens shall role up as a Scrole? much more shall these shrivel up as a piece of Parchment before the Flames, when all the Armes and Ensignes of Honour, shall be blazoned alike in a Field ardent at the judgement day. Beauty, that blossome of flesh and blood, which now carries so many Captives at her Wheeles, tyrannizing over fond mortals affections, when we come to those beauties of Glory, will be no more comely than a dry skull, in comparison of the Ravishing Lustre that will be in the most deformed body of the Poorest *Lazarillo*, whose Brightness will transcend the loveliest face more, than the rarest Jewel doth a vile piece of Jett. And though perhaps difference of Sexes may remaine for all *Scotus* his Glosse, That in Christ Jesus *there is neither male nor female*; yet *they will only delight the eye, not incline to any vicious thought, all lust being fired out, and no spark of concupiscence left in the Saints, but Grace triumphing in those objects that conquered it here, when * *they shall be as the Angels of God*, only pure flames of Divine Love and joy. When all the pure gold in the World shall be melted out of the veins of the Earth, and mens Coffers into one common streame, and all Pearles, and precious Stones should lie as the gravel on the side of that River, yet they would scarcely be thought fit then to make a Metaphor of for the very Pavement of the new *Jerusalem*, one sight whereof will dimm and deface all the glory of the World.

* *Membrana dignitatis.* Sen.
* Isa. 34.4. Rev. 6.14.

* *Delectent intuitum, non inflectent ad vitium.*

* Mat. 11.12.

3. Must

3. Muſt the Title be *Inheritance*? then look to your evidences, Regeneration, and Adoption; as ever you look for this Kingdome, prove your Fathers Will, and your ſelves Sonnes; it is no matter how your names are wrote on earth, in duſt or Marble, in reproach or renown, if they be written in Heaven. Some ſay this world is but a ſhadow of that above (and it was ſo before ſin had blotted and defaced all) therefore look for the lineaments of that Kingdome above, to be pourtrayed on you; all are for an Heaven; but as *Euſebius* ſays, there were many * ſpurious Goſpels, ſo *Baſilis* aſſerted one hundred ſixty five Heavens, as many Heavens as dayes in a yeare. The Turks delighting in flowers, and their Tulipomania, dreame of ſuch a Paradiſe. A ſilly Countrey Woman coming upon the Exchange, was ſo amazed at the view, that ſhe fell down, and ſaid, She had oft heard of Heaven, but never was in it before; The voluptuous Epicure will have his a Poetical Heaven of *Nectar* and *Ambroſia*; the ambitious an Heaven of honours and Gallantry. But holy *Abraham* paſſed all theſe, by * *looking for a City that had foundations*. The Kingdomes of the world want legs and foundations to ſtand upon; and while men dream of ſuch Paradiſes, they do but build Caſtles in the ayre, without any baſis but imagination. But look you for *the new Heavens, wherein dwells Righteouſneſs*; get a Copy of grace in your hearts out of Scripture-Records, the Court-Roles of Heaven, and then you have * *laid hold upon eternal life*. 'Tis eaſie to be a Saint of the earth, a State-Saint, a deſigning Saint; nay, a Church-Saint; but it muſt be a heavenly Saint, one truly holy, that is * *meet to be partaker of the Inheritance of the Saints in light*. Examine therefore what Authority and entertainment have the moſt ſearching truths, and cutting Providences of God with you? what ſpiritual wickedneſſe that never hurt your body, Purſe, or Fame, have you forſaken for Chriſt? This ſincere beauty of holineſſe, is able to make you Ornaments even to heaven it ſelf.

* *Ebionitarum, Encratitarum, Nazaræorum, &c.*

*Heb. 11. 10.

Iſa. 65. 17.

*1 Tim. 6. 19.

*Col. 1. 12.

4. It

4. Is this Kingdome prepared for those that are Blessed of the Father? Oh then labour to obtain your Fathers blessing, though * *you seek it with teares.* Now the Father sayes, *Blessed are the pure, the poor in heart, the merciful, they that pray for them which persecute them*; be careful not only * *to have oyle in your Lamps*, grace in your hearts, but get your * *Lamps trimmed*, be upon your Watch, * *for you know not what houre your Master comes.* Look how you improve your Talents, what good you do in the world; Remember it runnes thus in the last account, *I was an hungry, you fed me; naked, you clothed me; in Prison, you visited me*; and * *every man shall be rewarded according to his Works*; and the more you have of Heaven and Divine love here, the more you shall have hereafter; for one piece of it will lie in comfortable reflections upon what good we have done in the world; though every one hath his * peny, that comes in at the Eleventh houre; *viz.* all that is essential unto happinesse, yet * *one Starre differs from another in glory.* Art thou therefore in Authority? use it for God? Art rich? alas, * *riches make themselves wings and fly away*; Up then, and be doing good, and make thy self wings of thy Wealth for Heaven, by all charitable expressions; there is no way to *lay your treasure up in Heaven*, but by laying it out here; no way *to lend God any thing*, but by giving to the poor; How will hopes of Preferment nourish Conformity?

*Heb. 12. 17.
* Mat. 25. 4.
* *Ver.* 7.
* *Ver.* 13.
* Mat. 16. 27.
* Mat. 20. 9.
* 1 Cor. 15. 41.
* Prov. 23. 5.

Tully tells us, A Prince is to be fed with glory, and drawn to worthy acts by the allurement of Honour and Renown. Did but Christians *feed more upon the Heritage of Jacob*, and their Immortal hopes, they would act more for their immortal honour; such Meditations do as the Philosopher sayes

Isa. 58. 14.

of

of speculations, * immortalize men, and make them spiritual ones indeed, or as *Ambrose* phraseth it, carry them upwards, as Birds of Paradise, * *all upon Eagles Wings to* soare on high.

* Ἀποθανατίζειν. Arist. Eth. * *Volucris in Spiritu factus.* Exod. 19. 4.

Fifthly, Will Christ say, *Come ye blessed*, &c. then here is an *Io triumphe* over all the World; Let it look as grim as it will upon thee, yet Christ will smile; though it gnash its teeth upon thee, yet Christ will open his lips, and * *kiss thee with the kisses of his mouth*; though the world speak words as hard as stones about *Stephens* ears, yet Christ will speak comfortably. If the World say Go, Get you hence; yet Christ will say Come; if that say *Go ye Cursed*; Christ will say *Come ye Blessed*. Though men say *Go ye Cursed* Generation who are hated of *all men*; yet Christ will say *Come ye blessed of my Father*. They say Turn out; Christ will say Turn in; they cry, Away from houses and lands, and wives, and children, and all for Christs sake; yet be not discouraged poor heart, for Christ will recompence thee a hundred fold, and thou shalt have a Kingdome for thy Cottage. And when they have done all this, they rejoyce that their Plot hath taken effect, for they designed your ruine long ago; I but Christs thoughts of love run higher yet, Come blessed soul, inherit the Kingdome prepared for thee from the foundation of the World. The World may thrust thee out with both hands, Christ will receive thee with both arms. When *Cyrus* gave one of his friends a kisse, another a wedge of gold, he that had the gold, envied him that had the kisse, as a greater expression of his favour; what if thou hast not the onions of *Egypt*, if thou have the Quails and Manna in the Wilderness, if thou beest *a man of Gods hand*, if thou beest one of his heart, there is small ground to complain. Upon all, if an *Epicurus* was the best of the Philosophers without an *Elysium*; If a Platonick lecture of the immortality of the soul made another cast his life away that he might enter upon that state; If an *Aristotle* upon *Euripus* banks being not able to resolve himself of the cause of its motion, dissolved himself, by casting himself in-

* Cant. 1. 2. *Lapides loquitur.*

Psal. 17. 14.

to the ſtreame, ſaying, If I cannot take thee, take thou me; when we have ſuch a glory *as eye hath not ſeen, nor ear heard; nor can it enter into the heart of man to conceive what God hath* * *prepared for thoſe that love him*; how ſhamefully are we run a ground, if we cannot have a kinde *of* * *luſt to be diſſolved*; and when Chriſt holds this price in his hand, and cryes, *Come ye bleſſed*, we do not anſwer, *Come Lord Jeſus, Come quickly!*

* 1 Cor. 2. 9.
* Phil. 1. 23. ἐπιθυμίαν ἔχων.
Rev. 22. 20.

THE

THE Conclusion.

2 TIM. 1. 13.

Hold fast the form of sound words which thou hast heard of me in faith, and love, which is in Christ Jesus

AT the beginning of this *Moneths Exercise* I entred upon this Text, and then resolv'd the matter contained therein into these four Doctrinal Observations.

1. *Evangelical words are sound words.* Or, *All Gospel-truth is of an healing nature.*
2. *It is of great use and advantage both for Ministers and private Christians to have the main Fundamental truths of the Gospel collected and methodized into certain Models and Platforms.*
3. *Such Forms and Models are very carefully and faithfully to be kept.*
4. *Faith and Love are as it were the two hands, whereby we may hold fast Gospel-truth.*

I fingled out the second of these Doctrines to be the subject of that first *introductive* Sermon which fell to my lot in the course of this *morning Exercise.*

I shall now for the *CONCLUSION* of this Service, make choice of the third Doctrine. *Scil.*

Such Forms and Collections of the special Heads of Gospel-Doctrine are to be kept and observed with all care and diligence.

The other two Doctrines, namely the *first* and *last*, may be usefull some where or other in the managing of the *present Truth*; which is,

That Forms and Models of Gospel-Truths are carefully to be kept, &c.

The Greek word ἔχε hath both significations in it, *scil.* to *Have* and to *hold*; to *get* such *Models*, and to *keep* them when we have them: Our English word implyeth the *first*, and expresseth the *second*;

Hold fast, i. e. first *have them*, and then, *let them not go* when you have them: And the word in the next verse expounds this to the same sense, both in the *Greek* and in the *English*, φυλαξον, *Custodi*, *keep*; keep as in *safe Custody*, as under *Lock* and *Key*. *That good thing which was commtited to thee*; what was that? Some extend it to his whole *Evangelical MINISTERY*, which was committed to *Timothy* with the gifts and graces conferr'd therewith by Divine *Ordination*: Others restrain it to the *form of sound Doctrine* in my Text, which *Timothy* had received either by *word of mouth*: or in *scriptis* from Saint *Paul*, whichsoever, or both, as he must *have* it, so he must *preserve* it *safe* and *sound*; *Hold fast*, *keep*, *&c.*

Thus in the Old Testament the Kings and Princes of *Israel* must get a *Copy of the Law* of God; and when they *have it*, they must *keep it*, and *keep close* to it, *Deut.* 17. 18, 19, 20. for

First, *He must write him a Copy of the Law in a book.*

And then *it must be WITH HIM, and he shall READ therein all the dayes of his life.*

The good King *Hezekiah* caused his *Secretaries* to make a *Transcript* of *Solomons Proverbs*, a *bundle* or *Model* of Divine *Aphorismes*, both for *knowledge* and *practice*: *These are also the Proverbs of Solomon which the men of Hezekiah King of Judah copied out.* Prov. 25. 1. These were to be *laid* up *safe* as a *sacred depositum*; and carefully preserved for the publique use and service of the Church.

The

The Jews *Phylacteries* mentioned by our Saviour, *Matth.* 23. 5. were in their first institution of the same nature, that is to say, certain *Memorials* appointed of God, by the help whereof they might *have* the *Law of God* alwayes in *their mindes and memories*, which the pride of the Scribes and Pharisees (not contented with the command of God) had enlarged into *broad scrolls of parchment*, upon which were written certain *abridgments of the Law*, which they wore (*over* and *above* Gods *institution*) about their *arms*, and *necks*, and *heads*; which practice of theirs although a superstitious *addition* to the Divine appointment, yet it held forth Gods design, which was the *having* and *preserving* Models of divine *principles*, both for *knowledge* and *practice*.

The Hebrews call them *Tophaboth*; the Greek φυλακτήρια, from φυλάσσω. *Conservatoria quibus memoria legis conservabatur.*

It is the expres command of God in the close of all the Prophets in the Old Testament, *Remember the Law of Moses which I commanded him in Horeb for all Israel, with the Statutes and Judgments.* Though *Gospel times* were drawing nigh, yet the *Law of Moses* must not be *forgotten*, but must be kept exact and entire, as an *eternal rule of righteousness*.

Mal. 2. 2.

In the *New Testament* the frequent repetition of those words of command,

HOLD, 2 Thes. 2. 15. Heb. 3. 14.

HOLD FAST, 1 Thes. 5. 21. 2 Tim. 1. 13. Heb. 3. 16. Heb. 4. 23. Rev. 2. 25. and 3. 11.

KEEP, 1 Cor. 11. 2. and 15. 2. 1 Tim. 6. 20. 2 Tim. 1. 14. Rev. 1. 3. and 22. 9.

CONTINUE, Joh. 8. 31. Acts 14. 22. Gal. 2. 9. Col. 1. 23. 1 Tim. 4. 16. 2 Tim. 3. 14.

ABIDE, Joh. 15. 7. 1 Joh. 2. 14, 24. 2 Joh. 9.

These I say, and other of like nature, all of them relating to *Gospel-d Etrine*, either in *general*, or in some of the *special forms* and *Models* thereof give sufficient testimony to the Point in hand.

For further *proof* whereof, I shall need to add no other Grounds or Reasons then what we made use of to the *Confirmation* of the first Doctrine.

Those very Considerations which commended to us the *having* of such *Collections* and *Models* of Gospel-truths, do commend also the *keeping* and *holding of them fast* as a sacred treasure. The end of having is *keeping*, and the end of keeping is *using*; we cannot

use

use unless we *keep*; and we cannot *keep* unless we *have*: The Reasons therefore why we should *get* such *Models* of Evangelical Truths, will sufficiently evidence the necessity of *holding them fast*.

All then that I shall do in the prosecution of the Doctrine shall be to shew you

HOW, or in what RESPECTS such Collections or Forms of Doctrine are to be HELD FAST.

Now the *Rules* and *Directions* for the *keeping* of them are to be suited to the several *Orders* and *Sorts* of Persons concerned in this great *Trust* and *Depositum*.

And they are of three *Ranks and Conditions*; *Scil.* *Rulers* and *Magistrates*. *Ministers*. *Christians* of a more private rank & relation.

suitable to each *Station* and *Capacity* must the *Rule* be;

Magistrates concerned in this charge.

First *Rulers and Magistrates*, they are to *hold fast* such *forms* of *sound words*.

1. *Rulers* and *Magistrates*, they are to keep these *Models* and *Platforms* of Fundamental Truth; and that for thee Reasons.

1. For a test of the publick Ministry.

1. That there may be a *certain test for the publick Ministery*, that so they may know whom they ought to encourage with their *countenance* and *maintenance*, as it was *Hezekiahs* praise that *he spake comfortably to all the Levites that taught the good knowledge of the Lord*, 2 Chron. 30 22. Certainly *Magistrates* are to take notice what kind of Doctrine is *preached* in their *Dominions*; for they are bidden *to be wise, and to be instructed*, Psal. 2 10. which importeth more than a bare *negative act* that they should take heed only they do not *oppose* Christs Doctrine; but *something positive*, that they should *protect* and *countenance it*. The *Magistrate* has a *great trust* as to *sacred things*, for which he is *responsible to God*; and *many wayes* may he *offend* in the *not discharging of it*, as by *opposing the truth*, by *tolerating Errors*, and which is a higher degree, by *countenancing those that broach them*; to *tolerate* false Doctrines is a *sin*, but to share out his *respects* equally to the *Heterodox* and *Orthodox*, is a *greater*; much more when the *Hetero-*

dox

dox are *only countenanced*, and those that preach the *good word of the Lord in the Land* are burdened with *reproaches* and all manner of *contempt*. Certainly the least that can be expected from him, is that the *true Religion* by his *civil sanction* should be preserved from *reproach*; and the *professors* of it from *being affronted* in the *exercise* thereof.

2. Because without preserving of *unity* and *uniformity in Religion*, *civil peace cannot be long maintained*; no differences being carried on with so much *heat* and *earnestness* of *contention* as differences in *matters* of *Religion*; for, that which should be a *Judge* of strifes, then becomes *a party*; and what should *restrain* our passions *feeds them*: Therefore when one *scorneth* what another *adoreth*, there must needs be *great contentions* and exasperations of mind; and when every man is left to *hold what* he *lists* in matters of Religion, all manner of mischief and confusions must inevitably follow; and every one stickling for *the precedency of his party*, there can be no *solid union of heart* under so vast and boundless a *liberty*. *Tumults in the Church* do necessarily beget *confusions in the Common-wealth*; for the *Church* and *State*, like *Hippocrates* twinnes, they *weep*, and *laugh*, and *live*, and *die* together.

2. Because civil peace is bound up in Ecclesiastical.

Summas utrinque Inde furor vulgo quod nomina vicinorum Oditerq; locus. Juvenal. *Nonnunquam tumultus Ecclesiarum antegressi, Reipublicæ autem confusiones consecutæ sunt.* Socrat. Scholast. Hist. Eccles. lib. 4. in Præmio.

3. That *youth may be kept untainted*, and *seasoned with good Principles* in *Churches* and *Schools*; the *durable happiness* of the *Common-wealth* lying much in the *education of* youth which is the *seed-plot of future felicity*; and we use to say that *Errors in the first concoction are hardly mended in the second*; when youth are poysoned with *Error* in their *first education*, they seldom work it out again in their *age* and *riper years*. But because the *power of Magistrates* in Sacred things is much questioned, and we are usually slandered as a *Rigid sort* of men that would plant *Faith* by the *word*, and are more for *compulsion* of conscience than *Information*; I shall a little give you a taste of what we hold to be the *Magistrates duty* in and about *Sacred* things.

3. For the keeping of youth untainted.

We say therefore that *Religion* may be considered *as to be planted*; or as *already planted* in a Nation. When it is *to be planted*, and hath gotten *no interest* or footing among a people, the *Preachers* and *Professors* of it must *run all hazards*, and boldly own the Name of Christ, *whatever it cost them*; the *only weapons* which they have to defend *their way*, are, *Prayers* and *tears*; and whatever *Proselites* they gain to the faith of Christ, they must use

What is to be done when Religion is to be planted.

use *no resistance*, but only overcome *by the blood of the Lamb*, and *the word of their testimony*, *not loving their lives to the death*, Revel. 12. 11. And thus did the *Christian Religion* get up in the face of the *opposite World*, not by any * *publick interest* and the *power of the long sword*, but merely by its *own evidence* and the *efficacy of Gods grace* accompanying the *publication* thereof; And though it were a Doctrine *contrary to nature*, and did teach men to row against the stream of flesh and blood, yet it prevailed without *any Magistracy* to back it. The Primitive Christians, how numerous soever they were, never *made head* against the *Powers then in being*, but *meekly* and *quietly* suffered all manner of *butcheries* and *tortures* for the conscience of their duty to God. And what we say concerning *Religion in the general*, holdeth true also concerning *Reformation* or the *restitution of the Collapsed state of Religion*; when men oppose themselves against the *stream of corruptions* which by *a long succession* and *descent* run down against them, and are *armed* by *Law* and *Power*, they are in *patience to possess their souls*, and to suffer all manner of *extremity* for giving their *testimony* to the truths of God: And in this case we only press the Magistrate *to be wise* or cautious that he do not *oppose Christ Jesus*, *by whom Kings Reign*, *and Princes decree Justice*.

* Ne videretur Authoritate traxisse aliquos, & veritatis ratio non pompæ gratia prævaleret. Ambr.

Psal. 2. 10.

What the Magistrates duty is when Religion is planted

But when Religion is *already planted*, and received among a people, and hath gotten *the advantage of Law* and *publick Edicts* in its favour, not only for its *security* and *protection*, but also for its *countenance* and *propagation*, then it becomes the *peoples birth-right* as the *Law of Moses* is called *the inheritance of the Congregation of Jacob*, Deut 33. 4. and ought to be *defended* and *maintained* by the Magistrate as well as *other Laws* and *Priviledges* which are made for the conservation, welfare, and safety of that Nation. Yea *much more*; because if the *Magistrate be the Minister of God for good*, Rom. 13. 4. then he is to take care of the *chief good*, which is *Religion*, as concerning not only *the bodies* but *souls* of the people committed to his charge; and therein to take *example* from the *holy Magistrates* of the people of the Jews who were *zealous* for *God* in this kind.

The Government of Christ is to be owned publickly.

For first it is the *will of Christ* who was appointed to be *King of Nations* as well as *King of Saints*, Rev. 15. 3. not only to erect himself a *Government in the hearts of his people*; but also to be

be *publickly owned by Nations*, as to the Religion which he hath eſtabliſhed. There is *a National acknowledgement of Christ*, as well as *a Perſonal* and *Eccleſiaſtical*. Chriſt is *perſonally owned* when we receive him into our *hearts*: He is *Eccleſiaſtically* owned by his *worſhip* in the *Churches* of the Saints: And *Nationally owned*, when the *Laws* and *Conſtitutions* of the *civil Government* are framed ſo as to advance the intereſt of his *Scepter*, and the *Chriſtian Religion* is made *a National Profeſſion*; this is ſpoken of in many places of Scripture, *Gen.* 18. 8. *Iſa.* 55. 5. *Iſa.* 60. 12. *Matth.* 28. 20.

2. When Religion is thus received and *imbodied into the Laws of a Nation*, it is the *greateſt ſcorn* and *affront* that can be put upon Chriſt, that ſuch *an advantage* ſhould *be loſt* and *careleſly looked after*, when other *Priviledges* and *birth-rights* of the people are ſo *zealouſly* and with ſuch *heat* and *ſharpneſs of conteſt* vindicated and aſſerted. *A contempt to Chriſt when his intereſt is ſlighted.*

In Scripture God often debates the caſe with Nations upon this account, *Jer.* 2. 9, 10, 11, 12, 13. He calls upon the *Sun* to *look pale* upon ſuch a *wickedneſs*, and the *Creatures* to ſtand *amazed* that any people ſhould be ſo fooliſh as *to caſt off their God*, So *Iſa.* 43. 22. God complaineth of Iſrael they were *grown weary of him*, and *Mich.* 6. 2, 3. *Hoſ.* 8. 12. The ſumme of all thoſe Scriptures is this; If *Magiſtrates* who are to *open the gates* for the *King of glory* to come in, *Pſal.* 24. and to *welcome Chriſt* into their Dominions, ſhould be ſo far from *opening the gates* to him that they ſhould *turn him out* when once entered, and ſhould look upon the *great things of his* Law as a *ſtrange thing*, Hoſe 8. 12. that wherein they were *not concerned*, or which they *knew not* what to *make of*, what a vile ſcorn is this put upon the Majeſty of God?

It will be more tolerable for a Nation who had *never known Chriſt*, than after a *publick* and *National owning* of him, they ſhould be *cold*, *indifferent*, and *negligent* in his *intereſt*; if the buſineſs had been to *introduce* a Religion, the *crime of refuſal* were not ſo great, as when the buſineſs is to *conſerve* and *defend* a Religion *already received*, that it may be tranſmitted to poſterity. *The Magiſtrate is to ſee that Religion when once eſtabliſhed, be not violated.*

Briefly then, that which we ſay, is this, that a Religion *received* by a Nation, and *eſtabliſhed by Laws*, ſhould not be *violated*,

and the Magistrate is to see that it be preserved against all *open opposition* and *secret underminings*, and in no case *contemned* and *scorned*. The *consciences* of men are liable only to the *judgment of God*; but their *words* and *practices* come under the *Magistrates cognizance*. *Inquisition* into mens thoughts we condemn; but taking notice of their *hard speeches* and *contemptuous revilings*, and *publick opposition* against the *truth*, is that which we commend in the *Christian Magistrate*; the Law of *Theodosius* concerning Hereticks doth fully expresse our sense: If men *will perish* by holding *pernicious Doctrines*, let them perish *alone*; but let *not others* perish with them by their *holding them out*. The Canon in this case, is, *Their mouths must be stopped*; we contend not *punishment* so much (unless in point of *blasphemy*) as *prevention*. If Seducers be not *severely chastised*, yet (like wilde beasts) they must be * *muzled*, (that's the Metaphor) that they may do *no harm*, *their mouths must be stopped*, *lest by teaching things which they ought not*, *they subvert whole houses*. Once more, we are not such *Rigid Imposers* as the world doth make us to be, as that in *lesser things* wherein *good men* may erre or differ, we should presently call in the *power of the* Magistrate to avenge *our quarrel*; we know there is *a due latitude of allowable differences* wherein the *strong* should bear with the *weak*; and are so farre from making use of *civil censures* in such cases, that we think *the Church* should not use any *extream course*, but rather all manner of *patience* and *indulgence*. And thus much for the Magistrates duty.

Sibi tantum modo nocitura sentiant aliis obfutura non patiantur.

* Tit. 1. 11.

* *The Blasphemer must die.* Levit. 24. 16.

* ὡς δεῖ ἐπιστομίζειν. Rom. 15. 1.

The Ministers follows.

Ministers Gods witnesses and Trustees to keep the truths of God.

Secondly, *Ministers* are to *hold fast this form of sound words*; for they are *Gods Witnesses* to the *present* age, and *Trustees* for the *future*. 1 Tim. 1. 11. *The glorious Gospel of the blessed God which is committed to my trust*; and 1 *Tim.* 6. 20. *O Timothy, keep that which is committed to thy trust*, &c.

Now they are to keep it,

By Catechysing.

First by *Catechizing* and instilling *these Principles* into the hearts of *young ones*: *Foundation stones* must be laid with great *exactness* and *care*; for they support the *whole building*. It seems by *Heb.* 6. 2. that there was an *Apostolical Catechism* wherein some *Principles* were laid as a *foundation* for all other Christian Doctrine.

2. Preaching

Secondly by *assiduous preaching*, that they may *explain* and *apply* these Principles, and still keep up the *remembrance* of them in the Church: God that hath appointed *Apostles* and *Prophets* to

write

write Scriptures, hath also appointed *Pastors* and *Teachers* to *explain* and *apply* Scriptures; Therefore are Evangelical Ministers called Prophets, because they are to interpret the Oracles of God: *Nabi* signifying an *Interpreter* as well as a *Foreteller* of *truths* to come, *Ephes.* 4. 11. 'Tis a part of our trust to keek these things still afoot. 2 *Tim.* 2. 2. *The things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others*, by *solid explications*, without innovating either as to the *matter* or *expression*; for *uncouth* words make way for *strange Doctrines*.

Thirdly to *vindicate* them from the glosses and oppositions of Seducers; for the *good Shepherd* must not only *fodder the sheep*, but *hunt out the Wolf*. This is part of our *trust* for *we are set* εἰς ἀπολογίαν (saith the Apostle) *for the defence of the Gospel*, Phil. 1. 17. *And we are to convince gainsayers, to hold fast the Word of Truth*, Tit. 1. 2. ἀντεχόμενον, the word signifieth to hold fast a thing which others would *wrest* from us, and implies that Ministers should be good at *holding* and *drawing*, and be able to *maintain the truth*, when others would *force* it out of their hands.

Ministers must not be of too easie a spirit.

Two things will hinder us in the discharge of our duty herein.

First a *faulty easiness*; the wisdome that is from above is *gentle* and * *easie to be intreated*, but 'tis in that which is *good*; in other things we must *be obstinate* and *resolute*, and not betray the truths of God by our *condescentions* and *compliances*. It is said of *Chrysostome* that he was διὰ ἁπλότητα εὐχερὴς, by his own *simplicity* and *candour* often drawn into inconveniences; when this *goodnesse of nature* is apt to abuse us, Ministers should *awaken* themselves by a *zeal for Gods glory*; shall we be *yeilding* when his Truths are despised, his Name blaspheme? No, let us *resist them to the face*, and *give not place, no not for an hour*, Gal. 2. 5, 11. as also by a *compassion over souls*; shall we suffer them to be *seduced*, and by *droves* led into error, and be *sinfully silent*? Godforbid.

* James 4. 17.

Secondly, by a *fearful cowardize*; the Prophet complaines, *none are valiant for the truth upon the earth*, Jer. 9. 3. We must stand to these Principles, though it cost us *bonds* and *imprisonments*, yea *life it self*; *a good Shepherd will lay down his life for the sheep*, Joh. 10. Christ did for *their Redemption*, and we *must*, for their *confirmation in the Faith*, and not be *light* and *vain*, *off* and *on* as our *carnal interests* be more or less befriended. Thus for the Ministers duty.

Act. 20. 24.

The peoples followeth.

People must hold fast.

Thirly, *The people* are to hold fast these Truths. *Christians of all Ranks and Sizes*, they are to hold them fast in their *judgements*, *memory*, *practice*, and in *contending for the truth*.

In their judgement.

Christians liable to two mistakes.

To rest in affection without judgement.

In loose Notions without method.

* Col. 2. 2.

First, In their *judgements*; every Christian should have a *Platform* of sound Doctrine: not only *some scraps* and *fragments* of *knowledge* but a *distinct* and *clear delineation* of Gospel-truth, that they may know things not only at random, but in *their order* and *dependence*, how they suit one with another: *Two faults* are Christians usually guilty of: Either they content themselves with *warm affections* without *knowledge*; and then are like *a blind horse full of mettle*, but ever and anon *stumbling*; their *wild affections* misguide them, not being directed and governed by an *answerable light*. Or secondly, they content themselves with *loose Notions*, without seeing the truths of God in *their frame*, and so are never *stable* and *rooted in the Faith*; therefore this should Christians first look after,* *the riches of the full assurance of understanding in the Mysteries of godliness*.

2. In their memories.

Secondly, Christians must keep such Models of truth in *their memory*; the memory is like *the Ark* wherein the holy things of God are to be kept. The *Spirit of Christ Jesus* is given not only *to teach us all things, but to BRING ALL things to our REMEMBRANCE*, Joh. 14. 26. and *Scripture* is written upon this occasion, not to lay in *new truths*, but to keep *the old in remembrance*, 2 Pet. 3. 1. *This second Epistle I write unto you by way of Remembrance.* His first Epistle was like *the Sermon*, the second as the *Repetition*; the *first* to *inform the judgement*, the *second* to *help their memories*; so must Ministers *pegge* in one Sermon with another, never leave repeating the same truths, till they are *fastened upon* their Auditors. *Phil.* 3. 1. *To write the same things to you, to me it is not grievous, but to you it is safe.* Mens understandings are *dull to conceive*, *hard to believe*, and their *memories* apt to *forget*; therefore we should presse, if not; *διδάσκειν*, always the *same things*; which *Hippius* liked not; yet *περὶ τῶν αὐτῶν* much about the *same matters*, as *Socrates* advised. The memory is a leaking vessel, therefore as the Apostle exhorts, it concerns us *περισσοτέρως προσέχειν*, *more abundantly* to *attend*, to give the more *diligent heed*; lest we let them

slip,

slip, and thereby we lose the *Ministers* and our own *labour*.

Thirdly, *Hold fast* the Models of Divine Truth *in your practice*; *practical memory* is the best memory; to *live the truths* which we know, is the best way to *hold* them *fast*. ** 2 John 8. To live truth.

There are *Heretical manners* as well as *Heretical Doctrines*. *Prophane* Christians *live* against the *Faith*, whilest *Heterodox* Christians *dispute* against the Faith: There be not a few that live *Antimonianisme*, and *Libertinisme*, and *Atheisme*, and *Popery*, whil'st others Preach it: *Apostates* are practical *Arminians*; a *prophane* man, a practical *Atheist*. Whil'st others therefore *live Error*, do you *live the truth*; whil'st others *deny* the Gospel, do you *live* the Gospel: * *As you have received the truth as* it is in Jesus, so *walk in it, to all well-pleasing*: without this a man *forsakes* the truth while he doth *professe* it. *They profess to know God, but in their works they deny him, being abominable, and disobedient, and unto every good work disobedient.* *Infidelis disputat contra fidem, improbus Christianus vivit contra fidem* Aug. Tit. 1. 16.

Yea to live the Truths we hear, is the way not to *hold* them only, but to *hold them forth* to others; as the Apostle speaks, *holding forth the Word of Life*, ἐπέχοντες. It is a Metaphor taken either from *Fire-lights* upon the *Sea-coasts* burning all night, the use whereof is to give notice to *Seamen* of some neighbouring *Rocks* and *Quicksands* that may endanger their Vessel; or else from *Torch-bearers* in the night-time, who hold out their lights, that passengers may see their way in the *dark*; according to which Metaphor our Saviour calls true reall Christians the *Lights of the world*, *a City set on a hill*, to enlighten the *dark world* with their beams of holiness. To hold forth truth to others. Phil. 2. 6. Matth. 5. 14.

It is a blessed thing when the Conversations of Christians are *practical Models* of Gospel-truths, *walking Bibles*, holding forth the graces or excellencies of *him who hath called them out of darkness into his marvellous light*. τὰς ἀρετὰς. 1 Pet. 2. 9.

Fourthly, Christians are to hold fast Models of truth *by contending for the Truth*, against all the opposition of the reprobate world, in *contending* and *publickly owning* the truth, whatever it cost them: God ordereth *the love* which the people show to the truth, not seldom to be *a restraint* to *carnall Magistrates* when they would introduce *mischiefs* into the Church by *force* and *power*, Matth. 14. 5. *He feared the multitude.* Matth. 21. 46. *They feared* To contend for the truth.

the

the multitude, because they took him for a Prophet. Acts 4. 21. *They let them go because of the people*: Thus doth God make use of *the people*, though *contemptible* for their *quality*, yet *considerable* for *their number*, as a *bank of sand* to keep back the waves of *furious and opposite greatness*: Yea when the *flood of Persecutions* is already broken in upon the Church, their *zealous owning* of the Truth *keeps it alive*, and is a means to *propagate* it to *after ages*. We owe our present truths not only to the *disputations of the Doctors*, but the *death of the Martyrs* who were willing to resist unto blood, striving against sinne, *Heb.* 12. 4. By whose *flames*, after ages see the truths of the Gospel more clearly.

USE.

The first Use may serve for Lamentation.

We live in a frozen and dull age, wherein men have learned to hold fast *every thing* but the *Truth*; Rich men will hold fast their *Estates*, though Christ, his *Church* and *Cause* have never so much *need of them*. Ignorant People will hold fast their *Ignorance*; *ever learning, but never able to come to the knowledge of the truth*: Superstitious people will hold fast their *Superstitious Customes* and Idolatries: Vain people will hold fast their *Fashions* and Modes: Seduced wrerches will hold fast their *Errors*; *Non persuadebis etiamsi persuaseris*; yea they are bold and impudent in justifying and propagating their false Doctrines; *they bend their tongue like their bow for lies*, but they are *not valiant for the Truth upon the Earth*; while multitudes are *outragious* against the *Truth*, few, very few are *couragious* for it. We may take up that complaint, *Isa.* 1. 21, 22. *How is the faithful City become an Harlot? how is our gold become dross?* and *our Wine mixt with water?* who would have thought *England* could have so quickly *forgotten Jesus Christ*, and *changed the truth of God into a lye?* have the Nations been guilty of such a thing! *Jer.* 2. 9. The World once *wondered* to see itself turnd *Arrian*; *England* may wonder and be astonished to see itself turned *Arminian*, *Antinomian*, *Socinian*, *Anabaptist*, *Quaker*, *Papist*, *Atheist*, any thing but a *Christian*! This is a lamentation, and shall be for a lamentation; *Oh that mine head were waters, and mine eys rivers of tears, &c.* Jer. 9. 3.

An

And now my Brethren, to make some brief *Application* of what what hath been said, in order to this *morning Exercise.*

As you have heard, so you have seen, this *Moneth* now elapsed hath brought to your view an ὑποτύπωσιν or *Model* of *sound words*; you have had as it were, the *Summe* and *Substance* of the *Gospel* preached over in your hearing: I know it falls far short both in respect of *Matter* and *Method*, of a *perfect body* of Divinity, an *exact* and *full delineation* of all the chief *Heads* and *Principles* of *Religion*: But considering the smallness of the *Circle* of this *monethly course* in which this Model was *drawn*, I dare take the boldness to say, there hath as much of the *Marrow* and *Spirits* of *Divinity* been drawn forth in these few *Morning Lectures*, as can be rationally expected from men of such *various Studies*, and *assiduous labours* in the Ministerial work. Former ages have rarely heard so much *Divinity* preacht over in *many years*, as hath been read in your ears in twenty six dayes: These few Sermons have digested more of the *Doctrine of faith*, than *some large volumes*, not of a *mean consideration*, now extant in the *Church of God*, Application to the morning exercise.

Truely, every *single Sermon* hath been a little ὑποτύπωσις *within itself.* Each *Subject* in this *morning Exercise* hath been handled in so *ample* a manner, and with so much *judgement*, *acuteness*, and *perspicuity*, that it may well passe for a little *Treatise* of *Divinity*; wherein many profound *Mysteries* have been *discust*, and *stated*, not with more *judgment* in the *Doctrine*, than with *life* and vigor in the *Use* and *Application.*

The Preachers have sought to find out acceptable words, and that which was spoken was upright, even words of truth. Insomuch that a man that had never heard of a *Gospel* before, this moneths *conduct* had been sufficient, not only to have left him *without excuse*, but with the *wise mens* ΣΤΑΡ to have *led* him to *Christ.* Eccles. 12.

The more I dread to think what a tremendous account you have to make, who after twenty, twirty, fourty years *Revelation* of the *Gospel*, have the addition of this *moneth* of *Sabbaths* also, to reckon for in that day *when the Lord Jesus shall be revealed from heaven in flaming fire, &c.* if while in this *Mirror, beholding as in a glass the glory of the Lord*, you are not *changed into the same* 2 Thes. 1.8.

image

image from glory to glory by the Spirit of the Lord.

* Morning Exercise, *May* 1654.

I shall not undertake (*as* * *formerly*) to extract the *Summe* and *Substance* of what you have *heard*; I have some hope to be saved that labour upon a better account.

I shall recount to you the *Heads* only, and *Points* of *Christian Doctrine* which have been handled in this *Monethly Exercise*, that now in the close of all, you may behold as in a *Map* or *Table*, the *Method* and *Connexion* which they hold amongst themselves.

Ἀνακεφαλαίωσις, Or a Summary repetition of the Heads of Divinity preacht upon in this *Course*.

The *first* Divine (after the preparatory Sermon) that preached to you, began with that which is the *first* and *chief* object of *Knowledge* and *Faith*; that α and ω in Divinity,

1. *Subject.* *THERE IS A GOD,*

Heb. 11. 6. *He that cometh to God, must believe that GOD is, &c.*

Hereupon, becaus if there *be a God*, then he is to be *worshipped*; and if to be worshipped, then there must *be a Rule* of that worship; and if a Rule, it must be of *Gods own appointment*; therefore

2. *Subject.* The *Second dayes* work was, against all other Books and Writings in the world, to *Evince this Truth*, *the*

SCRIPTURES CONTAINED IN THE BOOKS OF THE OLD AND NEW TESTAMENT, are *THE WORD OF GOD*;

2 *Tim.* 3. 16. *All Scripture is given by Inspiration of God.*

By these Scriptures that great *Mysterious* Doctrine of the *Trinity*, which the *light of nature* can no more *discover* than *deny*, was *asserted* and *opened* as far as so profound a *Mystery* can well admit; and so

The third mornings work was to shew,

3. *Subject.* *THAT IN THE GODHEAD THERE IS A TRINITY OF PERSONS IN UNITY OF ESSENCE, GOD THE FATHER, GOD THE SON, AND GOD THE HOLY GHOST, God blessed for ever;*

1 *Joh.* 5. 7. *There are three that bear Record in Heaven*, the *FATHER*, the *WORD*, and the *HOLY GHOST*, and *these three are ONE*,

4. *Subject.* The *Creation* of Man in a *perfect*, but *mutable Estate*, by the

joynt

joynt *Power* and *Wisdom* of these *three glorious Persons*, was the Fourth Subject opened from that Text,

Eccles. 7. 29. *God made man upright, but they have sought out many inventions.*

Man thus Created, *God entred* into *a Covenant* with him, and so *the COVENANT OF WORKS which God made with Adam and all his posterity*; succeeded in order to be the Subject matter of the

Fifth morning Lecture: the Text was,

Gen. 12. 17. *In the day thou eatest thereof, thou shalt surely die.* 5. *Subject.*

This Covenant no sooner *made* (almost) then *broken*; the work of him that preacht the

Sixth Sermon was, *THE FALL OF ADAM*, and therein more specially of *PECCATUM ORIGINALE ORIGINANS*, or *ORIGINAL SIN IN THE FIRST SPRING* and fountain of it; the Scripture 6. *Subject.*

Rom. 5. 12. By *one man, sin entred into the world, &c.*

The *Fruit* and *sad* effect whereof being the *losse* of *Gods image*, and the total *depravation* and *corruption* of *mans nature*; 7. *Subject.*

The seventh thing that fell naturally to be handled, was, *Peccatum originale originatum*, or, *Original corruption* in the *STREAM* and *DERIVATION OF IT TO POSTERITY*; from

Psal. 1. 5. *Behold, I was shapen in iniquity, and in Sin did my Mother conceive me.*

This is the *Source* of all that *evil* that hath invaded all Mankind; that therefore which naturally succeeded in the

Eighth course of this morning Exercise, was, *MANS LIABLENESS TO THE CURSE*; or the *MISERY OF MANS ESTATE BY NATURE*; 8. *Subject.*

Deut. 27. 1. *Cursed is every one that continueth not in all the things of the Law to do them*; or *Ephes.* 2. 3. By nature the children of wrath;

Ninthly, *Mans impotency to help himself out of this miserable estate*, was the next sad *Prospect* presented to your view, by that Reverend Brother that preached the ninth course, and he 9. *Subject.*

took his rise from

Rom. 5. 6. *When we were without strength, Christ died for the ungodly.*

That the doctrine of mans impotency, when it had *laid* him in the *dust*, might not *leave him* there; the

10. *Subject.* Tenth Preacher discoursed to you of the *COVENANT OF REDEMPTION*, consisting of the *transaction* between *God* and *Christ* from all Eternity; from that Text,

Isa. 53. 10. *He shall see the travel of his soule and be satisfied.*

In the eleventh place, *THE COVENANT OF GRACE REVEALED IN THE GOSPEL*, came next to be unfolded, as being (if I may so say) the *Counterpart* of the *Covenant of Redemption*, which the Preacher to whom the

11. *Subject.* Eleventh course fell, opened to you out of

Heb. 8. 6. Jesus Christ, *hath obtained a more excellent Ministry, by how much also he is the Mediatour of A BETTER COVENANT.*

This done, it was very seasonable to let you hear of the *Mediatour of the Covenant*; which was performed by the

12. *Subject.* Twelfth Minister who preached to you *JESUS CHRIST* in his *PERSON*, *NATURES*, and *OFFICES*, from that Scripture,

1 *Tim.* 2. 5. *There is one God, and one Mediatour between God and man, the man Christ Jesus.*

Next to his Natures and Offices, it was proper to treat of the *two states* of Jesus Christ; and therefore the

13. *Subject.* Thirteeth Preacher opened to you *Christs state of Humiliation*, out of

Phil. 2. 7, 8. *He made himself of no reputation, and took upon him the form of a Servant, and being found in fashion as a man, he humbled himself, and became obedient to death, even the death of the Crosse.*

14. *Subject.* The fourteenth, *CHRISTS STATE OF EXALTATION*, out of the ninth verse, *Wherefore God hath highly exalted him, and given him a Name which is above every Name, &c.*

Time not allowing a more copious and distinct enquiry into this great *Mystery, God manifested in the flesh*; that which came in the Fifth

Fifthteenth place under consideration, as most proper, was, *THE SATISFACTION WHICH CHRIST MADE TO DIVINE JUSTICE*; and that was done on that Text, 15. *Subject.*

Col. 1. 20. *And (having made peace through the blood of his Crosse) by him to reconcile all things unto himself; I say, whether they be things in earth, or things in heaven.*

And because the Redemption made by Christ upon the Crosse, signifieth nothing in effect without the Application of it to the conscience: The Minister to whom the

Sixteenth turn fell, Treated of *EFFECTUAL CALLING*, from

Rom. 8. 30. *Moreover, whom he did predestinate, them he also called.* 16. *Subject.*

In, and *by* which *Call*, the soul being *really*, but yet *Spiritually* joyned and *united* to *Jesus Christ*; that which fell next under consideration in the

Seventeenth Course of this Exercise, was that exceding precious Mystery; *The SAINTS UNION WITH JESUS CHRIST.* 17. *Subject.*

His Scripture was, 1 Cor. 6. 17. *He that is joyned to the Lord, is one Spirit.*

And inasmuch as *Union* is the *Foundation* of *Communion*, *Interest* in Christ the *Fountain* and *Spring-head* of *Fellowship* with Christ; the Subjects which followed naturally to be handled, were *Justification*, and *Filiation*.

JUSTIFICATION in the eighteenth Course, out of

Rom. 5. 1. *Being justified by Faith, we have peace with God.* 18. *Subject.*

And the Nineteenth,

FILIATION, or Divine *Son-ship* to God; which branching it self into these two great priviledges of the

19. *Subject.*

Covenant { *ADOPTION.* ; *REGENERATION*; }

the one whereby our *State* is changed; by the other, our *Natures*, they were twisted together into one Sermon, on that portion of Scripture,

John 1. 12. *To as many as received him, to them he gave power to become the SONNES of God, even to them that believe on his Name.*

In which *Filiation*, it being evident by the *Scripture quoted*, that *Faith* hath such a special ingrediency, therefore it was seasonable in the next place to speak of SAVING FAITH; which was the Subject preacht on in the

20. *Subject.* Twentieth morning of this Moneths Exercise; the Text being Acts 16. 31. *Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house.*

And although *Repentance* be usually before *faith*, in the order of *sense* and *feeling*; yet *faith* being *before Repentance*, in the order of *Nature* and *operation*, it being the *primum mobile* in the *orbe* of *grace*, (as *unbelief* in the orbe of sins, *Heb.* 3. 12.) hence it was proper, next after Faith, to speak to you of *REPENTANCE*,

21. *Subject.* which was handled by him that preached the one and twenty Lecture; his place of Scripture being Acts 5. 31. *Him hath God exalted to be a Prince, and a Saviour, for to give repentance, and remission of sins.*

Matth 3. 8. And becaus true repentance is alwayes accompanied with *fruits meet* for *Repentance*; therefore as the great and *comprehensive fruit*

22. *Subject.* thereof, the twenty second Exercise was spent in setting forth the *Nature, necessity*, and *Excellency* of *HOLINESSE* from these words of the Apostle,

Heb. 12. 14. *Follow* peace with all men, and *holiness, without which none shall see the Lord.*

This giveth the Believer a *capacity*, though not a *merit* of a joy-

23. *Subject.* full resurrection, and the next Preacher took therefore the *RESURRECTION* for his Subject, upon the Twenty third morning, and for his Text, those words of St. *Paul.* Acts 26. 8. *Why should it be thought a thing incredible with you, that God should raise the dead?*

And as upon the Resurrection follows the day of Judgement; in the same Method, the discourse of the *LAST JUDGEMENT* succeeded, and was the work of the

24. *Subject.* Twenty fourth day the Preachers Text was Acts 17. 31. *God hath appointed a day in the which he will judge the world in Righteousness, by that man whom he hath ordained.*

The

The *sentence* of that day was the next thing in order to be considered: and although the *sentence* of the *Elect* be *first* in the *processe*, yet because it is last in the *execution*, as appeareth in comparing the 34. verse of the 25. of *Matth.* with the 46. therefore the *TORMEMTS of HELL* was the sad and startling Subject which the twenty fifth Preacher insisted on, from 25. *Subject.*

Math. 25. 41. — *Everlasting Fire prepared for the Divell and his Angels, &c.*

And when the *Righteous* have had the honour as *Assessors* with *Christ*, to behold with their eyes that sentence executed upon the *Reprobate*, and their persons dragged away into everlasting burnings by the Ministry of the *infernal Angels*:

Then the joyful sentence shall be accomplished upon the *Elect* of God, and they shall *ride in triumph* with Jesus Christ the *King of Saints*, into the gates of the *New Jerusalem*; and so the Twenty sixth, and most blessed *Subject* with wich the last Minister did most sweetly close this morning Exercise, was the *JOYES of HEAVEN*; and his Text was 26. *Subject.*

Matth. 25. 34. Receive *the Kingdom prepared for you from the foundation of the world.*

And thus honourable and beloved, I have presented you with the *Epitomy* or *Compendium* of *sound* words, which hath *Methodically* been *delivered* in the *course* of this moneth in diversof the *chief Heads* and Points of *Gospel-Doctrine.*

There is no man that is acquainted with the *Body of Divinity*, but may easily observe this *Method* or *System* to have been in some Points (possibly) *redundant*, but in more *defective*: He that will object the former, may consider that every man sees not by the same light; insomuch as if twenty Divines should have the drawing up of twenty several Models of Divinity, not two of them would meet exactly in the same *heads* or *order*; in this case therefore, *veniam petimusq; damusque vicissim.*

And he that will object the latter, must also remember, that if we had taken in *more Points*, there must have been *more dayes*, which the *course* of this *Exercise* doth not allow.

Sufficient to the dayes hath been the *labour thereof*; and when we cannot do *all we would*, it his honourable to do *what we can*: To the glory of God be it spoken; since this Exercise was first set up, *such a moneth hath not been known in this City.*

A

A word of Exhortation.

What now remaineth, men and brethren, but that the Miniſters of the Goſpel having done *their work* in holding out unto you a *Form* or *Model* of *ſound* words; you ſtir up your ſelves in the *ſtrength of Jeſus Chriſt* to *do yours*? and what is that, but that which is commended here to *Timothy*, *That you hold faſt the form of ſound words, which* you have *received* of them?

They have *held it forth*, it concerns you *to hold it faſt*.

Firſt ſee therefore that you hold it faſt in your *underſtandings*.

My brethren, in this Moneths Exerciſe you have had many of the *chief Heads* and *Points* of the *Chriſtian Faith* unvailed to you, * not only as ſo many *ſingle truths*, and ſeveral precious Jewels to lie *by you*, but (that to which poſſibly moſt of you have been ſtrangers hitherto, as far as the deſign could well ſuffer) *Methodized* as it were into a *Chaine of Pearls* to weare about *necks*; truths *fitly joyned together* and *compacted* into a *body*, *by that which every joynt ſupplyeth*.

Now your duty is, to wear this *Chain* or *Bracelet* carefully that it may *not be broken*. Your labour muſt be to imprint this Method of truth in your mindes and *judgements*, by vertue whereof you may be able to know them in their *Series* and *Connexion*; and when you hear any of theſe Points handled in Sermons, you may be able to know one truth from another, where they are to be fixed in the *Orb* of *Divinity*, and ſo to *refer* them to their own proper *place* and *ſtation*; which will prove to be a greater advantage to your proficiency in the knowledge of Chriſt then you can eaſily believe. It is obſervable, *Rom.* 8. 28. when the Holy Ghoſt having hinted *effectual calling* as the ground of that bleſſed truth, *that all things work for good to thoſe that love God*; yet he mentions it again in the very *next verſe*; and why? but to ſhew us what place it obtains in the *golden chain of ſalvation*; how it takes its room between *Predeſtination* and *Juſtification*; *Whom he did predeſtinate, them alſo he* CALLED, *and whom he* CALLED, *them he juſtified*; of ſo great moment it is not onely to know *Goſpel-truths*, but how to *poſture* them in their proper *rank* and *file*, where every truth is to ſtand: This advantage in a great meaſure you have had by this Moneths Exerciſe; ſee that you improve it to the clearing of your underſtandings in the Method of Goſpel Doctrines. Secondly

* ἐν ἐμοὶ μὲν ἐστὶ τὸ εἰπεῖν, ἐν σοὶ δὲ τὸ προσθεῖναι, ἐν θεῷδὲ τὸ τελειῶσαι. Cyril. Hieroſ. præf. Cat. *Noſtrum eſt dicere, vestrum vero agere, Dei autem perficere.*

* ὧν τοίνυν τὰς συνθήκας εἴωμεν ὁμοίας, αὐτὰ τὰ κατ' ἀλήθειαν διδάγματα διδάσκοντες. Idem ut ſupra. *Non existimes inſtitutiones iſtas homilias eſſe ſimiles &c. Sed hæc quæ per ordinem tradimus documenta &c.*

Secondly, Hold them fast in yor *Memory*.

Truely the *Order* of this *Moneths Exercise*, if you be not wanting to your selves, will not contribute lesse *strength* to your *memories* than *light* to your *understandings*. The *truths themselves* have been a *Treasure given* you by your heavenly Father; and the *Method* will serve you for a *sack* or *purse* to *keep* them in: and truely it would be a labour neither *unprofitable* nor *uncomely* to take so much paines *your selves*, and to teach your *Families* to do so too, *scil.* to *Conne* this Model *without* book; and the Lord teach you to get them *by heart*.

You may once a week, or so, *revolve* them thus in your minds.

I. *There is a God.*
II. The Scriptures are the Word of God.
III. In the God-head there be three Persons or *Subsistencies*, Father, Son, and Holy Ghost, God blessed for ever.
IV. *God Created man in a perfect, but in a mutable estate.*
V. *The Covenant of works God made with man in his innocency.*
VI. *Original sin in the first spring of it, in Adams first transgression.*
VII. *Original corruption derived from thence into mans nature.*
VIII. *Mans liableness to the curse, or the misery of mans state by nature.*
IX. *Maus impotency to help himself out of this estate.*
X. *The Covenant of Redemption, or the transaction between God and Christ from all Eternity, about mans salvation.*
XI. *The Covenant of Grace revealed in the Gospel.*
XII. *Christ the only Mediatour between God and man, considered in his* Person, Natures, *and* Offices.
XIII. *Christs state of Humiliation.*
XIV. *Christs state of Exaltation.*
XV. *Christs satisfaction to Divine Justice.*
XVI. *Effectual calling.*
XVII. *Union with Christ.*
XVIII. *Justification by Christs Righteousnesse.*

XIX. *Son-*

XIX. *Son-ship to God, consisting in* { *Adoption.* / *Regeneration.*
XX. *Saving Faith.*
XXI. *Repentance.*
XXII. *Holinesse.*
XXIII. *The Resurrection.*
XXIV. *The last Judgement.*
XXV. *Hell.*
XXVI. *Heaven.*

Christians, this, and other such like *Catalogues* or *Formes* of the *Articles* of *Christian Faith* imprinted upon your *memories*, will be of great benefit and service to you. Do ye *serve your memories*, and your memories will *serve you*; labour to get them so imprinted upon your memories, that they may never be *blotted out*.

τὰ διδάγματα μνήμῃ ἔχωμεν, καὶ οὐκ εἰς τὴν λήθην. Cyril. Hieros. præf. Catechis.

Thirdly, *Hold fast*, yea *hold forth* these precious *Truths* delivered to you in your *lives and conversations*.

Christians, let it be your care (and behold it shall be your * *wisdom* in the eyes of all the beholders) *to live this morning Exercise*, the glory whereof hath filled this Assemblie for a moneth together. To *engage* and *quicken* you herein, let me mind you of one rare advantage this Model carrieth with it, above most of the acute and learned Treatises of *Schoolmen*, or solid Tractates of *Catechetical Divines*, who have taken great paines in opening and stating the Principles of Christian Religion.

* Deut. 4. 6.

The Reverend Divines who have travelled in this service of your Faith, have in their several Sermons with singular skill and piety, *brought down Principles* unto *practice*, and improved all their *Doctrines* to *Use* and *Application*; wherein they have shewed themselves *Workmen that need not be ashamed*; wise *Builders* that know how to handle the *Trowel* as well as the *Sword*; and that made it their design to *build up* their *hearers* in *holinesse* as well as in *knowledge*: The *School* and the *Pulpit met* together; the *Doctor* and the *Pastor* have *kissed* each other. They have not discust the *Doctrines* of *Faith* in a jejune rigid speculative way only; but what they *cleared* to the judgment, they *wrought* it home upon the *heart* and *affection*, with such *warmth* and *sweetnesse*, as that the hearers seem'd for the present to be carried into the mountain of *transfiguration*, where

Omne tulit punctum qui miscuit utile dulci.

where they cryed out with *Peter*, *It is good for us to be here*: So that although their Sermons were very large, yet the greatest part of their Auditories thought they had done *too soon*; and went away *praising God that had given such gifts unto men.*

Oh let it be your care, dearly Beloved, that as this Model hath been *delivered unto you*, so you may *be delivered into it*: What a sore judgement will abide such as suffer all these morning influences to passe away as water over a *swans back*; that come the same from these morning visions, they came to them. *How shall we escape, if we neglect so great salvation?*

Rom. 6. 17. εἰς ὃν παρεδόθητε τύπον. *The Form of doctrine into which ye were delivered.*

Hold it forth I say Christians, in your lives; the *Conversation* is a better testimony to the truth then the *confession.*

Efficacius vitæ quam linguæ testimonium. Ber. Confession. *Bernard.*

I have met with a general vote in the Auditory, that attended this *morning Ordinance*, that these Sermons might be *Printed*; that so what hath once past upon your *ears*, might be exposed to your *eye*; whereby you might stay and fix upon it with the more deliberation. Whether I may prevail with the Brethren, or no for their *second travel* in this Service, I know not.

There is one way left you, wherein you may *gratifie your own desires*, and *Print* these Sermons without their *leave*, though I am confident, not without their *consent*, and that is,

PRINT THEM IN YOUR LIVES AND CONVERSATIONS.

Live this morning Exercise in the *sight of the world*, that men may take notice *you have been with Jesus*:

You have been called up with *Moses* into the Mount *to talk with God.* Now you come down, oh that your *faces might shine*; that you would commend this *morning Exercise* by an *holy life*, that you may be *manifestly declared* to be the *Epistle of Christ ministred* by *US.*

2 Cor. 3. 3.

Let your light so shine before men, that they may see your good works, and glorifie your Father which is in heaven.

Matth. 5. 16.

To that end

Take along with you these *two great helps* in the Text { *FAITH.* *LOVE.*

Hold fast the form of sound words in FAITH and LOVE.

I know some Expositors interpret these as the *two great COMPREHENSIVE HEADS* of *sound words* or Gospel-Doctrine, in this ὑποτύπωσις; *Faith* and *Love*: *Faith* towards *God*, and

Love towards *men*: *Faith* the *summe* of the *first Table*, and *Love* of the *second*; or *Faith* in *Christ*, and *Love* to Christ; or *Faith* as comprehending the *Credenda*, things to be *believed*; *Love* as comprehending the *Facienda*, things to be *done*. But I am sure it is not against the Analoge of *Faith*, or the *Context* to improve these two as *Mediums* to serve this command of *holding fast sound Doctrine*. And so in the entrance it was propounded, as the fourth Doctrine, *scil. Faith and Love are as it were the two hands whereby we hold fast the Form of sound words.*

1. Faith. First then (Christians) look to your *Faith*; that is an *hold-fast grace*, which will secure your *standing* in *Christ*. As *unbelief* is the *root of Apostacy*, and falling back from the Doctrine of the *Gospel*, Heb. 3. 12. So *Faith* is the spring of *Perseverance*. 1 Pet. 1. 5. *Kept by the power of God through faith to salvation. Faith keeps* the Believer, and *God keeps his faith*; Now faith keeps the believer close to his *Principles* upon a *two-fold accompt.*

Faith realizeth Gospel truth. 1. Because faith is the grace which doth *REALIZE* all the *Truths* of the *Gospel* unto the soul. *Evangelical Truths* to a man that hath not *faith*, are but so many prettie *Notions*, which are pleasing to the *fancy* but have no *influence* upon the *Conscience*; they may serve a man for *discourse*, but he cannot *live upon* them: *suffering Truths* (in particular) are pleasing in the *Speculation*, in times of *prosperity* but when the hour *of temptation* cometh, they afford the soul no *strength* to carry it through *sufferings*, and to make a man *go forth unto Christ without the Camp, bearing his reproach.* Heb. 13. 13.

But of *Faith*, saith the Apostle, it is ὑπόστασις, and ἔλεγχος; the *substance of things hoped for*, and the *evidence of things not seen*; *faith* makes all *Divine Objects* (although very *Spiritual* and *subtile* in their own nature) faith makes them (I say) so many *realities*, so many *solid* and *substantial verities*; it gives them *a being*, not *in themselves*, but unto the *believer*: and of *invisible* it makes them *visible*; as it is said of *Moses*, *he saw him that was invisible*; How? *by faith*, verse 3 24. that which was *invisible* to the *eye of nature*, was *visible* to the eye of *faith*. Faith brings the *object* and the *faculty* together. Hence now men yet in their *unregeneracy*, though hardly *illuminated* to a high degree of *Gospel-Notion*, in time of *tribulation* will *fall away*, and *walk no more with Jesus*, because through the *want of Faith*, *Divine Truth* had no *rooting* in their *hearts*; all their *knowledge* is but a powerlesse Heb. 11. 27.

notion

notion floating in the brain, and can give no *reality* or *subsistence* to Gospel-verities: *Knowledge* give *lustre*, but *Faith* gives *being*; knowledg doth *irradiate*, but Faith doth *realize*; knowledge *holds out light*, but faith *adds life* and *power*.

It is *Faith* my Brethren, whereby you *stand*; Faith is that where- 2 Tim. 1. 12.
by a man can *live upon the truth*, *and die for the truth*; *I know whom I have believed*; *and I am perswaded that he is able to keep that which I have committed unto him against that day*. Look to your *Faith* Christians. For again,

Secondly, Faith will help you to fetch *strength* from *Jesus Christ*, to *do*, to *suffer*, to *live*, to *die* for *Jesus Christ*, and the *truths* which he hath *purchased*, and ratified by his own *blood*, Phil. 4. 13. *I can do all things through Christ which strengtheneth me*. Faith invests the soul into a kind of *Omnipotency*; I can *do all things*: Other mens *impossibilities* are faiths *triumph*: Faith is an *omnipotent grace*, becaufe it fets a work an *Omnipotent God*. In *the Lord I have righteousness and strength*, is the *boast* of *faith*, Isa. 45. 24. *Righteousnesse* for *Justification*, and *strength* for *Sanctification*; and for carrying on all the *duties* of the *holy life*: this is insinuated in my *Text*, *Hold fast*, &c. in *FAITH which is in CHRIST JESUS*: So that if it were demanded How shall we *hold fast?* the answ. is by *Faith*: how doth *faith hold fast?* *in Christ Jesus*, *scil.* as it is *acted by*, and as it acts upon *Jesus Christ*. Jesus Christ is a *Fountain of strength*, and that strength is *drawn out by* Psal. 71. 16.
faith; hence *Davids Resolve*, *I will go in the strength of the Lord God*, *I will make mention of thy Righteousnesse*, *even of thine onely*.

Faith fetcheth strength from Christ.

2. Love.

The *second grace* which you must look to is *LOVE*. *Love is another hold-fast grace*, *I held him*, *and would not let him go*, said the *Spouse* of her *Beloved*, Cant. 4. 3. I tell you sirs, *Love* will *hold* fast the *truth*, when *Learning* will *let it go*; the reason is, becaufe *Learning lieth but in the head*, but *Love resteth in the heart*, and causeth the *heart* to *rest* in the *thing* or *person beloved*.

I cannot *dispute for Christ*, said the poor Martyr, but I can *dye* for *Christ*.

Love will say to the *truth*, as she said to her *Mother in Law*, *Whether thou goest I will go*, *and where thou lodgest I will lodge*; *thy people shall be my people*, *and thy God my God*; *where thou diest*, *I will die*, *and there will I be buried*; *the Lord do so to me*, *and* Ruth. 1. 16, 17.
more also, *if ought but death part me and thee*.

Gen. 34. 3. Love is the *glue* that makes the heart *cleave* to the *Object*; as it is said of *Shechem*, *His soule clave unto Dinah the daughter of Jacob.*

Minuit Felix octa. Love is the *twist of soules* *Crederes unam animam in duobus esse divisam*, it is but *one soul that informs Lovers.*

Christians, if you would *hold fast the truth*, *LOVE IT.* Love

2 Thes. 2. 11, 12 *hates putting away*: when ever your *love begins to decay*, you are in danger of *Apostacy.* For this *cause God shall send them strong delusions to believe lies*; for what cause? why, *because they received not the love of the truth.*

Christians, look to your *standing*; there is much of this *judicial blast abroad*; the generality of Professors have contented themselves with, and rejoyced in the *Light* of the Truth, and in the *Notion* of the Truth, and in the *expressions of the Truth*, but they have *lost their love* to the truth. *Parts* without *grace* hath been the *precipice* of this evil and adulterous generation: the foolish Virgins of this age have got *Oyle only* in their *Lamps*, but none in their *Vessels*, and so perish.

2 Pet. 3. 17. *You therefore Beloved, seeing ye know these things before, beware lest you also being led away with the error of the wicked fall from your own steadfastness.*

Let it be your care to receive the truth in the *power* of the truth, in the *impressions* of the truth upon your hearts, in the *love* of the truth: *Love* the truth, even when the truth seems *not to love you*; when it makes against your *Carnal interests*; when it calls for your *right eye*, and your *right hand*: The right eye of your *sinfull pleasure*; the right hand of your *dishonest gain*: when the truth comes to take away all your *false Principles*, and to take away all your *false evidences*; not to leave you worth a Duty, or a *Church-priviledge*, not to leave you so much as a *Creed*, or a *Pater-noster*, or a *good meaning*; but casts you out of all, which *self*, and *flesh* hath counted *your gain* in point of salvation, as *Phil.* Ezech. 16. 5. 3. 7. to the *loathing and abhorring of your persons, &c.* Yet even then I say, *Receive the truth in the love of it*: God intends you *more good* in it then you are *aware* of: and therefore say with young *Samuel*, *Speak Lord, for thy servant heareth*; and with *Bernard*, *Ure seca, corripe, ut acrium parcas.* Bern. do Lord, *wound* me, *search* me, *slay* me, *spare me not now*, that thou mayest *spare me for ever.*

Thirdly,

Thirdly, There is yet another *means*, and that is in the verse next to my Text, relating to the *same duty*, though under a *various* expression. Ver. 14. τὴν καλὴν παραθήκην.

That good thing which was committed to thee, KEEP.

The good or *excellent trust* and *depositum*; was either the *Ministerial Office, with the gifts and graces* which *Timothy* received by Ordination for the edifying of the Church; or else

The *form of sound words* here committed to him in my Text: whichsoever, this duty is inculcated upon *Timothy* again and again, that he must *keep it*, φύλαξον; *preserve it* as under Lock and Key; and saith *Beza*, *He keeps his depositum that improveth it so, that the depositor findes no cause why he should take it away.*

But how shall *Timothy*, or any other Evangelical *Minister* or *Christian* be *able* so to *keep* it? it followeth διὰ πνεύματος ἁγίου, &c. *by the Holy Ghost*; The duty indeed is very difficult, but by calling in the *help of the Spirit of God*, Believers shall be enabled to do it; and he is not *far from every* one of them; for so it follows *by the Holy Ghost* WHICH DWELLETH IN US; He is *IN* them as a *Principle of life* and *power* by his *vertue* and *influence* helping their *infirmities*, and *working in them mightily*: Great is the *opposition* that Believers meet withall: and *Satan*, and this *present evill world* hath been too hard for many; not *Professors* only, but *Ministers* also, men that seemed to be stars of the *first magnitude*, they have proved to be but *falling-stars*, meer *Comets*, that for a time make a *great blaze*, but quickly extinguish: *They went out from us, because they were not of us.* 1 Joh. 2. 19. *Occupatio est.* Rom. 8. 26. Col. 1. 29.

But real Saints, true Believers shall *hold out*; why? because, *greater is he that is in them, then he that is in the world*, 1 Joh. 4. 4. --keep, by the *HOLY GHOST THAT DWELLETH IN US.*

Christians, *walk in the Spirit*, and *pray for the Spirit*; cry mightily to God for the continual *presence* and *operation* of the *Holy Ghost*: and for your encouragement, take along with you that blessed promise of our Saviour. Luke 11. 13.

If ye then being evil, know how to give good gifts unto your children, how much more shall your heavenly Father give the holy Spirit to them that ask him?

Now to the King eternal, immortal, invisible, the only wise God, be honor, and glory, for ever and ever. Amen. 1 Tim. 1. 17.

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FINIS.

May 16 day 1735

John Smith his book

from foot of following page.

and stated to have been ordained by Angels in the hand of a Mediator."

Namely, that to this last there were two parties implied in the fact of there being a Mediator, whereas in the other (former) there was only One. Consequently they were totally distinct and separate and must not be compounded together.

Verse 20. "Now a Mediator is not a Mediator of one (i.e. not of one party but of two parties.)" but God is "one" (i.e. But God in the former case of promised to Abraham is One and the sole Party, which marks it, as totally distinct and separate from the other where there were two parties.)

p. 338. Galatians 3. 20. "Mediator of one"
explained.

N.B. I think the expression in the close of the Verse "God is one" is not merely an assertion made by the Unity of God, but does denote and intimates that God is only one Party - there must be another, to enable a Mediator to act - as a Mediator is not of one "party" but of two parties, at variance.

January 20th.

In regarding the Context attentively I am inclined to think, that the Expression "God is one", is not to be taken in the sense stated above - but is introduced here by the Holy Spirit to mark one great distinction between the promises mentioned in the 16th verse - or set in the 17th "the covenant confirmed of God" in Christ - and again in Verse 18th "God gave it to Abraham by promise" - and the Law given at Sinai, alluded to in the 19th Ver. see preceding page